

"TRANSLATION STUDIES" Series

**INVESTIGATING SEMANTIC
AND SYNTACTIC EQUIVALENCE
IN THE TRANSLATION PROCESS**

TEZĂ DE DOCTORAT

Lucrarea propune o analiză lingvistică a problemelor întâmpinate de studenții arabi în traducerea textelor literare din limba engleză în limba arabă. Demersul este justificat de autor prin prisma diferențelor lingvistice și culturale dintre cele două limbi. Rezultatele obținute pot fi de folos cadrelor didactice specializate în predarea traducerii la nivel universitar, dar și traducătorilor consacrați.

Scientific reviewer: Prof. univ. dr. habil. Daniel DEJICA-CARTIȘ

Prin studierea atentă a fundamentului teoretic al unor categorii semantice și gramaticale în limbile engleză și arabă, aflate în opoziție unele față de celelalte, prin examinarea posibilității traducerii acestora din engleză în arabă, urmată de compararea rezultatelor dintre textul original și textul tradus, prezenta teză se constituie într-o analiză contrastivă care investighează gradul de similaritate și diferență într-o traducere din engleză în arabă. Autorul se concentrează mai degrabă pe abordarea lingvistică în procesul traducerii decât pe abordarea culturală, pe dificultățile de traducere a anumitor categorii semantice și gramaticale ale unui text literar din engleză în arabă și pe compararea traducerilor efectuate de studenți, cu textul original.

Scientific reviewer: Prof. univ. dr. habil. Victor OLARU

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DEDICATION

To my parents

To my siblings

To my dear wife

To my two beloved sons, Ibrahim & Abdul-Aziz

To my beloved daughter, Marryam

I dedicate this work

سورة المؤمن

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالِمِينَ ﴿٢٢﴾

And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours; verily in that are Signs for those who know.

(The Holy Qur'an 30:22)

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Khalid Rokan Mansoor

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LIST OF ABBREVIATIONS

- SL: SourceLanguage
- TL: Target Language
- SLT: SourceLanguage Text
- TLT: Target Language Text
- DE: Dynamic Equivalence
- FC: Formal Correspondence
- TE: Textual Equivalence
- FE: Formal Equivalence
- MSA: Modern Standard Arabic
- OED: Oxford English Dictionary

LIST OF TRANSLITERATION SYMBOLS

CONSONANTS

أ	ʔ
ب	B
ت	T
ث	θ
ج	dʒ
ح	ħ
خ	χ
د	D
ذ	ð
ر	R
ز	Z
س	S
ش	ʃ
ص	s ^ʕ
ض+ظ	ð ^ʕ +d ^ʕ
ط	t ^ʕ
ع	ʕ
غ	ɣ
ف	F
ق	Q
ك	K
م	M
ن	N
هـ	H
و	W
ز	Z
ي	Y-I

VOWELS

فَتْحَه	SHORT [ʌ]
ا	LONG [ɑ:]
ضَمَّة	SHORT [u]
و	LONG [u:]
كَسْرَة	SHORT [i]
ي	LONG [i:]
وَ	WA
يَ	AY

1. INTRODUCTION

1.1. General considerations

The present PhD thesis is an attempt to discuss the most important linguistic aspects of translation theory, in particular, of literary translation from English into Arabic, as I believe they are two contrasting languages, from both a cultural and a grammatical point of view. This introductory chapter elucidates the main arguments of the thesis. It presents the rationale of the research, a review of the concepts used, and the research hypotheses, along with its objectives, research methodology, translators and eventually, the structure of the thesis, in addition to some other important items.

Languages are considered the main means of communication and understanding among people and nations, and they provide the necessary instruments for creating certain bonds and relationships between human beings, regardless of time, space or culture. As the world is developing and evolving, nations no longer have to stand-alone or isolate themselves from the rest of the world. However, humankind does not speak a single language, and therefore, the importance of translation cannot be denied.

As a result, the variety of peoples (cultural differences, heritages, different geographical areas, etc.) has also led to the development of multiple linguistic systems. Language is not just a set of verbal or syntactic structures; language also includes important semantic and cultural aspects. It is important to understand how culture influences the thoughts, behaviour, beliefs, and the language people speak.

In Antiquity, translation was given little importance as an academic subject, although people around the world used translation frequently in many important aspects of their life. The profession of translation historically was performed in a random way without theoretical principles or strategies. Translation was used to convey the cultural aspects of ancient cultures of various nations and focused on transmitting the knowledge, inheritance, achievements and wisdom of the other. For that reason, translation has played an essential role in making civilizations known. Translation as a profession has played a major role in publicizing knowledge and bridging the gap between several linguistic communities and continues to

evolve. The Renaissance period marks best the time when translation was used to pass down information from one nation to another, from one generation to the next. Moreover, translation introduces people to different perspectives while on their path to self-discovery and intellectual maturity.

Many academic researchers appeared in the twentieth century who sought to prove that the theory of translation is as well a defined subject with its own “methodology” and theoretical approaches. During this period, translation studies developed widely; translation was not considered only as a replacement of a source text with a target text. Translation was essentially a communication method that was practiced across time and by mastering certain language skills, taking into account new approaches and theories which originated in linguistics.

The profession of translation requires qualified translators whose main instruments are the languages that consist of items and meanings, which, put together form meaningful texts for the purpose of communication. Semantics and syntax are the basic structures of languages and they are present in all human languages (see chapter 4). As I will show later in chapters 4 and 5, the semantic and grammatical structures in English and Arabic appear to be similar in many aspects; however, of course, there are certain aspects which are also different. Due to the similarities and considerable differences between English and Arabic structures, most of the Arabic categories will be discussed in detail in chapters 4 and 5.

The process of translation has been and continues to be highly debated. There are many theorists of translation and linguists who have tried to explain the process of translation; in their effort to grasp the depths of this phenomenon, multiple translation approaches have surfaced.

In the present thesis, translation is seen as a complex process of communication. As a consequence, I shall attempt to discuss and analyse some important semantic and grammatical categories in the process of translation and characterize the various methods used during the transfer from one language to another.

The desire of researching English-Arabic translation problems has emerged due to my experience in the field of translation, as I also teach translation in the Translation Department of English language at the Al-Mustanserya University in Iraq. As a teacher of translation, I have noticed that students of translation are, in most

cases, not sufficiently aware of the mandatory requirements when faced with a translation, which results in certain inconsistencies between the source and the target texts. In this study, I will also compare some English and Arabic semantic and grammatical categories, in order to be able to compare the English source text with the Arabic translation.

The present thesis is a contrastive analysis which investigates the degree of similarity and difference in a translation from English into Arabic. The Arabic semantic and grammatical categories covered in this study are: main verbs, modal verbs, genders, adjectives, synonyms and collocations. I will also analyse the extent to which the students applied the grammatical rules in order to find out the similarities and differences which may affect the translation of these classes from English into Arabic. As one already knows, translation is generally seen as the process of transferring a message from one language into another by taking into consideration the cultural and linguistic aspects of both languages.

I will focus on the linguistic approach of translation rather than on the cultural one. Some scholars and theorists of translation defined translation as, "The replacement of textual material by equivalent textual material is called translation" Catford (1965: 20) whereas, Jakobson (1995: 233) argued that languages differ due to their grammatical categories and therefore may present translation problems. Baker (1992: 86, 87) also argued that the properties and usage of grammatical categories differ across languages and this, of course, create some problems in finding a direct equivalent in the target language.

Obviously, the supporters of the linguistic approach have stated that the intricate relationship between the linguistic systems of any two languages is considered to be the origin of translation difficulties, because they, of course, exert a pivotal effect on the translation process at all linguistic levels: semantic, syntactic, morphologic, etc. This, therefore, leads us to the significance of studying contrastive linguistics of any two different languages.

For that reason, this study is focused on the linguistic and translation difficulties encountered on translating certain semantic and grammatical categories in a literary text from English into Arabic and comparing the students' target translation with the original text. The translators have made some linguistic and translation errors when they performed the translation. Among the translation

problems and errors that are discussed and researched there are also the overuse of literal translation, the misuse of inflection and derivation in morphology, grammatical structure and semantic formation. In this sense, Newmark (1988: 68) states that “The prevailing orthodoxy is leading to the rejection of literal translation as a legitimate translation procedure”.

This research will also highlight the theoretical background of translation theory and the concept of equivalence; several theoretical approaches are presented, including Lefevere’s strategies, and particularly that of literal translation strategy, and the linguistic theories of Nida, Catford and Newmark, particularly their equivalence theories regarding the practice of translation theory (see chapters 2 and 3). As a result, the undeniable role of the concept of equivalence in the translation process will be discussed in detail in chapter three. Equivalence can be considered the essential issue in translation, due to the fact that its definition and discussions in the field of translation theory have resulted in heated debates. Wilss (1982: 134) indicated in this respect that the proper equivalence between the source and target texts represents one of the most controversial aspects in the translation theory.

Also, the problems of literary translation are still highly debated and problematic for translators. Moreover, most theorists of translation did not take into consideration the problems of literary translation, and did not give considerable importance to the complicated task of establishing relations and correspondences between texts. However, literary translation is, for the majority of the students, the most difficult type of translation to master. It can be even more problematic when the target text differs excessively from the source text in terms of genre, verse, poetry, prose, rhyme, rhetorical expressions that imply multiple options of rhetorical embellishment, alternative expressions and a complex ornamented style which are hard to comprehend by translation students.

Furthermore, literary translation requires knowledge of the various components of the linguistic systems, for instance, the vast vocabulary, the complicated derivation and inflection of morphology, the Arabic grammar structures, as well as the cultural differences beyond the languages themselves. In addition, the literary translation difficulties encountered by the students are also to be viewed as a reflection of the cultural. It is worth noticing that the translators have failed to understand the importance of quality in literary translation, which cannot

be defined in terms of “similarity” between the semantic and the stylistic effects of the original message, but in terms of an “approximate” correspondence between them, resulting in the “impossibility” of providing appropriate translations as the students failed to grasp these concepts. In this context, literary translation is not an easy task. The profession of translation is an intellectual activity, where the translator must use all his/her knowledge and comprehension to find adequate equivalents and the proper translation methods, techniques and strategies, in order to convey identical messages between speakers of different language systems. Nevertheless, this present study analyses the literary translations of a selection of fragments from the Arabic novel “*Alley Amadaq*” and compares the target language translation with the original, paying attention to various semantic and grammatical categories the English and Arabic linguistic systems.

1.2. Structure of the thesis

This PhD thesis consists of five main chapters, followed by a conclusion and recommendations and references. This section contains a brief description of each chapter.

Chapter one. The introductory chapter displays the main arguments of the thesis. It sets out the necessity of this research, the statement of research problems, the research hypotheses, the research objectives, the questions of research, research methodology, and selection of the tasks, translators and background of the translators in addition to the structure of the thesis.

Chapter two. It presents a brief historical background to the subject of translation and discusses the theoretical issues related to translation in general, such as various definitions of translation and translation types; it also features a general review of translation studies, the problem of translation theory, the major approaches to translation theory, including the first important theories of Nida (1964), Catford (1965), Jakobson (1965), Lefevere (1975), and Newmark (1981, 1988) and it includes some of the more recent approaches adopted by researchers such as Hatim and Mason (1990, 1997). The chapter also presents aspects of literary translation, the nature of the literary text, translation into a foreign language, the

importance of translation in the Arab world, Arabic translation studies, and the role and decisions of the translator.

Chapter three. It deals with the concept of equivalence in translation studies. It includes an overview of equivalence, the history of the equivalence concept, definitions of the equivalence concept, how equivalence influences translation, problems of equivalence in translation, the nature of equivalence, the situation of equivalence, equivalence and culture, equivalence in translation, equivalence determining translation and finally types and approaches to equivalence: formal equivalence, dynamic equivalence, formal correspondence and finally textual equivalence.

Chapter four. This chapter is meant to clarify and exemplify the analysis grid, with an introduction to the Arabic grammar and morphology, Arabic transitive and intransitive verbs, Arabic perfect verbs, Arabic imperfect verbs, Arabic imperative verbs, Arabic modality, Arabic gender, Arabic adjective, Arabic semantics, synonyms in the Arabic language and collocations in the Arabic language.

Chapter five. It includes two parts: grammatical and semantic categories. The first one deals with data analysis of grammatical categories, the introduction to the chapter, the data, the introduction of the author and the novel ("Midaq Alley"), the quantitative data analysis, the qualitative data analysis and results, the comparison of the grammatical data: verbs, perfect verbs imperfect verbs, imperative verbs, modal verbs in Arabic, gender of Arabic and adjectives of Arabic. The second part deals with data analysis of semantic categories: synonyms and collocation categories. Finally, the conclusion and recommendations will summarize the whole purpose of the thesis and will provide some useful solutions for the translation difficulties that emerge from the results of the translation tasks, and, therefore, will provide some meaningful recommendations for the Al-Mustansyrya University where this study was made, and some suggestions for further studies.

1.3. The necessity of this research

Translation is considered to be one of the most important and rapid way of obtaining information and knowledge with regards to the most "up-to-date trends" in science, literature, philosophy, and in all sectors of life across language and

culture. Furthermore, English is considered to be the first international language in all activities of life such as religion, economics, politics, or trade. It is also the language in which scientific discoveries bloom and spread. The essential role which the English language plays worldwide along with the growing impact it has over the Arabic nations regarding international issues, has created a need for English-Arabic translations in all the Arab countries, in every aspect of life.

The need for this research results from two main purposes: academic and internal affairs. Nowadays, Iraq, as well as many other Arabic countries are in great need of highly skilled translation experts. This is due to the important role of international organizations and assemblies such as the United Nations, UNICEF, World Health Organization, etc. In the region, most of the English departments in Iraqi universities focus on traditional pedagogical methods of teaching translation rather than on modern approaches. My purpose is to improve the methods of teaching students translation skills at Al-Mustansiriyah University, Department of English Translation, by teaching them how to overcome most of the syntactic and semantic problems that occur when translating from English into Arabic or vice versa. The translation syllabus includes courses that are taught without a linguistic approach that combines translation theory and practice along with the morphological rules or the semantic and syntactic ones, which form the overall linguistics of translation. Moreover, the students at AL-Mustansiriyah University, Department of English Translation in Iraq lack the practice of the translation; they are not oriented towards solving translation problems or finding accurate solutions.

Apart from these general results, the importance of this research is determined by the insufficient practice of translation students from English into Arabic and the absence of such relevant studies in this area, especially, the need to apply the morphological rules when translating the semantic and grammatical classes into a literary text.

1.4. The statement of research problems

As it is well known, literary translation is much more complicated and challenging for translators than any other type of translation, and literary language is one of the most challenging areas that the translator faces, since the source message has to be

rendered into the target language perfectly, conveying the emotions as well and the structure and vocabulary used. Every literary text is related to the cultural habits of the language in which it has been written. The present study is concerned with two important linguistic aspects and their morphological relevance for literary translation: the grammatical categories, as components of phrase, clause and sentence in a literary text and the equally important semantic categories which offer a more implicit and suggested meaning. Therefore, the translator should be prepared for every possible challenge that the semantic and grammatical categories might pose.

In addition to the difficulties concerning structure and meaning, literary translators should be responsible for rendering the intended meaning of the author and to provide comprehensive messages to the receiver. On the one hand, he/she should be faithful to the source language in terms of grammar, semantics and style. On the other hand, literary translators should make the right choices in accordance with the linguistic specificities and traditions of the target language. The attention and focus of translators should be on the different linguistic aspects in both languages. The answers to the problems encountered by translators or students nowadays should be the guidelines for tomorrow's generations of translators. The problems of translation are numerous and differ from language to language, text to text, and even from author to author. They can also result from the method adopted when translating; for example, in literal translation, the translator faces more difficulties than in free translation. Furthermore, the problem of equivalence is essential in the process of translation, hence, there are linguistic and cultural problems which arise because of the differences of linguistic systems between English and Arabic.

As the present study is concerned with analysing and comparing the translators' competence in the literary translation from English into Arabic, the differences of semantic and grammatical categories between English and Arabic must be mentioned. In addition to the semantic and grammatical problems, there are also problems related to style and morphology. If the translator is not well prepared, problems may pass unnoticed, resulting in an inaccurate translation. Thus, the translator should have a vast knowledge and be aware of the differences between the two languages and be able to provide meaningful solutions.

The responsibility of the translator working with a literary text is in many aspects, greater than that of any other translator. In conclusion, the different linguistic aspects between English and Arabic concerning verbs, auxiliaries, nouns, adjectives, collocations and synonyms in literary translation, are the most problematic task for a translator in general, and for translation students in particular, along with the fact that there is no perfect correspondence between the two languages. This will be dealt with in more detail in chapters 4 and 5.

1.5. The research hypotheses

The following hypotheses will be examined with regard to the present thesis: the investigation of both the theoretical part of this study and the practical part is meant to either prove or deny the necessity for us to better prepare future students in the field of translation, especially literary translation. Each language has its own different cultural norms and linguistic system. The differences between the English and the Arabic languages are expected to pose difficulties in students' translations.

The translation process is a very complicated and divergent operation. When the translators and students of translation are adopting random and unsystematic translation methods, this situation could yield different translated versions of the same text. These difficulties are the result of multiple factors of linguistic, semantic, grammatical, morphological and cultural origins. English and Arabic differ in their use of language system, morphological inflections and derivation rules in relation to semantic and grammatical categories. These differences affect the construction and usage of grammar in English and Arabic and, therefore, pose translation problems when translating semantic and grammatical categories from English into Arabic. Students whose mother tongue is Arabic may have certain difficulties in comprehending and grasping the inflection and derivation of the English morphology, so they may face translation difficulties, as they do not search for the accurate equivalents. Here, I must refer to contrastive linguistics, which is a precondition for translation studies.

The translation perspective in this thesis is not simply to explore the transfer of grammatical and semantic forms of the source language into the target language, but it also the transfer of the intentions of the source language author of and of

his/her message into the target language based on the translator's comprehension of the text. As far as the literary text analysed is concerned, the semantic and grammatical differences between the languages lead either to mistranslations or to translations that are completely different from the original. In addition, these differences might force the target language translator to improvise in order to fit the new literary text.

Translation studies are taught in some Iraqi Universities, for example, at Al-Mustansyria University, during a four-year program, which concentrates on lexicology rather than on grammar and morphology. Therefore, students do not study translation comprehensively and do not have enough translation practice at all language levels either in English or in Arabic, although some of them work in the translation field directly after graduation. The majority, when translating English literary texts into Arabic, concentrate on the equivalence in the use of verbs, nouns and adjectives. The equivalence at the semantic level when translating English texts into Arabic concerns synonyms and collocations.

1.6. The research objective

The current study has been set out to explore the cases of equivalence of some semantic and grammatical categories that the translators have used in the selected literary text. When a translation is compared with its original, the analyst will usually end up with a long list of differences between the two texts. This is normal, as every text has its own syntactic and semantic features, and the transfer into another language adds more to the list, making this comparison more difficult. My research is based on the definition of translation as the replacement of a text in the source language by a semantically and grammatically equivalent text in the target language. This study aims to analyse some translation problems that occur when translating a literary work from English into Arabic. The analysis is intended to take place at both word and phrase levels and is based on a novel by Naguib Mahfouz, "*Madiq Alley*". The analysis is based on a selection of tasks which are discussed to explain the related problems.

The thesis has adopted an analysis approach to the qualitative and quantitative theory and practice of translation. I will discuss the translation of verbs,

modal auxiliary verbs, nouns, adjectives, synonyms and collocations and I will also present some guidelines for solving the problems encountered in their translations. I will also explore the various problems of equivalence, providing examples of correct and incorrect use of equivalents. Finally, I hope that the findings of the present study will give further insights into the theory and practice of translation and provide assistance for translators and translation theorists, teachers, researchers, to go a step forward in the field of translation.

This research has the following objectives:

1. To highlight the linguistic aspects and translation theory as a universal phenomenon that exists in all human languages with a special emphasis on English and Arabic;
2. To contrast certain semantic and grammatical aspects of English and Arabic and find the similarities and differences between them in the selected fragments for translation;
3. To present the semantic and grammatical difficulties encountered by some Iraqi university students of Al-Mustansyryia University in translating a literary text from English into Arabic;
4. To recommend technical methods for avoiding the above-mentioned difficulties, which are also to be used to the translation courses at the University of Al-Mustansyryia in Iraq;
5. To concentrate on the problems of translation from English into Arabic that are related to the differences between the English and Arabic linguistic and cultural systems;
6. To focus on the significance of equivalence in the translation process, as well as to raise the translators' awareness of the problems of non-equivalence;
7. To discuss the different techniques of translation in providing adequate equivalents for each item at both word and phrase level.

1.7. The research questions

The current study discusses and analyses different matters and methods regarding the translation process of the translated texts under discussion. In my research, I intend to provide answers to the following questions:

1. Are fourth year students of English translation able to decode references when translating from English into Arabic?
2. Can the students overcome the non-correspondence between linguistic reference in the source and target languages?
3. What kind of translation strategies and methods are used by senior students in transferring literary works from English into Arabic?
4. Do the translation shifts have the same meaning as in the source language? Is the form of the translation easy to comprehend and appropriate for the target language?
5. What are the equivalence problems faced in literary translation from English into Arabic and how can they be identified and solved?
6. Are there any elements that affect the choice of the translation types?
7. Based on the above, this study aims to answer the following general question: how is the equivalence shift of semantic and grammatical categories represented in the translation from English to Arabic?

1.8. Research methodology

As mentioned in item 1.2, the structure of the thesis, this thesis mainly consists of two parts: a theoretical part and an empirical one. In the theoretical part (chapter two), a theoretical approach of translation theories in the history of translation and (chapter three) the impact of the equivalence concept in the translation process are set out. The empirical parts are found in chapter four and clarifying elements together with the data analysis are to be found in chapter five, revealing the appropriate tackling of Arabic semantic and syntactic categories and the similarities and differences between English and Arabic structures.

To collect data for the empirical part, this thesis contains translation tasks. The translators were asked to translate texts containing semantic and syntactic problems. This test was given to 10 fourth year students, whose ages range between twenty-two to twenty-eight. The task was intended to assess the students' familiarity with literary text translation from English into Arabic. The samples of these tasks included some grammatical and semantic problems. Baker (1992:84) suggests that it is difficult to achieve grammatical equivalence between such

different languages. Kussmaul (1995:4) states that “Product-oriented Translation quality assessment can be divided into three steps, description of errors (looking at the symptoms), finding the reasons for the errors (diagnosis), and pedagogical help (therapy)”. More details about qualitative and quantitative data are included in chapter five.

1.8.1. Selection of the Tasks

As has been mentioned above, this work examines the difficulties encountered by the senior students in the Department of translation at Al-Mustansiriya University in Iraq in translating literary texts from English into Arabic. It was very difficult to find an English text which had been translated from Arabic that included many Arabic grammatical and semantic issues to be analysed in the data collection. Arabic is very different from English in terms of syntax, semantics, morphology and phonetics, displaying different linguistic rules and a very complex structure, which is usually found in literary works. The sample given for translation is a novel entitled *Madiq Alley* by Naguib Mahfouz, written in 1947. It was translated into English by Trevor Le Gassick. (More details about the novel are presented in Chapter 5.

1.8.2. Translators

Ten Iraqi undergraduates were randomly selected on a voluntary basis procedure from the Translation Department of Arabic and English languages, Faculty of Arts, Al-Mustansyriyah University, Iraq, to participate in the translation of samples which were selected from the novel mentioned above, which was translated into Arabic. Both male and female students participated in the study. Once again, fourth-year translation students were selected to solve the tasks because they were expected to be more competent in both English and Arabic.

The fourth-level students had courses in translation at all levels including the semantics and syntax. They had attended some translation courses such as introduction to translation theory and Arabic-English/English-Arabic translation in the entire field of translation, comparative grammar, linguistics, and semantics, etc. Therefore, the fourth-year students would be the only ones likely to be capable of rendering standard Arabic semantic and grammatical into English. As such, their

language ability and competence were not examined. I assumed that their level of English proficiency was and their level of Arabic high, since they were in their fourth year of study. Students (translators) had 20 days to complete the task, namely the translation from English into Arabic of the selected texts, which was, I believed, sufficient time for them to complete the translations. They were estimated to do one task every day for twenty days. They were also allowed to use bilingual and multilingual dictionaries (Arabic to English or vice-versa). I asked them to not consult professional translators or teachers of Arabic and to depend exclusively on their own competence. To discuss the analysis, I will start with the analysis of the students' answers, which were categorized in terms of number and percentage.

Since I have graduated from the same department, I have many colleagues who are professors in the same department. One of my colleagues teaches the course of literary translation to senior students. He helped me contact the concerned students concerned. The students selected one student as their representative meant to receive the tasks and distribute them to his classmates. I sent the tasks by airmail and I received them by e-mail. The students could translate the task either in class or at home. They were told about the data procedures and the research analysis.

1.8.3. Background of the Translators

The translators of this research are fourth-year students (seniors) who have passed their special test of eligibility to enter the translation department. Thus, the English language is their specialization at their academic stage. They had specialized courses for four academic years in addition to some Arabic courses in the first two years. In the first year, our students study: Grammar (Rapid Review part1), Influence Comprehension, Conversation, Basic Translation Roles from English into Arabic and vice versa, English Short Stories, Phonetics, Cultural studies and Arabic Literary texts. In the second year, they study: Grammar (Rapid Review 11), Conversation II, Translation at First Sight, English novels, Translation from English into Arabic and vice versa part 11, Cultural Studies, Arabic literary text and Laboratory classes. In the third year, they study more difficult and specialised subjects such as Contrastive Grammar, which is very useful for them and some Arab countries teach it at the master level, English Plays, Comprehensive Course of Different Types of Texts for

translation from English into Arabic and vice versa, Spontaneous Translation, General Linguistics Theory and Translation Theory. In the fourth year, they study: Semantic Theory, Translation Theory, Linguistic Theory, Literary Translation, Scientific Translation, Legal Translation, Media Translation, Interpretation Translation and Translation Practice, Research Methodology, and they submit a (Graduation Project) Research Paper.

As far as translation is concerned, in the first step of Translation, the program of study mainly focuses on translation theory and methodology. In the second stage of Translation, on the other hand, the program of study is meant to make a change from translation theory and methodology to translation practice. Accordingly, the students' acquaintance with the English language and translation is considered satisfactory for several reasons: (1) they have studied for four years at the English Translation Department in Al-Mustansiriyah University; (2) they have acquired translation experience as students at this University and have completed many literary translation courses.

2. A HISTORICAL OVERVIEW OF TRANSLATION AND ITS THEORETICAL BACKGROUND

2.1. What is translation?

Over the centuries, people have been able to be introduced to each other and to communicate by the most dynamic and complicated means which is language. Each nation has its own language and culture, or some nations have the same cultural customs but speak a different language or vice versa, and communication becomes very difficult. According to Fasold and Linton (2006:9) language is “a finite system of elements and principles that make it possible for speakers to construct sentences to do particular communicative jobs”. This dictum hypothesizes something true also for the linguistic phenomenon of the translation process. Thus, the main aim of language is to obtain a communicative function. Hatim and Munday (2004:3) pointed out that translation can only be discussed by taking into account the “process”, which designates the performance of rendering a ST from a certain language into a TT in another language, and the “product”, which refers to the translated text. Shuttleworth and Cowie (1997:181) proved that translation is such a comprehensive concept, which is sorted out through different methods.

In the same fashion, Aziz and Lataiwish (2000:4) indicated that translation as a “process” pertains to human beings’ interest and behaviour, which people have used and then have made evident sense thereof. As a “product”, it is mostly the outcome of human beings’ activity and interest in the form of translated texts. The same distinction is made by Dejica (2010) who had also put forward a functional-structural translation method consisting of a three-stage, nine-step translation process (Dejica, 2010:129-173).

Traditionally, translation is a job of creativity. It is, of course, not an art of duplicity. By embracing the concept of translation as a trans-creative act, we spontaneously dismiss debates related to loyalty and honesty in translation in favour of views and ideas related to divergence, qualification, modification and naturalization. Notwithstanding, we should not ignore the intended impression of

the author in the original text. Translators have to recast the intended impression into a method that is likely to inform and influence probable readers and learners by proving their constant acquaintance with semantic, syntactic, stylistic and cultural conventions that are deemed appropriate from the academic viewpoint of the target language system and culture. Translation is considered to be a replacement of meaning and form of one language by a target language by taking into consideration the differences in the linguistic systems between the two languages. The theory of translation designates its area of interest. Bell (1991:13) distinguishes between three meanings of the concept: "translation as a process (translating), the product of a process (a translation) and translation as an abstract concept". Jakobson (1956) indicated in his article that there are three types of translation processes, he describes the process of rewording any text within the same language as "intralingual" translation, and rendering a text into another language is either proper or "interlingual" translation, while "interpretation", i.e. signs by means of signs of another signs' system", is called "intersemiotic" translation.

One can also differentiate between written translation and oral or interpreting translation, which is known as translation proper. These two main types, although not different in principle, employ different ways and methods and belong to two distinct sub-branches of the same discipline. This thesis will concern itself with written literary translation from English into Arabic.

2.1.1. Definitions of Translation

Arguably, the oldest use of the word translation dates back to the forties of the fourteenth century (Nida (1964: 161). Through centuries, translation theory has resulted in the never-ending dispute among the scholars that translation that belongs to two main kinds: exact vs. Natural or literal vs. free; and more recently, semantic vs. communicative; formal vs. cultural. Each group defends their theory, depending on the content or culture. As a result, many theorists and scholars have surveyed and defined the concept of translation. Undoubtedly, arrays of definitions of word translation have been given in the discussion of translation theory. Nida (1964: 161-164) stated that "Definitions of proper translating are almost as numerous and varied as the persons who have undertaken to discuss the subject". This diversity is in a sense quite understandable; for there are vast differences in the

materials translated, in the purpose of the publication, and in the needs of the prospective audience". It is worth noting that, there is no broad definition for the term "translation" that has been presented here. Scholars and theorists have different opinions concerning its accurate nature and the processes involved. Many definitions of translation depend on two main directions adopted by theorists, who pay attention either to "process and product". The former is related to what is involved in translation as a process, whereas the latter is all about what the translation should be about and the amount of the similarity that has been achieved between source and target.

Catford adopted the former trend and he not only defines the term of translation, but goes further establishing distinctions between the kinds of translations. He defines translation as "a process of substituting a text in one language for a text in another" (1965, 1). The translation definition here is represented as a process carried out through languages. He derived his definition from the concept of equivalence of textual material, "the replacement of textual material (SL) by equivalent textual material in another (TL)" (Catford1965:20). He argues that the crucial problem of translation can emerge when searching for adequate equivalence in the target language. In this respect, it can be inferred that Catford paid more attention to the structural aspects of language, like rules and grammar, than the contextual meaning or pragmatics. He emphasized that "Since every language is formally Sui—generis, and formal correspondence is, at best, a rough approximation, it is clear that the formal meaning of SL items can rarely be the same" (Catford 1965:36). Nida (1969:12) argued that "form is a vehicle of meaning, and translation consists mainly of transferring the meaning of the SL text into the TL".

Catford (1965:2-20) distinguished between completed "full" and uncompleted "partial" translation, depending on the complex trend of source language text which is imposed in the translation process. In a completed "full" translation, the entire given text goes through the translation process and all the items of the source text are translated into the target language. In the same way, in "partial" uncompleted translation, the SL texts will not be rendered in their entirety as some of them are left untranslated (1965:21). Another distinction between "total and restricted" translations was given by Catford.

He defines "total translation" as "the replacement of source language grammar and lexis by equivalent target language grammar and lexis with consequential replacement of source language phonology/graphology by (non-equivalent) target language phonology/graphology" (1965, 22). He (1965, 22) defines restricted translation as the replacement of source language textual material by equivalent target language textual material at only one level". Finally, he distinguishes between "rank-bound" and "rank-free" (unbound) translation. As I have mentioned above, theorists have defined translation according to either process or product. Nida and Taber (1969, 12) define translation as "producing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style". This definition indicates the importance of the concept of equivalence in translation at the semantic and stylistic levels rather than just at the structural level. It reveals that translation is made of a transcript of a comparable emotional response of the TL reader when postulating meaning and style equivalence. As a starting point of this definition, the wording gives precedence to the target readers and seems to "attach greater importance to the forms understood and accepted by the audience for which a translation is designed than to the forms which may possess a longer linguistic tradition or have greater literary prestige" (Nida and Taber 1969, 31). They concentrated on the comprehensive understanding of the source text before embarking and shifting it into the target language text. Nida (1964, 14) asserts that "Translation is the interpretation of verbal signs of one language by means of verbal signs of another".

According to Newmark (1981:7) translation is "a craft consisting in the attempt to replace a written message and/or a statement in one language by the same message and/or statement in another language". It can be inferred from his definition that translation can be literal when semantic and syntactic structures of TL do not allow the translator to get the same meaning and effect of the ST.

He (1988:5) argues that "translation is rendering the meaning of a text into another language in the way that the author intended the text". Additionally, Newmark (1981:18) supported Benjamin's (1932) viewpoint indicating that translation extends and further enhances the language and culture of a nation, further analysing and investigating the familiar relationships of languages with other nations. Hatim and Mason (1990:1) define translation as "a communicative process

which takes place within a social context. It is a useful test case for examining the whole issue of the role of language in social life and creating a new act of communication of a previously existing one". Translation can also be affected by choice, but choice is essentially influenced by omissions, additions or modifications, which may indeed enhance the intended meaning.

According to Ghazala, (2006:1) translation refers to "all processes and methods used to transfer the meaning of the source language text into the target language". Extending the aforementioned definitions, Sager indicates that translation should include the circumstances in which the proper translation activity unfolds. Sager (1994:293) defines translation as "an extremely motivated industrial activity, supported by information technology, which is diversified in response to the particular needs of this form of communication". In the same way, Koller (1995: 196) defines translation as "the result of a text-processing activity, by means of which a source-language text is transposed into a target-language text. Between the resulting text in L2 (the target-language text) and the source text L1 (the source language text) there exists a relationship which can be designated as translational, or as an equivalence relation".

A more recent definition of translation is given by Dejica (2010), who sees translation as "an activity which transfers into a target text – with a specific purpose in mind – the writer's intention expressed in a source text" (Dejica, 2010:155).

It can be concluded that, from among the aforementioned definitions, Nida and Taber submitted surveys of translation that meet our requirements for a definition of translation as a TL "product", since it displays accurate semantic structures and forms of grammar and a proper style, just like the SL text. Translators should take into consideration the importance of semantics and syntax as well and should not pay more attention to just one level to the detriment of another when translating the source SL text into TL text. To recapitulate, as it is well known, the process and the product of translation depend on the equivalence which can be achieved at different levels, namely, lexical, grammatical and phonological. The concept of equivalence will be discussed in detail later (see chapter 3).

2.1.2. Types of Translation

Whatever might be the kind of translation might be, a translator constantly seeks to establish a proper equivalence between the original text and the target text. Establishing proper equivalence at many levels is a very intricate task for translators, since it should include every aspect of the original text. Translators may wonder how they can translate the ST: should they render the content or the meaning or the style of the source text? The answer to this question has caused translation scholars to distinguish among various types of translation. In literary translation, a translator needs to render the content and style alike, and if he does not concentrate on the content and ignores the style, he/she will not achieve the intended effect.

Translations have been classified into many sorts, based on several criteria by many scholars. Casagrande (1954) distinguished sundry “ends” or purposes of translation:

1. “Pragmatic translation”: it is the translation done when accurate information of the message is meant to be rendered from SL to TL, for example, the translation of a technical text. The translator of this text kind concentrates on getting information across in TL;
2. “Aesthetic-poetic translation”: it is a translation done when the translator concentrates in the intended meaning of the author in ST things such as “effect, emotion, and feelings of the original language version”. The aesthetic categories include quatrains, heroic couplets, sonnets, theatrical dialogue and drama that have found their way into ST through literary translation;
3. “Ethnographic translation”: its objective is for translators to interpret the cultural tradition, mores and habits of the ST before they translate them into TT. With this as their purpose, translators should be critical and accurate regarding the style words that are used; they have to know how these words and forms adapt to the cultures of ST and TT;
4. “Linguistic translation”: it is the translation done when the translator deeply engages with the equivalent meaning of the formation morphemes of the SL.

Savory (1959) recognizes four different categories of translation and explains them in terms of application:

1. "Perfect translation": it is related to advertisement translation when all the information has to be transferred. Obviously, the integrity of a translation results from the quality of the source message, which is explicit and is written in an ordinary way;
2. "Adequate translation": this type should be sufficient in practice as equivalence at word or phrase level and presented as an argumentative translation. This translation is prepared for public readers, who may use it without paying attention to the fact that whatever they are reading or may not have been originally conceived in their own language, as long as the source and translation are the same event. In this type, the translation is concentrated on the matter rather than the manner, and readers seek for historical facts and events as they emerge in literature translations made by scholars for specialist academic students and for all serious readers who are searching for helpful information rather than for entertainment;
3. "Composite translation" is the translation of literary works, such as the translation of prose, poetry, and so on from one language into another. All translation of literature comes under this type. The translator may spend a long time working on this translation;
4. "Scientific and technical translation" is the translation for which the translator concentrates on the facts and matters rather than manner. The translation must be very accurate due to the importance of the material information of the original work.

Depending on the nature of translation difficulty encountered, Vinay and Darbelnet (1958) distinguished among seven different types of translation procedures: (1) "Word-for-word translation": the translator renders each word in the ST into a similar word in the TT. (2) "Copy translation" is the translation procedure which uses transposition from one language into another. (3) "Loan translation" or calque makes use of expressions adopted by the TT from the ST in a more or less literally translated form. (4) "Transposition" is the replacement of one SL part of speech by another in TT, without affecting meaning. (5) "Modulation": involves changing the form of the message through a change in perspective. (6) "Equivalence or reformulation" is the translation of a concept in SL by a similar

concept in TL; it produces an equivalent text in the target language by using completely different stylistic and structural methods. (7) "Adaptation" is the replacement of a situation referred to in the SL message which is unknown in the TL culture by a situation that can be regarded as more or less equivalent.

Some scholars have criticized these procedures as superficial and even unrelated. Catford (1965) differentiated among three pairs of translation, and Jakobson mentioned three types of translation. See (2.1.1). Nida (1974) recognized two types based on the quality of translation: (1) "formal correspondence" is the translation where the rules and the forms of the ST have been mechanically represented in the TT. (2) "dynamic equivalence" when the translator renders the message of the ST into the TT with the same effect and the readers of the target text experience the same effect as the readers of the source text. (See chapter 3). All the above scholars have classified translations in general.

Lefevere (1975) classifies literary translation into six types: (1) "Phonemic translation" is a translation in which the translator has tried to capture the sound of the original at the expense of many of its other features. (2) "Literary translation" is the translation in which the meaning of the SL text is considered most important and hence it is done on the principle of semantic equivalence. (3) "Translation of verse into prose" is a translation of one literary form into another. (4) "Metrical translation" is a translation that preserves the meter of the SL text. It is important to take into consideration the possibilities of the two languages to share the same meter. (5) "Rhyme translation" is a translation in which it is thought that only rhyming verse in TL will do justice to the poetic value of SL text. (6) "Translation of verse into verse" is the retention of the literary form of the SL text in the TL text.

House (1977) distinguishes between two types of translation considering the relation of the SL text both to the translator and to the translation receiver: (1) "Overt translation": in this type, the receiving readers know that the text is a translation and recognize that it is restricted to the source culture. (2) "Covert translation": this type deals with commercial, scientific and diplomatic translation and the translator should concentrate on both SL text and TL text since they are both important for the readers; the SL text is not restricted to a specific culture. It is as if there were single texts in two or more languages. Newmark (1979) made a broad

distinction among translation types, which includes the types classified by other scholars

1. "Communicative translation": in this type, the translators try to achieve the same effect on the readers of the SL and TL alike. The quality of the TT translation can sometimes be even better than the ST.
2. "Semantic translation": the translator restores the exact meaning of the original text. S/He follows the syntax and the vocabulary of the ST to the point where they somewhat deviate, without, of course, violating the standards and principles of the TL. Its quality may be lower than that the ST.
3. "Information translation": in this type, the translator reproduces and concentrates on the referential content, but not on the style or the form. It extends from paraphrase to summary.
4. "Full-prose translation": the translator reproduces the form without the sound effect that accompanies the ST.
5. "Formal translation" the translators reproduce the form without concentrating on the content, like in unemotional and "nonsense" translation.
6. "Interlinear translation" is a word for word translation where the translator has no interest in the context and preserves the word sequence of the SL (pre-translation of difficult messages).
7. "Literal translation" is the translation of all words of the SL taking no heed of the context, but respecting the syntactic structures of the TL.
8. "Stylistic translation" is the translation of the original which involves working at a high level of elegance in the TL.
9. "Analytical translation": it transposes the structures and renders only the most normal meaning of the lexemes. Language learning is considered the first stage of semantic translation.
10. "Imitation translation" is a partial translation.
11. "Service translation" is the translation into what is unusual for the translator.

(VanSlyppe 1983:53-36)

Bassnett-McGuire (1980:39) can clarify the following types as “the distinction between word-for-word and sense-for-sense translation, established within the Roman system, has continued to be a point for debate in one way or another right up to the present”. Can we conclude from this distinction that the translation should more concentrate more on the ST or the TT? Newmark further stated that “Before the twentieth century and until recently, the opinions about translation swung between literal and free, faithful and beautiful, exact and natural translations, depending on whether the bias was to be in favour of the author or the reader, the source or the target language of the text” (Chesterman, 1989:117). The following table will briefly show the scholars’ classification of translation types.

Casagrande (1954)	Savory (1957)	Vinay & Darbelnet (1958)	Catford (1965)	Jakobson (1974)
Pragmatic translation Aesthetic translation Ethnographic translation Linguistic translation	perfect adequate composite scientific and technical	word for word/copy loan transposition modulation equivalence adaptation	full partial total restricted rank-bound rank-free	intralingual interlingual intersemiotic
Nida (1974)	Lefevere (1975)	House (1977)	Newmark (1979)	
formal correspondence dynamic equivalence	Phonemic Literal Verse into prose Material Rhyme Verse into verse	Overt Covert	Communicative Semantic Information Formal Full prose Interlinear Literal Stylistic Analytical Imitation Service	

Table 1. Translation types and procedures

2.1.3. The Translators' Problems

The attention span and cognition of translators and the main focuses of several approaches and theories of translation are now on the problem list of the translation field. This is the area which bridges the gap between the scholars and the translators in terms of application and performance. Without theories, the translators would translate at random, and, of course, without the translators' performance, the scholars would derive any conclusion from their theories. Thus, the problems that are encountered by the translators are described and investigated in order to provide some functional views on the field of translation and guidelines to the new generation of translators. The problems of translators are many and varied, and they differ vastly from language to language, text to text and even from author to author. They can also result from the method of translation that has been adopted and from the translator's insufficient knowledge of the translation method or the linguistic aspects of the SL and TL. For instance, when doing literary translation, translators face more serious problems than in free or pedagogical translation. The religious and literary translation are considered the most difficult and problematic translation for translators.

Translators must understand and analyse the texts to be translated. So, the procedures of translation should include the "segmentation", intuition or the decoupling of the ST into the version for which the translator tries to find suitable equivalences in the target language. This procedure should, therefore, be applied before the actual translation process. Once the translators decide on and adopt the final versions of the source text, then they may proceed to translate it into the target language. The importance of such a method has been emphasized by Kelly (1979:120), who affirms that "the act of translation begins with the assumptions about the unit of translation". To produce a perfect translation, the translator must make a profound and accurate analysis of the SL text. He/she will take into consideration the different elements of the text, their coherence and relationship to each other, then the contextual meaning, in addition to their function in the message. He/she also should pay attention the different syntactic, lexical and semantic features of the ST and TT. Regardless of the level at which the translator decides to reproduce the ST, this of the ST will certainly enable him/her to obtain a

comprehensive cognition of the text and subsequently will help him/her do a good translation.

The search for a suitable translation method is considered a complex task for translators. Because translation depends on language boundaries, finding a way out of this problem is not such an easy task for the translator. The translation problems encountered will be presented at different levels. Thus, they can be recognized by translator, depending on what he/she considers significant while reading and writing the given text, and he/she decides what to reproduce in the TL text. For instance, Vinay and Darbelnet (1958: 37) indicate that the main interest of the translator is in the meaning of the text, so he/she applies the translation procedures within the semantic field first of all.

The problem of equivalence is considered of crucial and central importance. As the present study is concerned with the translation from English into Arabic, the differences between the two language boundaries and linguistic aspects are so wide that I will analyse and test some problems of semantic and grammatical categories which derive from the students' translations and their morphological, semantic and grammatical competence in translating a literary text.

2.2. Major Approaches to Translation

In the earlier debate of translation approaches which was related to "literal" and "free" translation, one was taking into consideration whether the translator should pay more attention to the SL or TL, whether the translation should be oriented more towards SL or TL. These initial controversies have resulted in more approaches and each approach has its own adherents.

Translation studies mostly seem to suffer from an excess of critical relativism. They disturbingly imply that all translation is more or less perfect according to circumstances. Part of the explanation for critical relativism is no doubt to be found in the number of variables involved in the process of translation such as: cognition and performance of translators, the kind of text, the circumstances, situation and the purpose of translation and the comprehension of the reader. Hence, with every variation in any one or more of these factors, the end-product of any translated version seems to vary. However, there has hardly been an attempt so far to study

systematically and comprehensively all variables and the relations obtaining between them. It is not surprising therefore, that we set up parameters and procedures for translation assessment, since it is one of the most difficult tasks for a theory of translation. We now review the linguistic approaches to the study of translation to see how these approaches measure up and can be applied in the translation process.

2.2.1. Catford's Approach

Catford's-book (1965) *A Linguistic Theory of Translation* was an effective premature theory, aimed at providing systematic procedures used in the translation process. Catford's theory of translation has concentrated on a certain type of relationship between languages and branches of comparative linguistics. He shared the Hallidayan and Firthian views that grammar is important and that language is an extremely intricate social phenomenon whose boundaries and aspects, rules and structures are deeply divergent. Catford argued that we should deal with the meaning of a lexical item separately from its context.

Catford's translation procedures were rejected by many scholars, who claimed that they do not suit all types of translation. But Catford defended his approach, claiming that it works functionally in different compartments, such as grammar and lexis, and, therefore, at different level of units like sentences, clauses, groups, words and morphemes.

Catford (1965: 32) explains that the translation process is aimed at searching for formal TL equivalents for their SL counterparts such as morphemes, words, clauses and sentences. The sentence is considered to be the largest translation unit in the process of translation. Therefore, formal correspondence between any two languages is mostly convergent and it can be easily achievable at relatively various levels of abstraction. Formal correspondences of lexical items can be easily established in two genetically different languages, for example (boy) in English and (walad) وُلْد in Arabic.

Formal equivalence implies the existence of the same linguistic function in two different languages systems. For instance, in the Arabic grammar (نصحته) containing the three-consonant morphological verbal root (نَضَح) form of the past tense, the grammatical forms indicate the subject pronoun (نه) and the third person,

singular, masculine, object pronoun (ت) and these categories make up together one word, which is translated into English in one complete sentence as: (I advised him). The word level expression in Arabic can be functionally equivalent to the sentence level in English.

Catford states that during the translation process, aimed toward achieving formal correspondence and textual equivalence, an evident difference emerges between these two different languages. He also described the translation process as the method that searches for a convenient linguistic equivalence and then he proposes specific means for obtaining an equivalent. He explains that a formal equivalent should be identical with the formal functional criteria depending on meaning at word or sentence level. In his approach, he argues that the translation process depends on the linguistic theory of rank or scale grammar and, therefore, seems to focus on the sentence level rather than the text. Catford's approach differs from that suggested by Nida. Catford concentrated on linguistic theory in his approach to translation. As shown in the previous section, Catford suggested main and subordinate classification types of translation; the main types are:

1. "full translation vs. partial translation": in "full translation" he describes that the whole SL text is subjected to the translating process, whereas "in partial translation" some parts of the SL text are left out and they are substituted in the TL text.
2. "Rank-bound translation vs. unbounded translation": in this type, the grammatical rank of the translation equivalence is achieved and Catford indicated that this type is similar to the broad term of translation known as "free and literal" translation.
3. "total translation vs. restricted" translation: in total translation, there is a replacement of whole SL items by TL items. Of course, not all SL items can be translated into TL items.

Catford offers four different binary types of translation, which are derived from the main types:

1. Phonological translation: in this type, the ST phonological structures are substituted by TL phonological structures, while the grammar and lexis of the ST are not changeable. For instance, in a poetic text, the

translator tries to be as faithful as possible, so he searches for such TL sounds that identify to a considerable extent with ST sounds.

2. Graphological translation: in this type, the SL graphology of a text is instantly translated into the TL equivalent of graphology. This type of translation cannot be associated with some different languages such as Arabic and English, which have different structures and belong to dissimilar families of languages.
3. Grammatical translation: in this type, of course, the grammar of the SL text is completely translated into its counterpart equivalents in the TL grammar.
4. Lexical translation: this type is considered a restricted type of translation, since the SL lexis of a text is translated into the equivalent TL lexis. The following table will show the main and binary classification types of translation. As it is well known, Catford's translation theory concentrates on of shifts, so he makes an evident distinction between "formal correspondence" and "textual equivalence" (see chapter three). Obviously, Catford's linguistic theory of translation lacks a practical exercise in which the syntactic and grammatical structures are given preference over the semantic and cultural aspects.

Types		
Extent	Level	Rank
1. full translation 2. partial translation	1. total 2. restricted A. graphological B. phonology C. grammatical D. lexical	1. rank-unbound 2. rank-bound

Table 2. The Types of Translation According to Catford's Approach

Catford does not pay much attention in his approach to translation criticism and assessment. He describes and clarifies a "bad" translation. He (1965:76) defines a "bad" translation as one in which the TL text is either not an ordinary TL version at all or does not correspond to the same situational substance as the SL text. He pointed out why a translation can be "bad": a translation which is "rank-bound" can

be a bad translation when it involves the use of a TL equivalent which is completely unrelated to or not adequate in the TL text, and when it is not justified by the criterion of the interchangeability of the SL and TL texts in one and the same situation. He described the translation evaluation by reference to the contextual meaning. Finally, the types of translation he proposed are completely descriptive and do not have a hierarchical organization as in traditional taxonomies.

Catford's linguistic theory of translation has been criticized by Fawcett (1997:55-56), who claimed that "Much of his text on restricted translation "translating grammar or alphabet" seems motivated mainly by a desire for theoretical completeness, covering all the aspects of his model, and is out of touch with what most translators have to do. Even though the process is based on a linguistic procedure called "communication" which works well in discovering the structural description of a language, it becomes dubious in application to translation".

2.2.2. Nida's Approach

Nida's theory of translation could be considered as an improvement over Catford's theory. His translation theory principles are based on his own practice as a Bible translator. In some respects, translation as a process has predominantly been considered as a complex task for translators whether dealing with speaking or writing, in which they decode from one language and encode into another. According to some linguists, his theory is an example of comparative descriptive linguistics. In both cases the shift is, of course, from one set of surface structures to another. But, as Nida indicated, translation is not only, a process of identification of a surface structure by kernels of matching. A translator does not normally shift from a surface structure to another surface structure; he should take into consideration the useful procedures consisting of three methods: (A) Analysis, (B) Transfer, (C) Restructuring.

As a result of this, Nida (1964a: 61-64) applies the linguistic concepts of surface and deep structures, derived from transformational generative grammar in his description of translation methods. Nida discussed the difference between surface and deep structure, for instance, "the fat major's wife" is an ambiguous surface structure, which includes the following two deep structures "The fat major

has a wife", or "the major has a fat wife" (1964a: 61). In some situations, he comes close to Catford's theory, but in some, he is in opposition to him. For example, Nida (1964a:166) proposes that translation should be "the closest natural equivalent to the source message". He also refers that translation can be just a relative approximation and not a remarkable equivalence of the source text. Nida explained two main concepts in his translation approach: the "naturalness" of translation and equivalence and the possibility of achieving it in the TL. He points out that translation can only be natural when it fits cultural aspects into the target language, the cultural aspects, and takes into consideration the situation of the target readers. The act of achieving equivalence forces the translator to pay more attention to the original language message.

The equivalence can be achieved by means of a process of "decomposition" and "recomposition" between the host language and the receptor language. On the one hand, in the process of "decomposition" the original texts are divided into different kinds of semantics and are, therefore, analysed. On the other hand, in the process of recomposition, these semantic kernels are reconstructed perfectly to yield the same effected message in the receptor language. Concerning the achievement of equivalence, Nida distinguished between two types of equivalence: "formal equivalence" and dynamic equivalence"; in the former, the focus should be on the form and content of the message, while in the later, the translator is to concentrate on the orientation, culture, and response of the receptor. So, a "close and natural" translation according to dynamic equivalence is based on the receptor-centred approach, which grasps the meaning and the purposes of the ST. Equivalence is covered in more details in Chapter three.

Nida suggests several methods of analysing and investigating the source text:

1. The analysis of the lexical and grammatical features in terms of semantic components such as emotional, referential and syntactic. The translator should split these components into simple and comprehensive elements, and then investigate the divergence and inter-relationship among them to capture the intended meaning of the given text.
2. A translator should take into consideration the whole meaning of the given text, but not the individual meaning, since any clear relation in a text can be determined by recourse to the whole text. Thus, discourse

analysis plays a very important role here in grasping the meaning of the given text. The linguistic features do not account for the message individually, the message formed in terms of different components such as audience, author, response, intent, time and place.

3. A translator should pay more attention to the meaning context of the cultural aspects of SL and TL alike.

Arguably, at the transfer level the relations between different parts of messages are most simply comprehended. Therefore, languages tend to evince an obvious similarity at the deep structure level or close to the deep structure level as they do on the level of surface structure since the process of transfer is established at the deep structure level or close to the deep structure level. In fact, when the meaning as message is transferred from one language into another with some modification, of course, confusion will emerge in the process of transfer.

Generally, this modification is in terms of deformation or loss. The modification of the syntactic structure in the process of transfer may happen two times: the first time when the transfer occurs at the deep structure level or close to it and there is no contradiction between the original and receptor language in terms of the respective deep structure, and a second time when one transforms from the deep structure level to the convenient level in the process of recomposition. It is worth noting that, in the process of transfer, the referential content of the message, the sets of components should be taken into account, but not the words or idioms. Thus, attention should be paid not to the individual words, which are just the means of conveying the component of meaning, but to the fact that correct componential features are lexically transferred.

According to the restructuring method the structure of each language is discussed individually, and this procedure includes two main dimensions: formal and functional. The formal dimension also has two aspects, the style and the literary genre. Hence, the stylistic level can be achieved when one takes into consideration the process of restructuring, and therefore, if one follows the alternative facets such as technical, formal, informal, casual and intimate. Here, a translator should be careful when shifting to this level, for instance, when doing recomposing at the formal or informal level in the ST by something completely different like the technical level in TT or on the contrary. The literary genre, like epic, poetry,

proverbs, fables, verse, narratives, plays and ritual hymns is considered to be the most problematic task for translator, since he/she may face a dilemma about the corresponding form which is found in the receptor language and the style in which he/she should render the text to the target readership that should have the same effect as the original text, because of the cultural gap between nations and, of course, languages with literary tradition with more standardized literary genres and those with less tradition. The functional dimension is all about the effect on the target readers. A translation can be, of course, deemed as appropriate only when the response of the receptor has the same effect as the original.

Nida adopted two main methods in the real translation process (1) the “transformational approach”, in which the SL is analysed and discussed with the concept of kernel sentence and then it is recomposed in TL; and (2) the “componential analysis” method, which helps us recognize and contrast the given units in a semantic field. It is worth noting that, Nida does not go further in his approach without postulating some procedures that translators can use. Thus, he suggested five important elements of communication, which should be considered by translators: the “subject matter”, “subjects involved in the communication”, “the speech act or the process of writing”, “the codes used” and “the messages”, for example, the special case when the subject matter is engaged with particular codes and recomposition. Nida feels that there cannot be any translated version without any orientation of the translators, because the translator is, of course, a part of the cultural context and considered as a central factor in the process of translation. As a result, he/she surely leaves his/her personal touch on the works that he/she has translated, since he/ she cannot eschew a certain impression of personal involvement in his/her translation.

2.2.3. Newmark's Approach

Newmark's approach to translation (1981) is an improvement over the theory of translation suggested by Nida and Catford. He denies the assumption that translation is an absolute science and refers to those basic assumptions of translation, which can be established in terms of a theory of communication. Newmark (1981:7) describes translation as “a craft consisting in the attempt to replace a written message and/or statement in one language by the same message

and/or statement in another language". While doing so, the translator has to attempt to obtain the same effect on the receptor readers as the original writer obtains on his readers. According to him translation theory is the recourse to cognition in which we should learn more about the translation process, and how to get benefits from its prerequisites to guidelines and suggestions.

Newmark (1981:19-26) proved that translation theory has no particular limitations, but it draws its substance from various sources. It endeavours to suggest some perceptions of the relationship among thought, meaning, language boundaries, cultural aspect, and individual behaviour. Hence come the understanding of cultural aspects and the analyses of the given texts that could help in improving the quality of translation and even help with the decision on the method of translation. Newmark considers that the essential role of translation theory is to define an adequate method of translation, which should deal with both cultural and linguistic aspects. Translation theory is based on translation principles at every level, so it is considered as a resource of knowledge about both the process of translation and the criticism of translation.

Translation theory offers a wide variety of helpful procedures that improve the performance of the translator, enabling him/her to yield adequate translations, to master the translation problems and to overcome the difficulties that result from the differences between the original and receptor language. Newmark asserts that assumptions and propositions of translation can be derived not only from the theoretical part, but also from the practical part by supplying examples of the source text and their translated version. Translation theory should cover vast extents of text types and their identical criteria of translation and the variables involved. Thus, the focal purpose for establishing a translation theory is to propound principles of translation and to derive conclusions from the translation practice for teaching translation.

Furthermore, Newmark's main contribution to the theory of translation is in a broad treatment of semantic vs. communicative translation. According to him communicative translation focuses on the response and the comprehension of the receptor. Unlike semantic translation, communicative translation stimulates translators to adjust the original text to communicate its intended message to the

reader of the TT. In his book "Approaches to Translation" (1965), Newmark indicated the importance of communicative translation:

"In communicative translation, one has the right to correct or improve the logic; to replace clumsy with elegant, or at least functional, syntactic structures; to remove obscurities; to eliminate repetition.... One has the right to correct mistakes of facts and slips, normally stating what one has done in a footnote" (Newmark 1981: 42).

Semantic translation is essentially concentrated on the content of the ST, and, therefore, the purpose of semantic translation is to produce a careful style and effect of the ST. The noticeable distinction between semantic translations and communicative ones is that such adjustments and improvements are surely not permitted in the semantic translation, but translators can adjust and recompose items in the communicative translation. Newmark also refers to the importance of text types in the process of translation, because recognizing the text type helps the reader of ST with hints to grasp the impression or obscure intent made by the text author. Newmark (1981:12-14) differentiates between three types of texts, depending on three functions of language:

1. Text with an "expressive-function" found in literary works in which the writer or author makes use of language to refer to a situation or event that had happened with him/ here, to speak of experiences of his/her own. Here the style of translation is particular, due to the emphasis laid on the author rather than the reader, and, therefore, on the original text;
2. Text with an "informative function" in which this language is used to express information and to keep the reader informed. It is illustrative, referential, rational, objective, mental, cognitive and representational. This type is currently used in scientific articles, technology fields and pedagogical books. The style of translation that has been used for this type is objective and the emphasis here is laid on the target text;
3. Text with a "vocative function" in which the author uses language with the intention of affecting the readers of TT and make them (re)act, feel, think in the way intended by him/her. The language may be emotional, passionate, trendy, dynamic, influential and suggestive. This type is usually found in laws and legislations, advertisement units and popular

fiction. The style of translations used in this case is convincing or commanding, aiming to concentrate on the readers and the TL alike. The above distinction among the three types of functions becomes relevant for the wide diversity of text types. The following table shows the function types clearly.

"expressive-function"	"the informative function"	"vocative function"
Self-expressive	illustrative, referential,	social, emotional, passionate,
Creative	rational, objective,	tendency, dynamic, confuting,
Subjective	mental, cognitive representational	influential, suggestive,
Narrative	pragmatic	excitatory, seductive
Pragmatic	effective	Pragmatic
Stylistic		Stylistic

Table 3. Newmark's Distinction of the Three Functions

Newmark's theory of translation is considered to be more detailed and comprehensive than the theories submitted by both Nida and Catford. Nida underlines the importance of cohesion and discourse analysis in the process of translation. His theory of translation deals with all aspects of the translational process and, therefore, it is a comprehensive theory. Newmark asserts that the "vocative" and "informative" text types are suitable for the communicative translation method, and these results from the fact that they are based on "socio-cultural" contexts. For the "expressive" text type one requires a semantic translation method. To sum up, we can say that the communicative translation aims to exert an influence on the ST readers, while semantic translation aims to render as closely as possible the contextual meaning of the ST, in addition to the semantic and syntactic structures, which the TL allows.

Newmark's translation theory and Nida's theory are pragmatic and discourse-oriented, but they differ because Nida's theory starts from the Bible translation, and Newmark deals with a vast range of text types and adopted two types of translations: communicative translation and semantic translation which are suitable for any text. As a result, Newmark's theory is considered as an improvement over Nida's theory of translation.

2.2.4. Lefevere's Approach

In his approach to translation Lefevere (1975) attempts to study all translation processes and the problems of poetic translation. This approach is considered a comprehensive survey that deals with several types of poetic translation. Indubitably, translation of poetry is unlike the translation of other genres, as it has its own specific difficulties. In fact, a lot of matters and controversies need to be discussed here. In the prelude to his "Translation, Rewriting, and the Manipulation of Literary Fame", Lefevere (1992:45) stated that "Translation is, of course, a rewriting of an original text. All rewritings, whatever their intention, reflect a certain ideology and a poetics and as such manipulate literature to function in a given society in a given way".

Lefevere's approach to translation theory completely differs from the other theorists' approaches. His approach mostly sets out to propound a technical strategy to deal with the translation of poetry. Lefevere's discussed specific problems of the translation of poetry texts through a relevant functional analysis of texts. Lefevere's idea emerged from the insufficiencies of the procedures he discussed. In the same way, he pays more attention to helpful strategies for "twentieth-century" poetry translation, in order to submit different frameworks in the translation of poetry texts (see below).

Lefevere's perception of translation as a method of rewriting results from the fact that any text can be produced based on certain principles of poetics criteria and the intentions that one has found in another text. The translation process as a method of rewriting is all about the process of rewriting the ST according to the receptor text principles and statuses. Besides language, Lefevere has further discussed the overlapping between the perspective of culture and translation, in which the culture produces effects on the translation process and spelled out the translation difficulties that result from the context, history and tradition. As mentioned above, Lefevere considered translation as the suitable method of rewriting, and therefore, he explains that it is "the adaptation of a work of literature to a different audience, with the intention of influencing the way in which that audience reads the work" (1992:48).

Lefevere describes the translation of literature as part of the cultural, literary and historical characterization of the receptor language, and as production which is

achieved according to the mores, conventionalism and tradition in any society and through the effect of special categories. Although we have already mentioned Lefevere's classification of the seven types of poetic translation in the previous section, we feel that we should elaborate on them here, since his approach on the translation theory is based on them.

2.2.4.1. Phonemic Translation

In this type, the focus lies on the sound patterns of the ST, and therefore, the translator attempts to reproduce these sound patterns in the TT, simultaneously, attempting to capture the sense; very often the meaning is lost in the process. Some scholars called it a "sound for sound" translation. Phonemic translation keeps the level of faithfulness especially to the sound patterns of the original text. But with this type a translator encounters difficult problems, since there are no two languages that have the same sound patterns. So, approximation is all that can be derived from an attempt like the phonemic translation of the ST. Simultaneously, this type is considered more useful in certain respects when the translation occurs between two genetically related languages.

2.2.4.2. Literal Translation

It is also called as "sense-for-sense" translation. The main aim of this type of translation is to stay close and faithful to the meaning of the original text. But this type of translation has problems to face. Since an identical equivalence between two items in different languages is not always achievable and since every language has its own system and individuality, the similarity between two forms and their meaning in any two languages can often be only a remote possibility. This type is problematic for a translator, as it may distort the meaning and the stylistic aspects of the original, and may even make the translated version look outmoded. For a literal translation, a translator uses a dictionary or a reference book, but this does not help him because languages keep changing and this may lead up to a gap between its intended meanings in the given text and that meaning which the translator has selected. Further, this type is not suitable for syntactic structures. The translator may be able to produce a "sense-for-sense" or "word-for-word" translation, but to

reproduce similar syntactic patterns is a very difficult task, if not impossible, especially in the case of two different languages like English and Arabic.

2.2.4.3. Metrical Translation

In this type of translation, the focus is on the form and meter of the ST. The translator must consider the faithfulness of the TT to the verse, form and pattern of the original ST and try to shift them into his TT version. As in the case of literal translation, concentrating on the metre may result in distortion of sense and of the respects of the original text. This type will present a problem for the translator since there is no verse form in any language that is perfectly correspondent to the verse form in another language. Translator aware of the metrics of the ST always looks for “proper” cognates in order to render the verse form of the original. He/she tries to use words that have the same morphemic shape as those in the original text, but these often seem quite archaic in usage. He might also tend to borrow cognates from the source language, which are comprehended by the target readers. This has an unfavourable impact on the syntax, intelligibility, readability and communicative value of translated text. Moreover, the relation between form and these parameters, which is characteristic of all literature, might bring about a clash between the two languages in question. Thus, metrical translation weighs down on the translator with many a constraint.

2.2.4.4. Poetry into Prose Translation

The translator may capture these uses of a ST poem by translating it into sophisticated and elegant prose. Unfortunately, the poetic qualities tend to get lost in this case, like in a literal translation or the constraints of metrics may lead to confusion as in a metrical translation. By its nature, poetry is more engaging to senses, and every poetic characteristic such as rhythm, pattern and form has its own significant purpose enchanting and kindling the imagination of the readers. The poetry into of prose translation fails in its fundamental aim and the translators of Prose may substitute this view of “aesthetics” with their own strategy.

2.2.4.5. Rhymed Translation

In this type of poetry translation, the translator always keeps looking for the right-rhyming words that would help to retain the rhyme scheme and metre of the original. Apart from the rhythmic aspect, rhyme leads to the cohesion of the poem, helps to produce stanzaic forms and enhances the processes of memorizing. Thus, the translator will not be free in his choice of words and is burdened with the dilemmas of forming a convenient rhyme and meter. On the one hand, the translator can make use of phrases that rhyme with other phrases and fit into the metric pattern of the poem. On the other hand, such usages of phrases bring down the communicative value of translation. The rhyming word is determined by the metrical pattern, thus the syntactic structures become inefficient and “quixotic”. This can end up in very clumsy translation.

2.2.4.6. Blank Verse Translation

In this type, the translator renders poetry into the TL by using blank verse; in this case, blank verse translation, more precision and more “literariness” can be obtained than in any other translational types. The translator uses certain metrical variations, which are allowed within the scheme. There are several ways and strategies to support the metrical patterns of blank verse such as elision, accentuation of unaccented syllable and the insertion of modifiers. Lefevere notes that this translation can achieve great degree of accuracy.

Further, there is another technique to treat this matter, i.e. “ready-made utterances”. The use of such ready-made utterances keeps the metrical framework sound and without conscious endeavours on the part of the translator. In this type, the translators use poetic devices like assonance, alternation, and internal rhyme to avoid the humdrum of the text. The translator may try to recompose the text either by using compound words and expressions or by neglecting details from the ST. Finally, all this unrestricted allowance regarding a number of verbal ingenuities and contortions results in unnaturalness, distortion of the text and, therefore, ends up in cut-up prose.

2.2.4.7. Version

Version is the last type of translation which is discussed by Lefevere. In Version translation, the essence of the ST is retained, but the form is changed. The translator moves freely away from the features of the original and employs his/her own strategies to render the spirit and vitality of the original; to achieve this she/he bases his/her enterprise on the “shock value” of words and images. Versions can be seen as adaptations of the ST, made in accordance with the taste of the translator of the TT reader. The translator takes into consideration the fact that the communicative values of the text affects the target readers more than the characteristics of the ST themselves. As a result, a translator uses more metaphors, similes, colloquialisms than there are in the source text; the ST is often paraphrased. The translator needs to shorten or expand the various features of the original message and he also may change the style to enhance the translated version to bring about a certain desired influence. He can also use the methods of commenting on the characters. The translator sometimes updates important characteristics of the ST, which results in anachronisms. All these techniques used by the translators may alter the intended meaning of the author of the original and, of course, may make this type of translation very synthetic, superficial and sometimes bothersome, too.

2.2.5. Hatim and Mason's Approach

The last approach which is going to be discussed in this item is submitted by Hatim and Mason. Hatim and Mason (1990:169) paid extra attention to the analysis of the text structure, the importance of the language aspects and linguistic discourse. Hatim and Mason are among the theorists who have approached translation from the communicative standpoint, and considered it to be a performance of communication discourse. In the same vein, they have propounded a survey which is related to linguistic sciences, to the importance of the target culture aspects and to the features of a translation as a “product”. As per rules and usage, their view shows forth that translation as a “process” deals with the discussion of meaning between the author of the original and the readers of the texts, and, therefore, it deals with the translation as a communicative act that can be achieved through social context. Thus, we can conclude that Hatim and Mason's approach is typical to Newmark's

approach from many main standpoints. To analyse further, we may say their approach focuses on the value of the context in choosing the adequate equivalence of meaning.

As a result, the emphasis in their approach on the “process” makes use of a translator’s position to comprehend how much consideration should be granted in the act of communication to the social environment which is found in the given text to bring out the role of a translator as a “communicator”. They have justified that the function of translators should be sorted out through the analysis of source text and that one should decide on the procedures followed by the text producer in reproducing the text. Regarding this very issue the text analyst needs to recognize the hierarchical components of the structure such as “elements” and “sequences” which form the text.

According to, Hatim and Mason (1997:12) they stated that

“Indeed one might define the task of the translator as a communicator as being one of seeking to maintain coherence by striking the appropriate balance between what is effective (i.e. will achieve its communicative goal) and what is efficient (i.e. will prove least taxing on user’ resources) in a particular environment, for a particular purpose and for particular receivers”.

Furthermore, in their approach, they discussed the areas of discourse analysis, cohesion and text-linguistics, and have applied them to translation theory. Therefore, they both consider the mission of translation as a process in which one transfers and communicates in the TL text what has already been found in the SL text. In the same manner, they investigate the translation process as the consequence of an understanding process which encourages a distinction of strategies that constitute the target language text. The Hatim and Mason approach concentrates on the pragmatic facets of the text, or text acts, which they, therefore, consider as the “speech acts” stimulated by the text meaning in terms of the influence which exists in the ST.

Accordingly, Hatim and Mason (1990/1997) improved the views which are related to the area of text linguistics and describe the translation process with the concept of a text type. They (1990:140) discussed two concepts: “text type” and “text strategy”. So, the “text strategy” is the procedure or method which is

established by the text producer to produce his/her text, depending on fixed rhetorical and communicative objects.

Meanwhile, "text type" is, of course, a "conceptual framework" that relies on text classification and can be achieved by their rhetorical aims and the communicative purposes of their text producer. Therefore, "Text typology" is considered as a focal concept in the text linguistics approach. Its main purpose is to extend the reader with ways and standards to recognize and comprehend texts according to their characteristic of a particular kind such as narrative, expressive, argumentative, critical and instructional. Likewise, they refer in their approach to the importance of translation procedures in rendering the SL into the TL, relying on the type they belong to, on the choice of grammatical categories, and on texts that have common features related to their structure and texture (Hatim and Mason 1990:73:148).

Since, recognizing the text type helps the translator to understand and provide the most adequate equivalence at both levels of structures either simple or complex of the text. Meanwhile, the authors remind us that translators should consider the textual restrictions and should be aware of the restrictions which may result from the language specific boundaries and variations of each different text type. Thus, the communicative act of the text producer and the thorough rhetorical aim of the original message should be rendered in the target text precisely to achieve adequate equivalence.

According to Hatim and Mason (1990: 92) they stated that the task of the translator as a source text reader is to produce a model of the purported meaning in the ST and undertake decisions about the potential effect of the ST on the intended receivers. Hatim and Mason's theories display how far linguistic approaches have affected and developed over the times. As many other scholars, Hatim and Mason have paid attention to literary translation in their works. They, however, discuss that even though the eloquent function is the most prominent in poetry and other literary genres, communication is always present as an important purpose aspect. Before being submitted for translation, a poem should be read carefully, and, therefore, a consequence of reading is mostly an act of communication. Furthermore, Hatim and Mason indicated in most of their works that translation should be viewed through a thorough understanding as a "behavioural" act which

has a complicated cognitive feature. As a result, their process of translation is supposed to be approached based on two insights: social involvement and comprehension of the translator of a linguistic act of communication, and a continuing cognitive process is related to this act.

Consequently, the presented theoretical translation approaches, as far as the concept of translation has emerged, need to be discussed in an attempt to submit a comprehensive and helpful idea for a theory of translation by which meaning is comprehended based on cultural and social-cognitive processes. This depends on the recognition of how the linguistic aspects of the ST structure can help one to understand the text beyond the macro and micro level. Finally, as it was mentioned above, Hatim and Mason's approach echo Newmark's approach, but Newmark brings together semantic and communicative translation and unifies them in his approach within a very practical framework. Meanwhile, Hatim and Mason have concentrated on the theoretical part rather than practical, and discuss the translator function through their approaches.

2.3. Literary Translation

The source problems in the translation field result from the area of literature. Literary texts mostly contain some complicated textual and contextual features that may produce misunderstanding in translation. Literary translation is considered to be more intricate, divergent and challenging among other types of translation. Since every literary work is bound up with literary, cultural and traditional norms of the language in which it is written. The composition of the sentences and words in literary texts is not like any other type of translation. Thus, the sentences in the more intimately linked up with nature of the given language, and have their roots running deep in the life and attitudes of the society.

Meanwhile, the words which would have been used are very expressive and opulent in their connotative meaning. In addition to these, the literary works include the explicit, implicit and suggested meanings due to the fact that they all have the same importance. As a result, the translator should be prepared for every possible meaning. Accordingly, we can consider all translations of literary works whether they may be verse, poetry, prose, novels or drama as literature. Citroen states that

this collection of literary works alluded to as “literary translation” is nothing but a miscellaneous mixture of texts, generally published in a book form.

Therefore, such function requires a very high level of comprehension in both languages and sufficient competence of talent of those who translates literary texts from the original language into another language. Furthermore, we can conclude from some scholars’ words that there is a problem of faithfulness to the ST on the one hand, and a dilemma of meaning restoration on the other. So, the translator in this case tries to convey the content of the original message and sometimes he/she should take into the consideration the stylistic features of the TT. In the same vein, Pedersen (1988: 62) defines literary translation as follows “To understand literary translation we first need to define it.

We shall understand by translation, the substitution for a SL message of an equivalent TL message, and by “literary” possessing the quality of literariness”. Similarly, Lotfipour Saedi (1988: 120) cites Widdowson's insights which are related to the discourse of literature: “Literature discourse is dissociated from an immediate social context and its meaning has to be self-contained. What the writer has to say cannot by nature be conveyed by conventional means and in consequence he has to devise his own fashion of communicating”.

In investigating and discussing the translation equivalence of literary works Widdowson (Ibid: 127) indicated that “An understanding of what literature communicates necessarily involves an understanding of how it communicates: what and how are not distinct. It is for this reason that literary works cannot be satisfactorily paraphrased or explained by any single interpretation”. In the same fashion, Talgeri (1988: 32) asserts that in a literary translation “what is required is the recreation of a situation or cohesive semantic block in the new language in terms of the cultural setting of that language”. As a result, we can infer from above definitions that the translator deals with two different literary standards and two different cultural systems in the literary works.

Consequently, he/she should compromise between them, in order to bridge the gap between them by putting his own performance and style in the TT. Pedersen (1988, 62) defines literary translation in the following definition, “We shall understand by translation, the substitution for a SL message of an equivalent TL message, and by literary possessing the quality of literariness”. Therefore, we can

describe literary translation as the resetting of the stylistic structure in such a style that they render the meaning of the original and display some stylistic connection to the TL literary standards vividly.

Correspondingly, in literary translation, the translator, of course, should have his responsibility both to his author and his reader as well. On the one hand, he should be devoted to the original text with respect to its norms, form, meaning, style and spirit. On the other hand, he should be sure that his version is in correspondence with the linguistic aspects and literary and traditional aspects of the TL. Likewise, the translator should endeavour to constitute a version which is aesthetically and, of course linguistically similar to that in the original one.

Notwithstanding, the translator can sometimes overcome the difficulties of different linguistic aspects between the TL and the SL, but it is not so easy to overcome the difficulties found by the distinct literary norms and traditions. As a result, these distinct literary traditions and norms impose stylistic difficulties, which can lead some translators to the concept of “impossibility” of translation, and the notion of equivalence also results from misunderstanding, which, of course, does not imply similarity and correspondence, but rather some approximation of the original in the TL.

Thus, the responsibility of translators who translate literary texts is in many ways much more important than of any other translator. Since, he/she works as a mediator thanks to whom great works of literature pass through linguistic and cultural barriers. Wilss was among some other scholars who recently developed some key ideas about literary translation. Wilss (1996:26) suggested that the difficulties of literary translation result from the nature of literary discourse, and he alludes to the fact that

“To get a sense of the difficulties involved in literary translation and the assessment of literary translation, one must keep in mind that literature, more than an “ordinary” discourse, bears the imprint of different authors, different life histories, dialects, registers, and last but not least, paradigmatic and syntagmatic variants”.

Accordingly, to differentiate among political, technical, religious scientific and literary translating we have to first discuss and investigate the similarities and differences among them and then identify the characteristics of each individually. Moreover, literary translation is, of course, concentrated more on the content than

the form, but it does not mean that the form is not important. (See the approach of scholars in previous section). Therefore, translators should know the criteria and measures that make literary translation distinct from other types of translation. Lotfipour-Saedi (1992:196) tried to describe what differentiates a literary from a non-literary translation; He asserts that

“Some stylisticians have defined certain aspects of the difference between literature and non-literature in terms of special patterns contained in literature. They have argued that these patterns (phonological, structural, semantic and graphological), which cannot be accounted for by ordinary linguistic rules, and which are imposed upon ordinary language patterns, bestow upon them a special value which can be referred to as their literary value or literary effect”.

Meanwhile, Wilss (1982:76) indicated that

“In literary texts, linguistic form has not only a text-cohesive, but also an aesthetic function, it carries the creative will of the artist, and this lends the literary text an outward appearance which, in principle, can never be repeated and can therefore be realized in the TL only in analogous form”.

In sum, the literary works whether they may be verse, prose, drama, novel and poetry, make literary translations always look imaginative and expressive in the sense that words cannot only render a meaning but they are also the compatible, rhythmic, eloquent, melodious and harmonious tools chosen to produce an effect. Finally, a translation is not a monocular component but an interpretation and combination of the structures of two languages.

2.4. The Role and Decision of Translator

This is how, when translation seems to be an exceedingly difficult process involving different constituents, the translator has to be well aware of all the constituents which would eventually have an effect on translation quality, characteristics and readings. The translator is the professional one who assumes the mission of communicating the thorough meaning of an extension of the source language to the target language. Thereafter, the translator plays a crucial role in placing himself as the nexus between the original text and TT. Therefore, the translator’s manner, and

what he has done and what he is trying to do, will, of course, show themselves up in the translation process. Leppihalme (1997:18) described the role of the translator, in which he should be given a due significance in a problem-restricted translation study. The translator should account how to fix each individual dilemma during the translating process and, therefore, bridge the gap between the source and target language. Accordingly, on such a mission the translator needs distinctive and adequate qualifications to fulfil this act of communication and to overcome problems. Apart from being well-versed in translation procedures and problems, it is anticipated that the translator should have a structure of ethics of his own. Najeeb (2005:8f) indicated that the translator should be well aware of certain qualifications to carry out his/her jobs vividly and as follows:

1. A thorough grounding in the vocabulary and expressions of both the source and target languages.
2. Comprehensive recognition of the grammar, semantic, rhetoric and morphology of both source and target language.
3. The translator should be faithful when rendering of the ST concepts, norms and ideas.
4. The translator has to be patient, because the career of translation requires a long period of practice and training.

Meanwhile, these proficiencies and merits are not all mandatory, signifying that the translator is that person who should have comprehensive knowledge of everything and who can accurately translate any text without any help. The translator has to have comprehensive understanding of both languages in question. These language potentialities qualify him/her to be able to submit a more accurate and idiomatic translation, and thus the translation obtain a spectacular flavour. Samuelsson-Brown (2004:2) spells out this special matter by underlining that a great number of academics, readers, and customers have many fallacies in thinking of what expertise and merits a translator should have. It is worth mentioning here some of these misunderstandings and misconceptions:

1. The translator can translate all subjects and kinds of translations,
2. If the translator speaks a foreign language, he should automatically and easily translate into that language and

3. Translators are “mind-readers” and, therefore, can give perfect translation without paying attention to the intended meaning of the author of the source text.

Hatim and Mason (1990:11) assert that the translator has to be well aware of the ideas and meaning of the author of the original text, since this is an indispensable procedure for one to be able to produce a sound translation. At the same time, unfamiliarity can emerge as an insufficiency of confidence, or as a failure to comprehend the meaning when a text is one way or another incomplete and mysterious. Hatim and Mason believe that the preferable translators in the area of literary translation are those who have connected with the author of the ST.

According to Kelly, (2005: 64) mentioned that specialists in area of translation studies and the professional theorists believe that professional translators should have the following skills, proficiency and merits: (1) “communicative and textual competence preferably in more than two languages and cultures and cultural and intercultural competence”, (2) “subject area competence and strategic competence” and (3) “professional and instrumental competence and interpersonal competence”. In addition to these, the translator should be well versed in both the cultural systems he/she is dealing with. The translator should be aware of reference, implication, and significance of things talked about in different cultures and to be able to transfers them in a most subtle way when the circumstances require this. As a result, the translated version becomes more rooted in the convenient environment of time, culture and mores and strikes the reader as the original text impresses the native reader.

Katan (1999:14) states that the translators as cultural mediators and arbiters should have comprehensive knowledge of their own cultural identity to the extreme in order to grasp how their culture influences others’ perception. Furthermore, by expecting the translators to find an appropriate or a close natural equivalence translation, the translator must have many qualities and skills as it has been mentioned above. Further, the translator is not only a receiver of the original text but also a producer of his own text. Rabassa (1984:39) cited in Frawley has practically summarized these affairs. He indicates that the translator’s responsibilities

“fly off in many directions. For better or worse, he must satisfy many different people: the author (often the easiest), the editor (plenty of trouble), the critic and the reader (like the author, often the easiest). His world is complicated because he is a go between and must keep so many people happy”.

On the other hand, Bell (1994: 15) describes the role of translator by following definition, as “He is a bilingual mediating agent between monolingual communication participants in two different language communities”.

According to Wilss, (1982:5) indicated that the translator

“Stands in a specific relation to reality. That is to say, he possesses a specific linguistic and extra-linguistic volume of experience; in addition, he possesses a specific range of translational interests. He belongs to a specific language community, and within this language community, he belongs to a specific social grouping, which determines his value system, which in turn controls his translational production”.

Besides being a skilful in linguistic and cultural transfer, he/she has to be very creative and original. Since the translation is integration into various fields of different linguistic, literary and cultural patterns, the translator has to be a creative and masterful genius so that he could always find solutions and means of decoding and analysing the source text without, therefore, any distortion of structures and significance. Nida (1964:153) asserts that a translator should have “complete knowledge of both source and receptor languages and intimate knowledge of the subject matter”.

Therefore, we can conclude from Nida’s justifications along with those of many other scholars that have already been mentioned above, that thorough knowledge and familiarity with the intended subject of the work are the most essential elements contributing to an adequate and acceptable translation. Any deficiencies concerning the linguistic aspects and the cultural context of the author of the ST will enable the translator to distinguish and understand it. In the same way, Nida (1976:65) also mentioned important views of translators. He refers that “a satisfactory translation of an artistic literary work requires a corresponding artistic ability on the part of the translator. The pleasing use of words demands aesthetic sensitivity in the same way that the pleasing arrangement of colours or of three-dimensional space requires aesthetic competence”.

Meanwhile, Hayes (1975:838) states that the translator should be characterized by four merits in the process of translation: (1) "he should read the source text in order to understand it vividly", (2) "he should recognize the devices through which the writer has obtained individual influences", (3) "he should make sure which items and syntactic adjustments will have an impact on the target text" and (4) "he produces a literary work of his own". Obviously, all the above arguments and views of scholars are similar and have the same purposes. Al-Jahiz in his most famous book "Kitab Al-Hayawāri" had indicated some characteristics of a translator such as: (1) the translator has to be at the same of level of thinking and intellectual level as the author is. (2) The translator has to master both the source language and the target language. (3) There is no perfect similarity between any two languages as each language has its own properties. (4) Through translation, languages affect each other and there are real problems in translating scientific texts, but it is even more complicated, if not impossible, to translate religious texts (Badawi 1968:21-25). We can conclude from Al Jahiz's views that translation at that time was so much more difficult, if is not impossible, since there are no thorough similarities of structure and semantic equivalence between any two languages.

Similarly, the translators should be good critics as any literary work is an expression of the writer's own message, personality, and his own senses and emotions. If the translator recognized the author's intended meaning and the hidden purpose, he will be able to transfer them properly to the target language. So, the translator is, therefore, critic and interpreter but it has to be very objective.

An extensive overview of the role of the translator and the translation purpose is given by Dejica (2010: 139-147), who concludes that "the role of the translator changes depending on the purpose of the translation, and that there are as many types of translation as there are texts. For different text types, it would seem but natural to have different translation methods." (Dejica, 2010:147).

2.5. The History and Importance of Translating in the Arab World

The Arabic history of translation, according to Baker (1992: 318) is known to have sparked the first established, large-scale translation interests in history. These interests and activities had started during the era of the Umayyads (661-750) and

reached their climax under the Abbasids (750-1258) especially during the rule of Al-Maamun (813-33). Thus, it is known as the Golden Era of translation. The Arabs had used translation, or at least practiced convenient translations before the advent of Islam. Before Islam, they were linked with other nations and cultures by travelling and exchanging trade.

Nevertheless, the substantial translation achievements of the Arabic scholars emerged during the Abbasid era 8th-13th centuries. As a result of the prevalence and dominance of a mighty Islamic empire, the Arabic nations were in systematic contact with other sophisticated civilizations such as the Spanish, Indians, Persians, and the Byzantines (Redouane, 1980). During Abu Jaafar Al-Mansour rule in the 8th century, the translation field was granted a considerable kind of attention by the ruling the Caliphate and the first books which were translated were scientific. This step motivated the successor ruler to continue the good auspices of translation. Thus, Al-Maamoun established in AD 820-832, *Bait Al-Hikma* (The House of wisdom), in Baghdad, which functioned as an academy, library and translation group which included 65 translators. He, therefore, collected all the philosophers, scientists and scholars in this *Bait Al-Hikma* and they translated scientific and philosophical works in Greek. In the beginning, most translators in *Bait Al-Hikma* were using the Syriac language as an intermediary language between Arabic and Greek.

Furthermore, The Abbasid area translators in Bait Al-Hikma were working in groups. Their techniques and procedures depended on the distribution of duties taking into consideration the qualification of each translator. They used many methods for achieving their work such as surveys and analyses of the source text and then they translated it. The second important method is the involvement of an editor meant to hone the text into the style of the TL text and finally the amendment and revision of the translated version were done by the same translator as the one who translated it (Redouane, 1980). The duties of the Abbasid translators consisted not only in presenting works of scientific importance but also included a survey on "terminology" and phraseology and collated specialized glossaries. For them this task was marginal, yet important, and the real tall orders for them were represented by the translation of Greek scientific works.

Assamara (1982: 216) states that the Abbasid translators in Dar Al Hikma dealt with the problem of terminology, by adopting two main methods: "word-for-word"

translation, and the use of derivation and etymology which generally were based on the form of semantic extensions. Notwithstanding, when they were not able to find adequate equivalence of terms or expressions, they normally used the Greek terms and made the future translators of Arabic predict the suitable equivalence (GallalSalah 1979:47). During the Abbasid dynasty, Baghdad became a central place of the cultures of the time not only in the Arab nations but all over the world. As a result, all branches of science were translated and thus one set up the primary methods of translations. Two main methods of translation were established at that time: "literal" and "free" translation. Accordingly, Yuhanna Ibn Al Batriq and Abd Al Masih Ibn Naaman Al Himsi were among the scholars who practiced literal translation. Since their method aims at finding for each given language the equivalent items in Arabic language, but also at maintaining the same structural aspect of the original text in the target language (Remke, 1976:16-17). Obviously, many SL words and expressions did not have suitable equivalents in Arabic; so they used loan words widely which could make the translated versions sometimes look impenetrable.

The second type is "free translation" which was first used by was by Hunain Ibn Ishaq and his group of translators. It is different from literal translation, as it concentrated on conveying the meaning of the given language into Arabic; the translator had to pay more attention to the content, the idea and meaning of the sentence rather than to the SL words or structure. According to this type of translation, the translator had to investigate and analyse the SL text, and, therefore, find out its meaning and restructure it according to the Arabic structure whether the respective syntactic structures matched up or not. So, the second type concentrates on the semantic rather than syntactic aspect.

In the same way, Salahaddein Al Safadi in the fourteenth century established a third type. This type, he believed, was the most appropriate, especially for other works than scientific books. This type was mentioned throughout the history of translation (Khulilsi, 1982:216). Consequently, the Arabic language had been in contact with other languages since the Abbasid period. Moreover, it was extended during the Arab rule in Spain. At the time of transfer of knowledge and sciences into the Arab countries, especially from Greek, Persian and Indian, many Arab scientists, scholars and philosophers were involved in process. But few were concerned with

translation theories in general and particularly with the skills of translators. Thus, many scholars and scientists were eager to write and translate into the Arabic language, so the role of translation becomes more important in all branches of sciences and knowledge.

Moreover, Al-Biruni (985-1066) AD was considered as a main personality in the history of Arabic translation. He translated many literature works into the Arabic language especially from Greek, Indian and Persian. He was described as the master of Arabic translation at that time and all his works as masterpieces. During his teenage, Al-Biruni had acquired considerable knowledge of science and by the end of the ten century he had studied the latitude of the Kath city. Later, he had written many books in many various fields. Al-Darweish (1977:23-35) mentioned Al-Biruni's characteristics and skills in many points: (1) his mastering of Arabic language enabled him to write poetry and derive new words from Greek and Indian.(2) he was a scholar in religion, linguistics, astronomy, philosophy, science and mathematics, thanks to his thorough knowledge of all branches of science. (3) Al-Biruni was multilingual; he knew ten languages such as Indian, Greek, Turkish, Latin, Persian, Syriac, Arabic and Sanskrit, from which he translated many works into Arabic. In addition to all this, he was also very knowledgeable about the literature of these nations.

Accordingly, the importance of translating for conveying the knowledge and sciences into Arabic had increased, especially after Western technology and scientific advances. Recent and present-day research has shown obviously that the badly needed learning of a foreign language is meant for communicating and translating objectives, as it has been shown in the introductory chapter. Thus, Arab scholars have realized that there are considerable deficiencies of translations into and out of Arabic in all domains of life and science. They understand the real importance of translating Arabic literature into English and other languages or vice versa.

Kharma (1983: 222) states that "only a very small fraction of the very rich Arab heritage has actually been translated into modern languages, and it is one of our basic duties to start doing that on a systematic basis". The need for translations in the Arab world results from many important reasons such as: (1) translations made by the private sector and individual translators, or "sworn-translators", who can

translate different kinds of translations such as: documents, contracts, treaties, commercial correspondence, religious duties, etc.(2) translations carried out by specific publishers who are officially registered in academic and literary translation, and , therefore, the quality of translations differs from one scholar and publisher to another. (3) Translations made by translation boards in higher education. When mentioning the dire need for translations in different areas such as trade and knowledge, Kharma asserts a great need for other types of translation. He confesses that there are considerable insufficiencies in translations which deal with important subjects to be translated like books and significant articles. On one hand, he mentions that there are other deficiencies of scientific and technical translations and on the other hand, he indicates that there is an abundance of literary and humanistic translations.

3. THE CONCEPT OF EQUIVALENCE IN TRANSLATION STUDIES

3.1. An Overview of Equivalence

In earlier works regarding the translation theory, the theorists and scholars have shown that the issue of equivalence has been one of most crucial, controversial and radical issue that has caused heated debates among the theorists of translation theory. Most controversies within the process of translation theory have emerged around the concept of equivalence. Wilss (1982:134) claims in this respect that equivalence between source text and target text is one of the most controversial issues in translation theory.

According to Gutt (1991:10) "equivalence is one of the central issues in the theory of translation and yet no linguists seem to have agreed and disagreed. However, equivalence as the central concept, will surely affect different views and suggestions since the concept is a matter of heated debates." Thus, the concept of equivalence has a central and vital role in translation studies. The notion of "equivalence" is the oldest notion and the most problematic concept in translation studies. According to Kelly (1979), he refers that "equivalence is based on original mathematical definition of equivalence, denoting a reversible relation: A is B and B is A".

Translation students often search in dictionaries trying to understand the meaning of a lexical item. An equivalent can always be found in any dictionary and it is either an explanatory equivalence or translation equivalence. The former is an explanation of the meaning of the word in the target language, while the latter represents a direct translation of the meaning of the word in target the language. The explanatory equivalence cannot be used in translation texts, but it is more suitable and possible for translation equivalents because it is only a paraphrase of the meaning of a word.

Therefore, many theorists and researchers have discussed the concept of equivalence at different levels relating to syntactic and semantics categories.

Translation theoreticians have made an important distinction between the “langue level” and “parole level”; “the langue level” is a hypothetical mapping between the elements of the abstract language system, while the latter is an observable mapping between the elements of the source language text and the target language text. Catford (1965:27) used two types of equivalence, formal correspondence and textual equivalence.

The concept of equivalence has been argued by most of the translation theorists, if not by all. Collins (2003) points out that the concept of language may differ radically from one to another theorist. Each language articulates or organizes the world differently. Languages do not simply name existing categories, but they articulate their own. Theorists and translators are always in dispute concerning the argument of whether to concentrate their attention upon the linguistic elements of the source language or upon the emerged effects of the readers of target language text. In the process of translation, the equivalence concept is the most problematic one, and thus, some radical questions emerge, upon analysis. Some theorists define translation in terms of equivalence (Catford 1965, Nida and Taber 1969, Lefevere 1975, Pym 1992, Koller 1995 and Toury 1980) while others reject the concept of equivalence, saying it could be either irrelevant or damaging. Likewise, Snell (1988) and Gentzler (1993) along with many other researchers play the mediation role between the two other sides, saying that equivalence is possible when translators shift the linguistic element of the source language text into the target one as much as possible.

Baker (1992:5-6) discusses the concept of equivalence for the sake of convenience, because most translators use the concept of equivalence, because it has no theoretical status. Therefore, equivalence is considered to be an important phase in the translation process and it is seen as a useful category referring to translation or on the contrary, a barrier against progress within the translation studies. Proponents of the equivalence notion clarify the equivalence as the relationship between the source language text and the target language text in order to make the target language text an acceptable translation of the source language text, whether the text is translated totally or partially.

Another group of theorists claim that translation depends on some type of equivalence emphasizing the importance of updating the typologies of equivalence,

concentrating on the range of word over word, sentence, and text level at which equivalence could be achieved. Baker (1992) supports the types of meaning of a word that can be denotative, connotative and pragmatic. According to theorists and researchers' discussion regarding the equivalence concept in the translation processes, we can argue that there is an important fact and namely that complete equivalence in linguistic elements between source language and target language is impossible. Furthermore, we will discuss in detail the types and the problems of equivalence.

3.1.1. The History of the Equivalence Concept

Since Antiquity, the notion of equivalence has been one of the most problematic and radical issues in translation theory. After decades of developing controversy over the issues of free and literal translation, translators and theorists are making strenuous efforts to produce a more methodical translation, they started to show forth their concern towards radical notions such as equivalence. Many different theories dealing with the notion of equivalence and they have been developed over the last fifty years. Theorists and translators say that the concept of equivalence has been quite different throughout the history of the translation theory; some of the theorists mention that there are different kinds of connections between the source language and the target language and these relations are to be found under the form of equivalence.

Obviously, there is obscurity around the whole idea of equivalence between a source text and a target text and the equivalence concept is conceded as a tricky concept for most of the theorists and it is seen as a "big bugbear" in the translation field. For a long time, we have remarked the preoccupations regarding the matter of equivalence, which has been debated in the writings of linguists such as Jakobson and Catford whereas others such as Casagrande highlight the cultural concept.

Equivalence is a hard, well-established word in the comprehensive lexicography of the English language. As Oxford English Dictionary (OED) stated that the adjective "equivalent" is found in 1460, whereas the noun "equivalence" was first mentioned in 1541. Therefore, the concept of "equivalence" and "equivalent" has existed in the English language for a long time. Later, in 1960, Chomsky used the idea of equivalence in transformational grammar, which indirectly affected

translation theory. Saint Jerome, the most well-known translator of the Greek Bible into Latin, allows us to observe by comparison that the method of translation underwent a central change towards the middle of the eighteenth century. The theoreticians of translation theory have divided the concept of equivalence into two categories: main types and subtypes. The former consists in the functional, stylistic, semantic, formal and grammar equivalences, while the latter gives some types more priority than to others. Theorists have proved that equivalence consists of several dual oppositions: Jakobson's imitation vs. functional; House's overt vs. covert; Nida's formal vs. dynamic; Newark's semantic vs. communicative; and Nord's documentary vs. instrumental.

Nida (1964) suggests two kinds of equivalence: dynamic equivalence and formal equivalence. The former is dependent on the equivalent effect, and namely: the target text receiver has the same effects as the source text receiver, while the latter deeply emphasizes the structural elements of the source text. The formal equivalence means to achieve the same content and form of both the source and the target texts. The dynamic equivalence differs from the formal one, as it focuses on the culture and language of the target text. Later, Nida (1986) makes a slightly different change, as he says that we can change or replace the dynamic equivalence with the functional equivalence. It was a debatable view, because the dynamic equivalence largely focuses on the principle of equivalent effect while the functional equivalence concentrates on producing similar functions between the source and target texts. See types of equivalence.

Meanwhile, Uwajeh (2006:231) considers equivalence as surely the most important criterion for translation and distinguishes between four standard types of equivalence, which are: (1) conceptual equivalence (symmetry of notion units); (2) propositional equivalence (symmetry of thought pattern); (3) thematic equivalence (symmetry of subject problems) and (4) contextual equivalence (symmetry of context variables).

On the other hand, Bassnet and McGuire (1980:26) distinguished three types of equivalence: (1) linguistic equivalence, that is word for word translation, which is symmetry on the linguistic level of both the source text and target texts; (2) pragmatic equivalence, the equivalence where the elements of a pragmatic expressive axis, regarding this type, the syntactic elements have a higher degree

than in the case of lexical equivalence; and (3) stylistic equivalence, which is the functional equivalence of both original text and translation that are aiming at an expressive identity with an invariant of identical meaning. Dickins et al. (2002:5-6) proposes imperial methods to equivalence. He suggests five levels of matrices for evaluating equivalence between source text and target text: (1) the genre matrix, this kind debates the branches of the text whether it is literary, religious, commentary, empirical, law or scientific; (2) the cultural matrix, this kind undertakes the historical heritage and exoticism among courtiers and cultures of world; (3) the semantic matrix, which deals with synonyms, antagonistic situations, coexisted meaning, or gender stereotyping, powerful meaning, allusive meaning, and metaphorical meaning; (4) the formal matrix, which discusses the grammatical level, rhythm level, phonetic or graphic level, discourse level, syntactic level and intertextual level; (5) the varietal matrix, which includes the social field, colloquial field and tonal field.

Moreover, Koller (1979) makes a straightforward distinction among five types of equivalences: (1) denotative equivalence, which indicates equivalence content and semantic equivalence; (2) connotative equivalence, which concentrates on connotations and implies equivalence of style and register; Koller (1979:189) points out that such a kind of equivalence is seemingly impossible and it is the most difficult case in translation studies; (3) text-normative equivalence, this kind belongs to text type's norms and it is found in equal target language texts and has different types of text functioning in different manners; (4) pragmatic equivalence, this equivalence deeply emphasizes the reader's position and indicates an equivalent effect; Koller named it communicative equivalence; (5) formal equivalence: this kind concentrates on formal-aesthetic features of texts and deeply refers to the expressive meaning. We have noticed that Nida's formal equivalence is different from Koller's formal equivalence.

All of Baker's (1992) preoccupations were related to textual equivalence, which refers to similarity in the information structure and cohesiveness. One cannot account for all types of equivalence and their thematic usage in translation but, at the same time equivalence is the pick of translation.

Kerzeszowski (1990:19) postulates that staple material (syntactic), contrastive studies should be "the closest approximations to grammatical word-for-word

translation and their synonymous paraphrases, if such exist". We have noticed that many theorists and scholars discuss the concept of equivalence according to their orientations and linguistic aspect and analyse this notion showing the merits and demerits within the translation processes. Kerzeszowski (1990) analysed the term of equivalence and distinguished among seven types of equivalence broadly and goes even further into discussion. He classifies them under his linguistic prospect and syntactic orientations: (1) statistical equivalence: this kind takes place between two chosen elements that have "maximally similar frequencies of occurrence" (27), when two elements are selected as qualifications for statistical equivalence some reasons should be other than their similar frequencies; (2) translation equivalence: he considers this kind to be much broader than others, as it contains all types of translations; he argues that this kind deals not only with unacceptable translations, but texts that slant from the original versions in a different skilfully suitable approach too, enhanced by pragmatic and communicative consideration.

In fact, the translation equivalence is not symmetry of meaning; it is definitely the pattern of translators in translation studies and what they intended to do. The translators deal with different languages regardless of their mother tongue language and transfer the message from one language into another; (3) system equivalence: this equivalence is presented in a relationship that occurs between models which are multifarious by excellence of a combined grammatical marker, like article and pronoun or other grammatical elements. We can easily draw an analogy of the article and pronoun systems in contrastive languages approaches.

The primary aspect relies on a contrast depending on "cognate grammatical terms" as the improvement is allowed in this view. The main system of pronouns is radically different in two languages: (4) semantic-syntactic equivalence, this kind takes place between contrastive generative grammars, definitely the most determined participation in instructional contrastive analyses which has emerged so far and plays an essential role in decoding the ambiguities and difficulties of semantic and syntactic equivalence between two different languages.

Furthermore, Kerzeszowski (1990:152) states that semantic-syntactic equivalence is an indistinguishable deep structure, while the deep structure is grasped as semantic and the semantic aspect participates in syntactic derivations. Kerzeszowski postulates that the drawback materializes when two sentences in one

language have obvious non-deep structures like a passive and its active, but both can be converted into the same sentence in another language. We face difficulties when we distinguish between semantic-syntactic equivalence and translation equivalence. Kerzeszowski claims that the capacity to distinguish the equivalence of a semantic-syntactic kind is a part of a bilingual individual's proficiency, but translation equivalence can be stated formally. There are disputes about which of the equivalences comprises a good or sufficient performance of the translated version. Quine (1960) states that there are disputes regarding which of the possible translations are formally the best approximations. Evidently, disputes have emerged because the form is not unitary and it is quite complex, so a sentence in one language may not have semantic-syntactic equivalence in another language and the translator has to make an effort in order to fill the gap between them; (5) rule equivalence: this kind is concerned with transformational-generative and rules of phrase structure and formation, so this equivalence relates to syntactic data and structural analysis.

The generation process of any sentence in a different language faces difficulties in terms of formal rules; therefore, we deal with equivalence of rules. The grammar pattern we use determines the kind of rules and the concord between any two structures, which is also the most important element in rule equivalence. Rule equivalence is pivotal and essential to determine the level of similitude between two items. The identical structures prove to be more harmonious through more junctures of the generation process than the less harmonious ones; (6) Substantive equivalence: this kind depends on further linguistic material; it may be either phonological such as: auditory, acoustic, and articulatory or semantic such as situational and external actuality for lexical studies.

Kerzeszowski emphasizes that the latter one it is not the external reality but rather "its psychic image in the mind of language users" (22). Substantive equivalence is completely relative in comparison to the previous ones. Furthermore, both types of substantive equivalence analyse any language structure with linguistic speculum and discuss language items according to semantic and syntactic congruence to reach similarity as much as possible; (7) pragmatic equivalence: this kind is a subsistence method for incompatible stylistics and sociolinguistics. This equivalence has been called by other theorists as functional equivalence.

Kerzeszowski defines it as a relationship that takes place between texts in different languages. These languages excite maximally analogous cognitive retorts in the users of these texts. It has direct contact with texts and has been multifariously grasped and disputed in literature.

Furthermore, Von Humboldt (1816) indicates loyalty to the whole text rather than to its parts and details, regardless of the type of text. Because of loyalty it is impossible to provide a literal translation, but suitable equivalence from one language to another is acceptable. Meanwhile, Nabokov (1955) refers only to literal translation, a word for word translation being more suitable and useful in the theory of translation. The exact equivalence is obviously possible according to his view. Like Goethe and Schleiermacher, Roman Jakobson (1956) requires that translation should consist of three main kinds: (1) intralingual translation or rewording; (2) interlingual or translation properly called; and (3) intersemiotic translation or explanation of verbal signs by means of the non-verbal sign system. These types of translation generate more controversy and preoccupation with arguments in the translation theory, because every source language is deeply influenced by linguistic characteristics.

Furthermore, some researchers have argued that there is no absolute equivalence between the world languages in relation with linguistic elements. Wierzbicka (1992:10) supports these justifications when he says: "every language is a self-contained system and, in sense, no word or construction of one language can have absolute equivalents in another. The idea that there might be equivalents in all the languages of the world is of course all the more fanciful". Later he claims that the concept of the partial equivalent is possible and plentiful but the idea of an absolute equivalent is unproductive and doomed.

Plainly, the cardinal and problematic issues do not concern the linguistic aspect of a source language, but to find the exact equivalent in the target languages. Therefore, translators need to leave their mother tongue and sail far into the target language, to steer their boat of translation towards both fidelity and acceptability during the translation process. In the twentieth century, theorists and linguists have had serious discussions and heated debates over the concept of equivalence. In Jakobson's era, the term of "equivalence" becomes intensely used as well as appearing frequently in the collective efforts of theorists discussing translation

theories and studies. Gradually, it has progressed confidently and firmly. Nowadays, the concept of equivalence has become the radical and crucial issue in translation studies.

3.1.2. Definitions of the Equivalence Concept

Collins English Dictionary (2003:526) states that “equivalence is a mixture term consisting of two parts, Equi or Equal and valence or value, indicators to the case of being equal or interchangeable in value and quantity or having same effect and meaning. In general, equivalence indicates the presence of two bases that are related and comparable to each other.” Likewise, Halverson (1997:2) says that the relationship between source and target texts seems like one of equality, sameness, or similarity. According to both proponents and antagonists, the concept of equivalence has obviously different meanings and definitions when it resorts to bringing about arguments.

For Pym (1992:37) the concept of equivalence is notoriously ill defended and widely disputed. There are more than fifty-eight definitions related to the concept of equivalence given by German theorists only. As a result, to proponents and antagonists two lines of thoughts regarding the concept of equivalence have emerged in the translation studies. These are the theorists of equivalence (the oriented school) and critic lines which are known as the historical, descriptive and functional schools. The former line looks at equivalence as a theoretical and perceptive concept and has firm bases in translation theories, whereas all the latter line takes into consideration whether the concept of equivalence is suitable for linguistic and semantic replacements between the source and target text.

Chesterman’s (1977:37) equivalence is thus the aim and it is important for translation. At present, the theorists of equivalence have coincided that equivalence is a relative concept and widely spread. Meanwhile, other groups of theorists have considered that equivalence is not a unitary concept or firm relationship, although, there are different types and degrees of equivalence. According to Shuttleworth and Cowie, (1977:49) equivalence is a term used by writers to describe the nature and content of the relationship, which exists between the source language and target language texts or between smaller linguistic units. Also, equivalence is in some realizations the interlingual match of synonymy with individual language. In other

views, a theory for equivalence in translation studies focuses on the formation of a reference corpus for the usage of translators. Newmark (1995:94) claims that “equivalence is an intuitive common-sense term for describing the ideal relationship that a reader would expect to exist between the original and its translation”.

Furthermore, equivalence is not exact sameness or a mirror image of the source text into the target text, but it occurs when translators overcome all obstacles concerning the linguistic aspect of the source text and tackle them according to the linguistic elements of the target text with deep consideration towards both fidelity and acceptability. Bassnett-McGuire (1980:29) states that “equivalence in translation should not be approached as a search for sameness, since sameness cannot even exist between two target language versions of the same text, yet alone between the source language and the target language version”.

Nida (1964:156) has unblemished justification about equivalence in translation theory, where he says that, “since no two languages are identical, either in the meanings given to corresponding symbols or in the ways in which such symbols are arranged in phrases and sentences, it stands to reason that there can be no absolute corresponding between languages”. Thus, we cannot obtain identity in detail between two languages, but the translation can be very close to the original text and have proper correspondence between the source and target texts. In other words, equivalence can be achieved under in three conditions: first at a cultural level, secondly at a semantic level and thirdly at a stylistic level. Admittedly, equivalence is not sameness or corresponding of the source text, rather it is the closest relative relationship between the source and target text.

Nida (1964:60) claims that equivalence consists of producing in the receptor language the closest natural equivalence to the message of the SL, firstly in meaning and secondly in style. Translators argue that it is possible to find the closest equivalent to the source text as possible, but they cannot fulfil the same analogy in their translation. In addition, it is difficult for them to determine how they have to render the manner and form of the source language text. The most important duties of the translators are to conclude comprehending the source text meaning and discovering the closest equivalence in the target text in order to refit that particular meaning.

Newmark (1988:47) discloses that the translator tries within the fundamental syntactic and semantic basics of the target language to refit the exact contextual meaning of the author. Some theorists consider equivalence to be a method to duplicate the same situation as in the source text, but using paraphrasing entirely. According to Catford (1956:20) equivalence is “the replacement of textual material in one language by equivalent material in another language”. Depending on Catford’s definition, the concept of equivalence is affiliated to the target text and the outcome of translation process but it is not fit to characterize the source text.

Shuttleworth (1997:49) defines equivalence as “the nature and content of the relationship which exists between SL and TL texts or smaller linguistics units”. Rojo (2009:22) he refers that “much of the controversy around the concept of equivalence comes from the deceptive assumption that total equivalence is an achievable goal. Instead, equivalence should be understood in a relative sense, as the closest approximation to the meaning of ST.” Some proponents define equivalence as a real relationship between the SLT and TLT and this relation is possible between parts of SLT and TLT. It is a real relationship, when TT is to be regarded as a translation of the ST in first place. Some theorists deny the concept of equivalence, but Catford (1965) and Nida (1964) say that achieving exact equivalence is relative, although equivalence is a central concept in translation studies. Baker (1992:5) affirms that “the term equivalence is adopted for the sake of convenience although equivalence can be usually obtained to some extent; it is influenced by a variety of linguistic and cultural factors and it is always relative”. Nevertheless, some theorists and researchers claim that equivalence is a positive term in the translation theory. Baker (1992) debates equivalence in detail and at all levels.

Dickins et al. (2002:5) proposes an empirical method to equivalence. He mentions that translators do not have to look for equivalence at different types of levels, but they must determine which aspect of the source language is to be given merit in translation (syntactic, semantic, phonological, etc.).

Furthermore, a translator will not be able to dominate all source text aspects in the target one perfectly. Dorothy Kenny (2009:96) claims in her appraisal of the term “equivalence”, citing Anthony Pym (1992:37) that the definitions of equivalence have been excoriated for being basically circular, as equivalence defines

translation, and translation, in turn, defines equivalence. In spite of the opposing tendency against the concept of equivalence, the concept goes forward and maintains the vital rules in translation theories. Abdul-Raof (2004:93) confesses that equivalence is still an important issue in translation studies. Gaber (2005:66) defines translation equivalence as the degree of similarity concerning the message and influences the source text and its translation.

In fact, it is remarkable that translation equivalence between languages is a debated issue and that no complete correspondence can be expected. Some theorists and scholars have discussed translation equivalence as an experiential phenomenon found by comparing SL and TL. On one hand, different discussions result to what translation equivalence means. However, the notion has emerged independently at the beginning of the translation studies era. Pym (1992) points out that equivalence is an essentially economic notion, implying that it replaces the value in an individual situation. On the more theoretical level, Newmark (1995:46) describes equivalence as an “intuitive common sense term for describing the ideal relationship that a reader would expect to exist between an original and its translation.” Even though, antagonists have denied the explanation of this relationship, but the translation equivalence is still considered a pivotal issue in translation theories. As a matter of fact, many theoreticians and linguists have constructed their postulates on analysing equivalence from the point of view of searching for incompatible linguistics, meaning the holistic question of similarities and dissimilarities among the language systems. According to Jakobson, exact equivalence is impossible, (1959) as he claims that there is usually no comprehensive equivalence through translation, even in the case of obvious synonymy.

Furthermore, the notion of equivalence is neither impeccable, nor does it lurk elsewhere in translation theory; it is unquestionably one of the most controversial and pivotal term in the field of translation theory. The main radical view in translation studies represented by equivalence is a real relationship between ST and TT rather than between languages themselves.

Muhammad (1989) claims that equivalence is a rule that steers the translator in his duty; it is what he seeks to achieve. We can define the concept of equivalence according to our pattern of translation, and vice versa, Nida and Catford define it as a linguistic concept while for Wilss and Neubert it is textual. Furthermore, the

concept is still the most important and crucial element in translation studies and yet it is denied by many scholars.

Ruuskanen (1996) states that the definition of equivalence is like a chimera, not a one to one semantic relationship, but the concept probably wants to overcome some of the difficulties between the training translators and the intellectual theoreticians. In spite of this, many theoreticians and scholars have promoted the concept of equivalence and submit pivotal and essential discussions and arguments related to it, which pave the way in the translation processes and overcome the gaps between the linguistic aspects of two different languages, but there are also antagonistic ones which skirt round the notion of equivalence.

Snell-Hornby defines the concept of equivalence as an ill-explained concept and an illusion that must be ignored. Munday sides with Snell-Hornby (1988:49) and defines equivalence as a confusing concept even for translators and considered a “big bugbear” within the translation theory. Thus, we can understand that there is a drawback that attaches to the substantial nature of equivalence and it is hard to produce a definition of this term because of the difficulties of the translation processes but it also blossoms in the linguistic analysis as it has helped one grasp the language system. I agree with many translation theoreticians that the concept of equivalence is the most important issue and a pivotal concept in translation theory. Translation equivalence is a method, a goal and standard of the translation process and it is a mediator between the process of translation and the product as the subject of translation studies.

3.2. The nature of equivalence

The notion of equivalence became in different world languages a hallmark of Western translation theories in the second half of the twentieth century. The climax of equivalence was in 1960's and 1970's, especially within the scope of structural linguistics. The notions of equivalence postulates that source texts and translated versions have the identical value (equivalence) in several fields. Equivalence is considered a foremost concept within the discussions of translation studies across the last decades, regardless of the nature of these discussions are evidence-based, academic or heuristic. A worthy mention would be to say that translation has been

defining the term of equivalence since the first era of debates around this subject. Some theorists have tackled the misconception of describing the translation in terms of equivalence.

During the time, that Jakobson was among the theorists who have denied the concept of equivalence in his arguments and when analysing the translation theories, but later, he adjusted the misunderstanding of the concept of equivalence and confirmed plainly in Frawley (1984:160). Equivalence occupied a foremost role in translation studies because it strictly overlaps with other overriding theoretical notions in translation studies. As a matter of fact, there is a presumption that the presence of equivalence is necessary for the arguments of the most speculative notions in translation studies.

For instance, many criteria have been taken into consideration when the shift has occurred in the processes of translation, such as fidelity, accuracy or harmony. The concept of shift assumes the entity of which an invariant is entitled to and which is not influenced in the processes of translation. Many theorists have argued that equivalence deals with semantic categories; they have obviously underlined equivalence as the meaning of semantic content. The term "equivalence" has postulated an equitable relationship between a source text and a rendered model of it. Some theorists have stated that the term "equivalence" as a semantic category puts forward thoroughness, but it is not completely dedicated to what happens in real life. Meanwhile, in real life we need to understand that forms of translation do not come easy to illustrate in terms of equivalence and semantic categories.

For instance, conditions such as adjustments and illusive translations require us to look even further at the concept of equivalence, not only at its semantic category, as we emphasize the relationship, but rather at the relations that may hold between the specific source text and the translated model of it. We may expose many original versions that have been unsatisfactorily written and the white-collar tasks of translators have academically handled them. Furthermore, Pym (1992:43) claims that the concept of equivalence should be treated as an economic value; a coat may be equivalent to 20 yards of linen this week and 15 yards next week.

The conception of creating a target text that addresses a fixed reader rather than one that is completely trustworthy to the source text, we cannot relinquish the concept of equivalence as it brings us even further. Equivalence is an indispensable

method of conception traced back to Renaissance theories that emerged from the language's necessities of a similar situation. Relative surveys may disclose that some theories suppose pre-identity of equivalence and are interested in looking for natural equivalence. The neuter equivalence is interested in how languages are sufficiently affected during translation.

Equivalence does not refer to the exact value of each condition; it merely submits the idea of equal value, which it may hold in one sphere or another. Furthermore, equivalence is an immensely unsophisticated concept, but it turns into a sophisticated one due to its many approaches. In the last decades, most of the translation definitions have inevitably pointed out to equivalence in one form or another, particularly in the scope of linguistics. The nature of equivalence is the concept that theorists have used to characterize the various notions they have of translations; it is not a concept used by the theories themselves.

In spite of that, it suggests a significant impression of a rather embarrassing scope. The essential target in natural equivalence is to obtain the pre-translation analogous that reformats all features of the item in order to be indicated. Among the many theorists who have distinguished the problems of the nature of equivalence are Catford (1965) and Pym (1992). Catford goes so far in the notion of equivalence and postulates an extra-linguistic field of topic, history, emotion, persons and memories. Consequently, Catford concentrates on referential meaning, notwithstanding his aggregate conception of the situation in theory and this authorizes him to deal with other important features that are to be formed. Meanwhile, there are theorists who have not sided with the view of Catford, such as Bassnet (1980, 1990) and Frawley (1984). Bassnet claims that her concentration is excessively attenuated, while Frawley justifies that the ambiguity of any method of translation calls for the identity of the extra-linguistic referent; the question of the referent is not even a question for us to pose, because we cannot measure everything with the same criteria.

Furthermore, one of the most antagonistic theorists of the equivalence concept is Snell-Hornby (1988:20) who condemns the view of Catford for summarizing his analysis to the rank of a sentence and for oversimplifying it, by creating sentences that indicate his types of translational equivalence. Surely, many theorists have criticized Catford's method and set forth opposing approaches. The

problems of linguistic nature and meaning are the same as those which we face primarily when dealing with the nature of equivalence.

Pym eschews this awkwardness, when he makes a shift from the precisely linguistic detailing of translation to dealing with equivalence as an equality of alternative value. Equivalence becomes a compromise solution between the source texts and the translated ones, but the target text must have a similar linguistic nature and elements along with a relative relation to each other. The translators may try to reproduce during the translation process the similar influence as the ones existent in the original texts. All consequences are conceivable in such situations because the translator may posit new acceptable notions in the target text which have already existed in the source one. However, the nature of equivalence is a serious hazard that translators are faced with during their duties in order to produce an equivalent effect to that of the source one. Therefore, equivalence as a notion or as a subject is extremely complicated and the discussions regarding the study of translation exceed the bounds of compatible outcomes.

Therefore, translation is grasped as an unacceptable procedure in the cases where translators are given only the sameness between the ST and TT. Equivalence is a condition of equal and identical value, containing similar meanings, thus, equivalence is a relationship between two or more different entities and the nature of equivalence is a real polemic in the translation processes. Catford (1965:21) warns us that many dilemmas have emerged among translators that try to create a target text of translation equivalence and the essential duty of a translation theory is to determine the nature and case of translation equivalence. The most efficacious approaches were those submitted by researchers and theorists who concentrated on the features which define the nature of equivalence. I side with the theorists who concentrate on the nature of equivalence to reach the closest relative message between the source texts and target ones. Many theorists and researchers have proven that equivalence is one of the most essential and polemic concepts that has been featured in translation studies history. On the other hand, Snell-Hornby in her argumentation over equivalence claims that equivalence is an insufficient rule for a standardized theory of translation and it is ill-defined within the translation theory even if it has occupied the major course of debates in the discussions of translation theorists and linguists.

3.3. The situation of equivalence

Nevertheless, the notion of equivalence has been discussed in many different techniques. For instance, Nida discussed the dynamic equivalence especially in the translation of the Bible; the reaction of readers of the source language text and target language text should be alike and have the same effects on both sets of readers. Situations in translation could be construed differently as a translation takes shape in different cultures, in different places, in different times, in different languages and different nations.

Christiane Nord argues that “functional equivalence between source and target texts is not within the normal scopes of translation, but an exceptional case in which the factor change of functions is assigned zero”. Equivalence as a relationship between source and target texts is not however a means of achieving equivalence but it is definitely a profound harmonization of linguistic aspects between two languages. For instance, Douglas Robinson has asserted in his preoccupation about translation theory that equivalence is an expository style that takes part in the translator’s performance across the accurate and honest translation.

The situation of equivalence is a vital case in all translation types and can be grasped as a context, time, place and culture, as the foremost issues and the principles of translators as human beings. The situation is not the reproduction of any condition; each individual behaves in different ways and makes different lists of tasks and activities that denote an individual situation. The linguistic aspects are grasped variously in different situations: the thoughts, messages and the information are part of the meaning but have their own situation. The problematic case has occurred between the orientations of writers and the manoeuvring of translators when the translators shift the writers’ intention according to their situation while the writers intended other situations. Such heated debates take into account the translation studies and are offered by the manipulative school of translation where these scholars have rejected the fact that translation is the reproduction of the original and that translation is all about manoeuvring the original text.

According to the manipulative scholars’ views there is not any equivalence between the source and target text, and that it is not even aimed at. These

justifications are supported by some feminist theories when they say that translation is manipulation and the translator has to be an apparent conveyor of the original text. Meanwhile, translators should be honest and accurate concerning the original text or the writer's intentions and satisfy the readers of the translated version by giving the real situation of each message in two languages.

Translators do not perform their duties in situations as individuals, rather they reflect a part of community's thoughts, traditions, norms of societies and cultural aspects during the translation process and take all these situations into consideration in order to harmonize the translation, which can be close to the intention of the writer or acceptable by the readers of the translated version. The first impressions of translators of any text and literary tradition or background are also inherent to the translator's situation. Some researchers have stated that translation has a straightforward function which affects the procedures of the translated text. Textual analysis is considered an important case in the translation process and it is achieved within a situation.

For instance, Snell-Hornby asserts that any analysis has to be from top to bottom, from the macro level toward the micro level, from text to lexemes. Furthermore, Christiane Nord referred in one of her text book analyses of the situation in translation studies that this is "a model of translation-oriented text analysis" consisting of two cases of procedures: extra textual (situational: Who? Why? To whom?) and intratextual (What? Which nonverbal elements? Which words?) along with the consequences of situation. The situation of writers, translators and readers are completely different; thus, the main task of the translator is to bring the intention of the writer close to the comprehension of reader's situation by rendering each situation from the source text with an identical one in the translated version. The situation of equivalence takes place when the source language and target language indicate a corresponding situation evolving from various notions and structures. Theorists sometimes substitute equivalence with the term of situation (an equivocal term) because it is a vital and crucial concept in translation studies. Nevertheless, sometimes a translator cannot find in the target language a similar equivalent as in the source language; therefore, translators should render the meaning.

Theorists and researchers have discussed the situation of equivalence and differentiate five types: (1) adaptation, which deals with similar message portraying an identical situation in the target language as that in the source language. The translator uses this type when he cannot find an exact situation in the target language or when he wants to enhance the translated version to be on the safe side; (2) idioms: here the situation is taken as a whole and it conveys the same lexical meaning if not closest to that in the original idiom, along with that the cultural aspect should be taken into account by the translator; (3) institutional and legal expression: according to this type, trustworthy and accurate translations are demanded because the texts are not flexible and do not contain emotional expressions; (4) proverbs: in this kind the translator uses his skills as much as he can in order to give a suitable and acceptable translation, but the cultural aspect of the target language should be taken into consideration by the translator, as it must have a similar effect and it must sound like a translation; (5) figures of speech, where sometimes the translator cannot find the same equivalence in the target language as that in the source language, but he should render the meaning of any expression. I agree with the theorists who assert that translation should be itself harmonious rather than match the original text and that any case or action takes us to an outcome of a new images, possible events and new situations.

3.4. Equivalence and culture

Since the era of translation theory started and the debates of researchers emerged in the field of translation process, cultural equivalence has been a problematic issue in the research of scholars (Mansoor Khalid, p4, 2016). Recent extensive studies and contrastive analyses related to equivalence and cultural aspects in translation, include Dejica (2013), Dejica (2016), Pungă (2012) or Pungă (2016a). The theorists' preoccupations regarding the translation theory have included burgeoning cultural discussions in the translation study because the researchers have realized the necessity to research behind the boundaries of linguistic translation studies and talk about cultural approaches. Culture is an important phase taken into consideration as linguistic elements are treated in translation. Language is the communicative system of humankind and renders perspectives, ideas and thoughts from one language into

another and takes the cultural and linguistic aspects into account. Obviously, language is not only a group of sounds, words, sentences and structures, but it also includes the habits, norms, orientations and socio-cultural aspects of people, whereas the translation is all about rendering the meaning of a message and thought from the language of the sender to the language of the receiver. It is still a problematic issue to detect an exact word for every word in two languages. The translators should tackle this problem and keep the meaning of the target language the same as the original by preserving it under various expressions.

Many theorists, such as Baker (1996); Dejica (2009b); Dejica and Stoian (2017); Fraghal (1995); Larson (1984); Newmark (2006); or Pungă and Pârlog (2017) have proven that cultural equivalence is one of the most problematic issues in the translation process and a translator's duty. The translator has to deal with comprehensive elements of content, context, pragmatics, stylistics, semantics and syntax, not only with the equivalence of the meaning.

For instance, Lado (1986:53) points out that the translator cannot distinguish between two cultures; except if he masters the exact comprehension of the cultural elements belonging to two languages. The translator should not ignore the cultural aspect within the course of evaluation and translating the source text and the translated version cannot be acceptable and effective unless this is done in accordance with the linguistic and cultural aspects of the source text. On the other hand, the translation of English and Arabic consists of numerous confusions and is riddled with a kind of difficulty that relates to the system of two languages and to the cultural aspect. For example, Casagrande (1954) says that the Arabic culture is like any other culture in the world, but the Arabic culture has been affected by many factors such as: religion, politics, social habits, education, economy, and history.

Yet, the translator should be more precise and should master the Arabic culture in order to translate correctly and provide an acceptable version. For instance, Nida (1964:91) points out that the cultural aspect is one of the most important aspects and has the vital role in language analysis and translation process; he makes a distinction among five types of cultural aspects and discusses them in detail: (1) ecology, (2) material cultural, (3) social cultural, (4) religious cultural and (5) linguistic cultural.

Newmark (1988:94) asserts that culture is not only cognitive and pedagogical for a translator, but it is the manner of life and its displays which are mysterious to societies that use language as their meaning of expression. Although many theorists and researchers have proved that the cultural aspect is a complicated and complex issue, but it is still convertible and realizable. Yet, it is not the view of all theorists.

Some scholars like Ghazala (2002) and Newmark (1988) state that culture is convertible and translatable because it is a part of language. Robinson (1997) claims that the cultural aspect is untranslatable because language is overall culture and it implies the impossibility of translation, but this view has been denied by Ghazala (2003:194). Meanwhile, Snell-Hornby defines the cultural equivalence as a shift of cultural information and the translator should be masterful and bicultural not only bilingual. Culture is the social aspect of the language and the communicative system. For instance, the greeting manners are different in each of the Arabian Gulf states, yet they speak one and the same language and have similar traditions.

We can notice that culture is different between the regions of one country; in the West of Iraqi regions the greeting manner differs from the South region manner and so on. The sun is considered as a lovely and hopeful sign in England and in most of the European countries whereas it is a fatigue sign in most of the Arab countries. Mourning has bad connotations in England and most of the world's societies but it had a good connotation in the Chinese culture.

Alixela (1996) clarified in his preoccupation with the specific cultural translation that each community has a group of linguistic cultural items such as norms, habits, value judgments, classification systems, specific culture and traditional values which are treasured by that community. The difficulties of a specific cultural item occur when a translator renders the linguistic item of a specific cultural aspect from the source text into the target text and those specific items do not have a similar value in the target culture. Cultural specifics are found in texts under the form of things, systems and description of habits usually foreign to the target culture. Furthermore, Alixela (1996:61) suggested two major strategies that can be used in culture specific items during translation. They are substitution and conservation; he enhanced them with English and Spanish examples. The first is regarded as a way of naturalization of cultural specific items while the latter refers to foreignization. He did not refer to merits and demerits of his strategies and he did

not enhance them with enough examples which make them complex and difficult to comprehend.

David Katan (2000) states that we can distinguish the cultural aspect at the level of continent (America, Asia, Europe) and country, region, etc., and he claims that any aspect of life can be considered to be cultural specific as it relates to beliefs at every level of culture. We can understand that culture is an important community factor taking place on various levels but language is a substantial part of culture and comprehensive outlooks are required in order to grasp the details of the levels of study.

Wierzbicka (1992:3) points out that language is a device for rendering the meaning, and it is the structure of the device that presents its function. She underlines that we cannot study language without mentioning the meaning. All different language versions should be equivalent to each other and reach the intended target on these different versions. The most evident issue for the translation process is the cultural difference from one culture to another and languages differ in form and meaning from each other. Languages are firmly rooted in cultures which have various requirements, necessities and needs. Some important problems such as phonology, morphology, semantics and syntax along with the ensuing problems of translation process come from variations in cultures and difficult conceptions of folklore, beliefs, values, traditions and conducts which occur among societies.

Nida (2000) indicates that the influence of various cultures is obvious and has a large range between cultures. Obviously, the problems of equivalence related to textual levels and formed structures have been affected by the variations of cultures between communities. To achieve relative and intended equivalence, the content and the form of any text should be conventional to all cultures intended and they should not respond to any demerits of private culture.

According to most translation theorists, such as Bassnet (1991), Chau (1983), Nida and Taber (1961) and Larson (1984) have indicated that translation is not merely conveying items from one linguistic system into another while one item can be translated while other cannot. It is obviously clear that Arabic culture is more religiously oriented than the English culture and Arabic nations have different regional cultures, such as Saudi, Najd, Iraq, Moroccan, Egypt, etc. Their cultures vary

politically, socially, economically, they exhibit sundry types of behaviour, conduct and traditions, but they are religiously unified by the Qur'an that brings their cultures together and standardizes all the cultural aspects and conducts. A worthy mention is that Arabic culture and Islam are socialized to create an exclusive cultural belief which has a special reflection in their language that enables the language and culture to be translated.

As shown above, Nida (1964) has distinguished between five types of cultural problems even if they do not cover the entire problems of culture; however, they are sufficient enough in the translation process. They are: (1) ecology, (2) material culture, (3) social culture, (4) religious culture and (5) linguistic culture.

(1) In the environmental science, however, or ecology, Nida indicates that this kind includes atmosphere, fauna, flora, plants and humankind. These factors are completely different from one area to another according to cases and situation of that area and produce various manners and thoughts. We have mentioned that sun is a lovely sign for most of European countries, while it has a contrary connotation in Arabic countries. Meanwhile, the rain has good connotation in Arabic countries and has a positive emotional influence. On the other hand, the rain has a bad connotation and a negative effect on English people because rain is the sign of flood and destruction.

(2) Material culture: the cultural aspect includes factors that relate to life conditions, such as food stuff, connections, and life necessities. According to food stuff, we can obviously notice the important difference between Arabic and Western cultures. In most Arabic countries, they use the word "Hala" which is related to Islamic culture. When we translate from Arabic into English we use the rewording or literal translation because of the comprehensive use in the host culture, as a result of different cultures.

We distinguish between "pork" and "Hala" meat; pork is acceptable and congruent to Western societies, but it is forbidden in most Arabic countries. On the other hand, there are some names of food, such as Biryani, Taboola etc. Biryani is an Indian dish made with highly seasoned rice and meat, fish, or vegetables and it has become familiar to all cultures. Furthermore, the word "Hijab" (veil) is a sign of chastity and decency in Arabic communities while it has a bad connotation for Western cultures and it is a sign of intolerance and sectarianism. The comprehension

of Western societies regarding the Arabic loanword is based on their stances toward Arabic language and culture.

(3) Social culture, this aspect of culture relates to conventionalism, traditions, social relations, habits, life routine, behaviours etc., which differentiate one community culture from another. In this category, the difference is debated and is problematic. For instance, naming relatives in Arabic differs from the English culture; in Arabic, we distinguish between the words “uncle” and we have an exact word; we call him “Khal” if he is from the mother’s side and we call him “Aam” if he is from the father’s side, while there is no distinction between them in the English culture. For son-in-law, daughter-in-law, mother-in-law, and father in law, we have the exact names and special words, but they are found as phrases or rewording in the English culture. Furthermore, the family relationships are more dependent, restricted and obedient to epistemological traditions in the Arabic culture, while they are fairly open and free in the Western cultures.

(4) Religious Culture relates to the incontrovertible: this cultural knowledge includes religious conduct and norms. Nida (1964) asserted that religious culture is one of most problematic and complicated issues in the translation process. The religious difficulties represent thoughtfulness, sanctity, epistemological behaviour, traditions, saintliness etc. and people comprehend each of these factors according to their religious culture. For example, the word “virginity” is crucial and sensitive for the Arabic culture but it is a sign of modernistic situation for any girl in the Western culture.

Consequently, to translate any religious text, we should consolidate them to the host culture. The meaning of making love (sexual intercourse) is completely convenient and acceptable in Western civilizations, while any relation out of the conception of the marriage framework is certified as illegal and socially disagreeable in the Arabic culture of Islam.

(5) Linguistic Culture: this type of culture knowledge deals with semantics, stylistics, syntax, phonology, morphology, etc. the differences of the nature and linguistic system of any language lead to contrastive and complicated meaning and structures. For instance, the grammatical differences between English and Arabic languages are distinctive and wide; the English language has a wide range of tenses and complicated structures while in Arabic there are only two main types: the past

and the present: complete and incomplete action, but these two tenses are deemed to be sufficient enough. In the Arabic grammar, there are two types of sentences, verbal and nominal sentences. English grammar has sixteen tenses for the Indicative mood only and three aspects, some of them have no equivalents in the Arabic grammar, such as the present perfect, present continuous and progressive. See chapter four. The action in the Arabic grammar refers to the past, present or future. The prefixes, infixes and suffixes determine the tense of the verb and change the verb markings from one tense to another. Therefore, translation is more or less acceptable because of the cultural convergence of the components of language. To sum up, I side with the theorists, who have concluded that the translation of specific cultures is possible, but it is a rough task for translators and translators should be accurate in their choice and should avoid strange expressions.

3.5. Equivalence in translation

Many researchers have manifested that translating terms and ideas from one language to another is an absolutely “far-fetched” task. Linguists and researchers have agreed that there are not two identical languages. Obviously, languages vary in their linguistic elements. On the other hand, translation is not a foreign concept to the academic spectacle. Translation theory has been exceedingly affected in the trajectory of human history. For a long time in history, in different parts of the world, the translation discussions and investigations have been governed by the disputation over the concept of translation equivalence and the degree of fidelity. The concept of equivalence has developed comparatively in the old field of translation theory, where it is undoubtedly omniscient.

Theorists and scholars differentiated between translation equivalence as a practical situation detected by the contrast of the source language and target language along with rationalization of the translation equivalence. Some theorists have asserted that equivalence related to translation is a theoretical and perspective notion which remains invariant in translation. Some theorists have considered translation equivalence as being a theoretical and prescriptive notion whereas others have said that equivalence within the translation field is not only ill-famed and poorly defined, but it also creates a worldwide controversy.

According to Kenny, (1998:77) equivalence within translation process is a herald that illustrates the relationship between a source text and a target text that permits the target version to be viewed as a translation of source text. Presently, in the field of translation theories there are two main important groups of thought related to the notion of equivalence and its relations in connection with translation. These groups are: the theoreticians of equivalence and relative schools, such as historical and functionalist schools. The theoreticians of equivalence are divided into three types: (1) the group which supports the notion of equivalence and defends it; (2) the group of theorists that have denied the notion of equivalence and say that equivalence within translation has only the role of sameness; (3) the neutral group, as the last group has unified criticising thoughts related to the concept of equivalence.

Furthermore, Koller (1995:196) indicated that translation is defined in terms of equivalence and equivalence in terms of translation. Therefore, the equivalence phenomenon within the translation theory is the aim and the needful status for the translation and it is equivalence because it is equivalent to the source text. Thus, equivalence in translation refers to a convergent message and an optimal harmonization. Meanwhile, most theorists of equivalence have agreed that equivalence is not the standardized concept of firm relationships. According to Hervey and Higgins (1992:24) the target text should achieve the same effects on its readers and listeners as those achieved by the source text on its original readers and listeners. The literature on translation studies has brought about a lot of disputes and debates concerning what can be essentially understood as the effect principle of equivalence.

Catford (1965:50) points out that “translation equivalence occurs when an SL and TL text or item are relatable to at least some of the same features of substance”. Moreover, Catford (1965:27) distinguishes between two main types of equivalences, such as formal equivalence and textual equivalence. The formal equivalence or correspondence is any TL layer which may occupy the exact place in the “economy” of the TL as the given SL layer occupies in SL. On the other hand, the textual equivalence is any TL text or part of text which is considered to be an equivalent of the given SL or part of it. He treats translation equivalence as a practical situation,

revealed as a comparison of the linguistic elements between the source language and the target language text.

Furthermore, Nida (1964) makes a remarkable distinction within the translation studies, between two main types of equivalence. These are: the dynamic equivalence and the formal equivalence. The dynamic equivalence does not deal with form and content directly, but the purpose is to achieve relative effect equivalence in the target text as present in the source text. The formal equivalence focuses on the message itself, in both form and content. These two types will be explained in broader detail at the end of this chapter. The translation which uses this kind of equivalence should be direct and bounded, for instance, a poetic text to a poetic text, rhyme to rhyme, scientific to scientific, message to message, and so on. Translation equivalence should have the same effect on the audience of the target text similar to the effect it has on the audience of the source text by aligning the semantic, syntactic, stylistic and pragmatic elements in both languages as much as possible and also by bridging the cultural gap.

Bassnett (1991) indicated that translation equivalence is not the comprehension of sameness because sameness is impossible to achieve between the TL versions of the same text. The translation equivalence is the relative relationship between the source text and target text but also the harmony of the linguistic components. The translation equivalence that was produced does not have the same meaning and competence but has a relative relationship.

Many different concepts have been approached within the translation theory, each of them giving a particular description of what an acceptable translation should be in terms of similarity, identification, analogy, sufficiency, congruence, correspondence and acceptability, but the concept of equivalence is the most essential and theoretical for the translators and linguists in the debates of the translation process.

Nida (1969:12) presupposes that translation equivalence demands the closest natural equivalent between the source language and target language. The translators should give precedence to the meaning rather than to the style and form. On other hand, Nida distinguished between two main types of equivalence: formal equivalence and dynamic equivalence as we mentioned above; but later he makes a distinction among four types of translation problems under the concept of priority:

(1) Contextual consistency or (coherence) over verbal consistency; (2) Dynamic equivalence over formal correspondence; (3) the oral style over the written style and (4) conventional forms over traditional forms. In the debate of translation equivalence, Popovici (1970:79) points out the significance of the notion of shift which refers to translation as a semiotic transformation. Obviously, there is a relative discussion between the notion of shift developed by Popovici and Nida's concept of dynamic equivalence, but the notion of shift refers to the fact that translators seek to fulfil the 'expressive identity' between SLT and TLT.

On the other hand, Bassnett and McGuire (1980:29) assert that the term of sameness in translation of equivalence is not sound and accepted, since the sameness cannot even occur between two target languages in terms of form of same text, not to mention between the source language and target language versions. Bassnett's idea is identical to Nida's which concentrates on the significant of equivalence rather than on the identification. Generally speaking, equivalence in translation is not sameness of form and content, but it is a relative relationship between two texts and result from the relation between things and what they represent for the two languages.

The ability and the skills of the translators are important to standardize the time, place and cultural components of the source and target language; they should take into consideration all the linguistic and contextual aspects of the text. According to Neubert (1970:451) translation equivalence should be 'a semiotic category', in order to include the important notions, such as semantic, syntactic and pragmatic elements. The three elements are related and their approach is essential.

3.5.1. Equivalence Determines Translation

The linguists and researchers have proven that the discussion of the relationship between the input and output of the translation process bears on the concept of equivalence, and it has been widely practiced to determine the translation work. Likewise, equivalence is supposed to determine translation and translation emerges to determine equivalence. According to Wilss (1982:135) the notion of equivalence emerges in English translation theory from a mathematics field, that it was primarily related to the study of machine translation and has a technical meaning.

Some theorists have pointed out in their discussion related to equivalence in translation theory that we should disregard the manner in which structural linguistics once involved the concept of an “equal values” symmetry between separated systems and we must notice how equivalence deals within a dynamic translational category that is dependent on the priority of the shift value. Equivalence, thus, means obtaining whatever professional translators intended to achieve. They should take into consideration the economic exchange in order to differentiate between the acceptable equivalences from assumptions of natural values since equivalence is not an estimated relationship that translators intend to achieve. The translator should be in such a situation as to investigate the needful case in which the TL version can and cannot function in terms of translation equivalence of a given SL text, because the source language and the target language items do not have the same meaning in linguistic aspects; but they can be approached in the same situation and under the same conditions. The target version can be a relative equivalent of the source text when they are interchangeable in a given situation and they can be the equivalent of each other; the TL text should be reliable in at least some cases in which SL text is reliable.

Furthermore, Nida and Taber (1969:12) define translation equivalence as follows: “translating consists in reproducing in the receptor language the closest natural equivalent of the source language message.” We can distinguish from the above definitions that translation determines equivalence and equivalence is defined by the translation process, because the textual material of the source text can be replaced with the textual material of the target language by tackling all linguistic aspects of both source and target texts that must be taken into consideration during the process of shift.

According to Wilss, (1982:62) the notion of equivalence in the translation process shows how equivalence is determined by translation: “Translation leads from a source-language text to a target-language text which is as close to an equivalent as possible and presupposes the understanding of the content and style of the original.” In spite of the fact that theorists and linguists have disputed over the notion of equivalence in translation theory, most of their definitions are concentrated on the target language text and the results come from the translating process rather than from the source language text.

Equivalence is neither a symmetrical nor an asymmetrical message between two texts, rather it is the relative relationship determined by the harmony of linguistic aspects of both source and target text, although, they are different in most of their linguistic elements, such as semantics, syntax, pragmatics and stylistics. There are, however, no restricted criteria for “assessing” all kinds of translation and determining the situation of equivalence; the measurements convert from translation to translation and are determined by the meaning, the context, the purpose and the rendering of the situation of translation.

Equivalence is adopted to determine the correspondence and acceptability of the relationship between a source text and its target text that make the target text the translation of the source text. Most of the theorists and scholars of translation theory have proven that the concept of equivalence is neither an expressive concept nor a restricted relationship, but it is a relative and theoretical concept in the process of translation. There are, however, many theorists of translation theory, such as Kussmaul (1982); Gutt (1991) and Snell-Hornby, (1988), who have denied the concept of equivalence and their orientations are far from this concept.

According to Gutt (2002) the primary standards of the translation processes are connexion and “relevance” and, although, the translation between the source text and the target version is at the level of similarity and the translated version should be like the source text in a way which is perfectly similar to the intention of the author and the comprehension environment of readers. The concept of relevance related to translation had also been used by Dejica (2009a), who analysed the relevance of some information theories which can be used for source text analysis and understanding in the translation process.

On the other hand, Chesterman (1997:33) indicated that the concept of equivalence has useful usage within machine translation only; otherwise, it is obviously of no theoretical value. The concept of equivalence was exposed to severe criticism by antagonists of equivalence, however, they do not want to refuse it entirely, but they tried to prove that the concept of equivalence cannot determine the translation and translation processes, but define it completely, as it has merely fixed outcomes.

Another group of linguists and researchers, such as Halverson (1997) and Snell-Hornby (1988) indicated that equivalence is not such an important concept for

determining the translation; and the translation does not undoubtedly demand to be equivalent to its source text. The discussions belonging to the two groups stated above regarding the concept of equivalence were unacceptable and dismissed by most of translation theorists and linguists, because the first group has concentrated on the relationship between the source and target text and this relative relation is equivalence, while the latter group has focused on the target text and claiming that it is an outcome of the translation process.

For instance, Snell-Hornby (1988) defines the term of equivalence as:

“The term equivalence, apart from being imprecise and ill-defined (even after a heated debate of over twenty years) presents an illusion of symmetry between languages which hardly exist beyond the level of vague approximations and which distorts the basic problems of translation.”

According to Toury, (1985:20) a translation is any target language text which is regarded as true as such in the target culture therefore, equivalence is merely an indicator to the real situation along with being an experimental notion that reflects what is in fact occurring in the translation processes: it can “distinguish appropriate from inappropriate modes of translation performance for the culture in question”. For instance, in his preoccupation with literary translation, Toury (1995) asserts that the term of equivalence is completely an impractical concept in translation process and its role between source and target text is descriptive.

On the other hand, Reiss and Vermeer (1989) dismissed the importance of the term equivalence and they consider that the “aim” and the “purpose” are the most important elements during the translation process and that translator should render the linguistic aspects of source text to target one functionally to reach intended purpose in his translation.

In the meantime, the theorists and researchers of equivalence concept presented in opposition earlier, have sustained that translation, however, is not equivalent to its source text and translation cannot be determined by equivalence, but probably translation defines equivalence and equivalence is subordinated to the adequacy and to the procedures of translation. Wierzbicka indicated that there are no two identical languages in the world at the level of word and sense and to be able to have the same equivalent, but maybe there are some similarities between the

linguistic elements. Her preoccupation with equivalence was accepted by some of the other adherents to equivalence.

Wierzbicka (1992:10) refers to an unbiased justification regarding equivalence:

“Every language is a self-contained system and, in a sense, no words or constructions of one language can have absolute equivalent in another. The ideas that there might be some linguistic elements which are universal in the sense of having absolute equivalents in all the languages of the world is of course all the more fanciful”.

As a matter of fact, the concept of equivalence is the most important and crucial notion in translation studies. Equivalence has features of both test theory and translation theory and is rooted deeply in translation studies. Primarily, however, the different language texts should be equivalent to each other, not only in content. Unquestionably, the different types of equivalence and the practical usage of them mean that equivalence is the most theoretical and important concept in translation studies. In addition, it is not an abandoned concept in the translation process and most translation theorists support the idea that equivalence is the essential academic term for translation theoreticians, especially in Koller's distinction between different types of equivalence, such as denotative, connotative, text-normative, pragmatic and formal equivalence; Catford's formal and correspondence equivalence; Nida's types like dynamic and functional equivalence; Baker's preoccupation with different types of equivalence and the classification of Kerzeshowski (1990:28) between semantic and syntactic equivalence, etc.

Furthermore, the theorists of the translation theories have argued around concept of equivalence regarding the terminology, whereas in translation studies they have discussed it exceedingly and with opposite and debated results. Regardless of the views of antagonists concerning the concept of equivalence, in translation theory, equivalence is still viewed as one of the most crucial concepts since it is associated with correspondence. Translation as a fulfilment of relative equivalence sets the translation theory duty concerning the depiction of the possible equivalence relationships between any two given languages by taking into consideration the textual elements that dictate the option of a given equivalent in a particular situation; so, the source language and target language elements do not

have the exact meaning in the linguistic sense but they can function with the same status.

In relation to this, equivalence is an essential term in translation studies; and some theorists such as Nida, Catford and Koller have defined translation in relation with the notion of equivalence item in specific ST-TT pairs and contents. That is to say, equivalence is dealt with syntactic and semantic correspondence of a sentence and text in the source language with that of an equivalence text or sentence in the target language and the translator should take into account the other linguistic aspects such as cultural specific items and the search for relative equivalence rather than text identity. For example, Catford states that equivalence is the process which leads to an experimental situation which is found by the results of the comparison of source language text and target language text at all linguistic layers and the translator should make an obvious distinction between the meanings of two languages features.

On the another hand, Neubert and Shreve (1992:142) indicated that the concept of equivalence is an ideal case in the translation process which is achieved between words, sentence and text in source language with its equivalent in the target language and represents the perfect relationship that receivers would accept as those found in the original one "the concept of equivalence is a relationship of textual effect of communicative value, that is communicative equivalence which is clearly a central concept for an integrated and interdisciplinary approach to translation because it involves sociolinguistic, linguistic, psychological and textual issues".

Furthermore, the performance of a translator and of any equivalence found depends on the skills, potential and experience in how to deal with the semantics, syntax and pragmatics of the source text and how to render them through to a relative equivalence in the target text. I side with the theorists who say that equivalence determines the translation, otherwise, the different kinds of equivalence are not theoretical and their existence would be impracticable.

3.6. Equivalence Types and Approaches

The ultimate purpose of the different translation procedures and strategies in the theory of translation is to achieve adequate “equivalence”, a concept that has always created the heated debates among the scholars than any other in translation studies. The equivalence concept is, of course, a focal concept in translation theory, and therefore the distinction and analysis of texts in various languages certainly relates to a theory of equivalence. So, equivalence is considered the crucial problems in translation. As has been mentioned earlier in this chapter, many various theories of the notion of equivalence have been elucidated within this field.

As a result, many discussions and research items have been made by many scholars and theorists pertaining to the problems of equivalence. The main aims and purposes of these discussions related to problems whether the target texts have the same effects on its readers as those of the source text, and the strategies that the translator should use (Dejica, 2010: 147-154), Pungă (2016b) such as word-for-word translation or meaning-for-meaning translation in order to give adequate equivalence to the source text, and what kinds of difficulties the translators encounter while they search for the equivalent effect Pungă (2016a), etc. thus, these main issues will be discussed through the kind of equivalence.

Likewise, the types of equivalence cannot be investigated and studied afar from translation studies and individually. They are closely relevant and divergent. In the same way, the major classification of equivalence types mainly focuses on two main types: literal (source language-oriented) and free (target language-oriented). Consequently, the literal type is included in the formal equivalence, semantic equivalence, and stylistic equivalence. Meanwhile, dynamic equivalence, communicative equivalence, functional equivalence, and pragmatic equivalence are related to the free type. As a result, there is no type which we can consider as comprehensive applicable to all types of texts.

3.6.1. Formal equivalence

According to, Nida (1969: 12) stated that translation should mainly include the “closest natural equivalence” between the SL and the TL since the “best translation does not sound like a translation”. This is what Nida (1964) calls formal equivalence

where the translator should focus on the message itself in content and form alike. In the same way, it is a type of poetry-to-poetry translation, sentence to sentence translation, text to text translation and concept to concept translation. Therefore, the message in the target language should as far as possible have precisely the same effects in the source language have on its readers. Thus, the message in the target culture should always be likened to the message of the original culture in order to establish norms of reliability and acceptability.

According to, Nida Formal equivalence has mostly disfigured the technique of structures of grammar and style and formulas of the message of TL. Although, formal equivalence in many situations can be considered to be the most convenient method, the translator sometimes is unable to accept responsibility for any shifting of the wording, for instance, in the case of scientific texts and diplomatic correspondence. Accordingly, the methods which were suggested by Nida have reasons to be justified not only for Bible translation but they also include all types of texts (Hatim 2001). The formal equivalence may also be called “gloss translation” whereas the main task of translator is to reformulate as literally and soundly as possible the form and the content of the ST. Nida (2000:134) asserted that as a translator, he/she should seek a mix of “matter and manner” for these two facets of language are indisputably integrated; the destruction of meaning for the sake of style category may fail to reach the intended meaning of the given message. On the other hand, to take into account the issue of content may only produce “flat mediocrity” with nothing of the shimmering magic of the ST.

Nida (1964:165) explains that “translation attempts to reproduce several formal elements, including: (1) grammatical units, (2) consistency in word usage, and (3) meaning in terms of the source context. The reproduction of grammatical units may consist in: (a) translating nouns by nouns, verbs by verbs, etc; (b) keeping all phrases and sentences intact”. In the same terms, such a formal equivalence essentially concentrates on the SL, and the same time, it is established to imply and discuss the form of the SL.

3.6.2. Dynamic Equivalence

For a long time, this method has been focused on and is known by various designations in translation. The American scholar, Eugene Nida’s (1964)

achievement is a beacon interval in translation studies, depending on a sociolinguistic theory of translation and linguistic theory of translation. In his theory, the real consideration was paid to the relationships between language, society and culture. In the translation process, a communicative act is used, according to this type of translation, and then the concentration is changed to the function of the receptor.

Nida's dynamic equivalence has also been known as "the principle of equivalent effect", where the relationship between "receptor and message" has to be at the same level of effect as that which is found between the source receptors and the message. Nida's theory has come to be undoubtedly relevant for the method of dynamic equivalence. Particularly, in his practical works of translation the context of Bible translating. Accordingly, the main purpose of this theory designates the group of methods that can be achieved when the message of the ST is conveyed into the second language and the effect that receptors have acquired is inexorably like the effect which is gained by the receptors of original. According to Nida, in this translation the translator focuses attention on the message in both form and content. Meanwhile, Newmark (1981: 132) enhanced this method and he states that:

"Werner Koller has rightly pointed out that the principle that the translator should produce the same effect on his readers as the SL author produced on the original readers (first stated, I believe, by P. Caur in 1896 and usually referred to as the principle of similar or equivalent response or effect, or, by E.A. Nida, as the principle of Dynamic equivalence) is becoming generally superordinate, both in translation theory and practice, to the principle of primacy of form and primacy of content. The principle of equivalent-effect is the one basic-guideline in translation".

In the same way, the translator should focus more on communication with the target readers rather than on faithfulness to the SL text. Therefore, translated versions have become practically free, focusing on the function but not the form of the SL. As a result, the zenith of equivalence can be achieved on response of the TL readers, Nida (1964) and Nida & Taber (1969).

Further, Larson (1984: 164) made the distinction between form and function, he states that "Form has to do with the physical aspects of a particular THING or EVENT, but the function has to do with the significance, the reason for, or the

purpose of the THING or EVENT". In dynamic equivalence, the function of language comes after the role of translator and the translation endeavours to shift into second language the same message shifted in the original. Therefore, a translator is really busy with identifying the TL message with the SL message, but with the dynamic relationship, that is, the relationship found between the original receptor and the message.

The DE method differs from other methods because it is considered as "universalist", and its adherents suggest that languages have many common features and "anything" that can be found in one language can surely be found in another, unless the form is a substantial component of the message (Nida and Taber 1969:1). According to this method, the translated version is, of course, not another message, but the most suitable natural equivalent. In other methods, the scholars have also cared about cultural contrasts and about comparative ethnography, but Nida in this method focuses on the reader's response in addition to these fields. The new end-product has to arouse an equivalent response on the reader of TL, which should be similar to the effect of the SLT reader.

Moreover, Nida (1964:166) defines dynamic equivalence as "the closest natural equivalence to the source-language message". This type of definition contains three essential terms: (1) equivalent, which points towards the source-language message, (2) natural, which points towards the receptor language, and (3) closest, which binds the two orientations together on the basis of "the highest degree of approximation". Thus, the concept of natural (equivalence) translation emphasises three factors of the communicative process: (1) the context of a particular message, (2) the TL and culture as a whole and (3) the reader of the target language. Nida (1969) moots that when the given message has a kind of cultural distinction between the cultural form and function in the original and the TL alike, it is necessary, therefore, to give the TL receiver a certain value of contextual conditioning.

At the same time, the text can supply the reader or translator with such contextual conditioning by expressive phrases. In the meantime, when the given text includes an item or term that is perfectly obscure and unknown to the TL receiver, then the translator, therefore, could use his awareness of the linguistic aspects of both languages, by adding a sort of classifier and rephrases it according to the target

text cultural. For instance, the English adjective phrase of specific culture “white as snow” in Arabic might be translated as “white as cotton” or “white as milk” or anything that indicates whiteness, for example, *بيضاء مثل القشظه* “white as cream”, to allude to a high degree of whiteness. Thus, we explain to the reader the meaning of intended item according to his culture. By the same token, the translator could supply the reader with a metaphorical expression or descriptive phrase to bridge the gap between the two cultures.

Furthermore, another example in such case, when the translator he/she translates the word “cousin” into Arabic, he/she should choose the exact word in Arabic, and therefore, has to decide on “blood relationship” whether this person’s brother of father or mother and/or relative is on the father’s or mother’s side. The translator then should determine the convenient equivalence, by predicating completely on the adequate context, from the classification categories of the word “cousin”. As a result, in the method of DE, more attention has been paid to cultural aspects, particularly to cultural contexts. Since, in the Arabic language there is no such a classification of kinship words as the English “cousin”, “uncle”, “aunt” and “relative”. In the case of the lack of the proper equivalence in the TL, some linguists like (Nida 1969) indicate that the translator could provide the receptor with a similar item or expression that is very close to the SL items and expressions. Moreover, Bassnett-McGuire (1982: 9) state that “equivalence in translation should not be approached as a search for sameness, since sameness cannot even exist between two TL versions of the same text, let alone between the SL and the TL versions”. This justification is identical to Nida’s idea which focuses on the importance of “equivalence rather than identity” (Nida 1969:12). Accordingly, some scholars have criticized Nida due to his view of dynamic equivalence and his purpose of obtaining the same effect as the source message. Theorists of translation have put forth so many questions pertaining to the achievement of this effect, but because they think that it deals with the effect for different readers, from different cultural backgrounds, some scholars have considered this type of translation as something that has become subjective and is no longer objective anymore.

Nevertheless, the establishing of the closest equivalence is still a considerable matter of translation theorists, and this result for many reasons: (1) the original and target languages are genetically very different and vary in their linguistic aspect and

in term of structure and meaning. (2) The cultural traditional and social behaviour of any two languages are completely different. By the same token, no translator could surely supply a proper equivalence, because it is impossible to get the same end-product whereas the original and target text are completely different in all linguistic aspects: semantic, grammatical, stylistic and cultural aspects. As a result, the translator can submit what is indicated to be the closest equivalence or at least an acceptable dynamic equivalence.

In sum, the translators can achieve dynamic equivalence by many different procedures such as replacements, rewording, description, omission, borrowing and using expressive terms with some addition of explanations of foreign terms and the changing of different concepts, then, of course, it is considered as one of the most suitable methods of translation. Although, I agree with some scholars who have suggested that there are some cases where translations impossible. For that reason, the translation can be either an impossibility or cannot be easily achievable at the lexical, semantic or grammatical level.

3.6.3. Textual Equivalence

The British linguist Catford (1965) in his linguistic theory of translation deals with translation equivalence as “an empirical phenomenon, discovered by comparing SL and TL texts”. This theory completely depends on the authority of competent bilingual translators. Catford (1965) asserts that one of the most major functions of translation theory is to distinguish the conditions and nature of translation equivalence. Equivalence is discussed to decide the strategy in which the SL message is substituted by the TL message. According to his theory of translation, the translator (he/she) does not convey meaning but substitutes it in the original by a meaning that can hold in the same referent in the situation at hand. Therefore, this view can be achieved through textual equivalence or formal correspondence of the ST. Catford (1965:27) distinguished between ‘textual equivalence’ and ‘formal correspondence’. He defined the textual equivalence as “any TL text or portion of text which is observed on a particular occasion by methods which described below (the methods of commutation) to be the equivalent of a given SL text or portion of text”.

Accordingly, we can conclude from Catford's words that textual equivalence can be achieved between two specific texts and by what he calls 'translation shifts'. As a starting point for this matter, when two types of texts diverge, then we, therefore, can establish shifts Catford (1965:73). Moreover, Catford is headstrong. In his theory of translation, textual equivalence can be established by translation shifts, since we do not render meaning between languages. What a translator really does is to replace an original meaning by TL meaning that can function in the same way in the conditions in a hand, a fact which is represented linguistically.

Catford elaborates more details about this method of translation and infers that textual equivalence is achieved when the source and target items are "interchangeable in a given situation" and this can occur when and the SL and a TL text or elements are changeable to (at least some of) the same characteristics of tenor (1965: 49, 50, Catford). In the same way, the scholars and theorists have asked one major question: whether or not textual equivalence implies commutation of one specific type of textual materials in the original text by an equivalent material in the TT, or of all various types of substances, forming the SL text, by equivalent substances in the TL.

Correspondingly, Catford already excluded the concept of textual equivalence at level at the same time as impossibility in his consideration of synoptic translation. According to, Catford TE is per se an external comprehension of deeper semantic equivalence, and its sufficiency is completely based on the deeper sufficiency of equivalence in terms of meaning and style. Finally, Catford is not unaware that his argumentations and definition of textual equivalence involve confusions and problems. Since the idea of identification of situation, as he avows (1965:52), is a difficult one, particularly when very various cultures are involved. By the same token, his explanation of how we distinguish TE is also questionable, although he might be less ready to accept this.

3.6.4. Formal Correspondence

Catford (1965) defines Formal Correspondence as "any TL category which may be said to occupy, as nearly as possible, the same place in the economy of TL as the given SL category occupied the SL". According to his two definitions, Formal Correspondence is considered more general than textual equivalence. The former

one can be achieved between the two languages' systems, while the later is applied between two specific texts as it has been mentioned above. Formal correspondence closely deals with the linguistic form of the SL, for instance, translating an adjective into an adjective. Meanwhile textual equivalence involves adhering closely to the semantics of the original text and translating an adjective into an adverbial form.

Moreover, Catford (1965) states that Formal Correspondence can be established through certain procedures between any two languages in terms of any level, class, category etc. Formal correspondence is found where the category of the TL occupies the same situation in its language structures as the same or some other category in the original language structure.

Catford (1965:33) states that "in spite of its justification, the concept of Formal Correspondence is a useful one; indeed, it is an essential basis for the discussion of problems which are important to translation theory and necessary for its application". Catford proves that when it is difficult to have a Formal correspondence in our translating from the original to TT, then we will have a shift.

He also describes the translation shift as "departures from formal correspondence in the process of going from SL to the TL". These translation shifts are two of major types: (1) level shifts and (2) category shifts. The former one implies for instance, replacing the past as present or a clues or phrases in the ST by one term or word in the TL. While the latter is all about implying a change of the grammatical structures or (word order) of words, for instance an adjective in the original can be translated into a noun in TL, or a noun into an adjective, a verb into a noun and so on. In this type of translation shift, he gives the examples of English, Russian, and France, how these shifts actually happen in translation. Some Arabic English examples are: (indispensable) or (indispensable) can be translated to different in Arabic like (لا يمكن الاستغناء عنه) or (شيء أساسي لا مفر منه) (something very important and relinquishable). Obviously, one word in English has translated to five words in Arabic with change the position in the target language. On the other hand, He is a convert to Islam (أسلم) (asslam) in this translation and we can see how one perfect sentence translates into one word in Arabic.

Furthermore, Catford goes far in his method of translation shift and describes sub taxonomy of shifts. He has categorized them into different types: (1) structural shifts. These involve change in structure such as in translating 'I like summer' from

English; the structure is subject-verb-object. According to Arabic grammar, it will be translated as (افضل فصل الصيف) which is a verb-subject-object string. (2) Class shifts: in these shifts changes happen in categories such as nouns, verbs, or articles like structure 'a scientific student' which is an adjective plus a noun (adjective phrase) it will be translated into two nouns as (noun phrase) (طالب علم) in Arabic. (3) Rank shifts. In this shift the translator can use different kind of ranks such as 'linguistic scholar' it can be translated in Arabic in different ways like (لغوي) linguist, (عالم لغة) or (عالم يدرس لغة) a linguist who studies linguistics. We can conclude from Catford's theory of translation, that the two types of equivalence can be used together in the translation process. But the translator should start a formal correspondence, when it is impossible to be achieved, he/she then can use some different types of shifts and consequently still be in the realm of textual equivalence.

In the same way, a study of formal correspondence is also useful for showing the degree of divergence between Textual Equivalence and Formal Correspondence which may be used as a measure of topological differences between languages. He is more or less committed to earlier scale and category of grammar of Halliday (1961) he confines formal correspondence to surface level. He does not seek for correspondence at deeper level where superficial differences are sometimes eliminated. Formal Correspondence is never the major purpose in a translation process in which translator is mainly concentrated on rendering a message. But it becomes quite relevant in the field of style where it has some functional value. In sum, the aesthetic effect of any original text of art is deeply related to its formal properties. Thus, any translation of it will have to achieve some principle of Formal Correspondence with the same ST in order to have same influence.

According to, Larose (1989: 113) criticized Catford's theory and claims that his works have lack of accuracy or carefulness and his theory is paralyzed at the sentence level. In addition, this, of course, results from the examples Catford uses, but the undeniable facts and commonplace truth is that much translation happens at that level. Regardless of these and other deficiencies, his theory of translation shift stays as one of few thoroughbred endeavours to provide a methodical explanation of translation from a standard of linguistic aspects.

4. CLARIFYING AND EXEMPLIFYING THE ANALYSIS GRID

4.1. General considerations

The discussion in the present chapter focuses on the application and clarifications the essential problems of English/Arabic at some morphology, semantic and syntactic categories encountered during the translation processes. Various solutions regarding the manner in which they can be approached are also presented. Indubitably, every language has its own linguistic aspects that may differ from one language to another. These linguistic differences cause essential difficulties in the process of translation. As a result, the linguistic features which are particular in one language must be taken into consideration during the process of translation. Arabic is a good example of a language that has very different linguistic features from English.

The Arabic and English translators should be aware of the differences between the two linguistic systems since these differences can present dilemmas during the translation process. The major problems that occur in translation are result from: semantic and grammatical categories, issues that any two languages can cause during the translation process. These will lead the translators to decide whether or not they will use a single translation approach.

Nonetheless, the translators should do well to engage with the linguistic aspect of the given text, to analyse and to describe it professionally. They should not only focus on the linguistic aspects such as single words, idioms, phrases, clauses and sentences, but also on the text as a whole in order to transfer the general meaning and purpose of the SL text to TL text with which a target public would like to engage completely. To discuss the problems of translation from English to Arabic, the perspective of translation equivalence as discussed in chapter three should be considered. The reason is that the main objectives of translation are to achieve relative equivalence between the SL and the TL and to influence the readers of TL in the same way as the source readers have been influenced.

As has been mentioned in the previous chapter, the problems of equivalence have been argued by many scholars and theorists, for examples, Nida (1964), Catford (1965), McGuire (1980), Wells (1982) and Mona Baker (1992) who widely covers the concept of equivalence in translation theory and gives the merits and demerit of equivalence in details. However, each of them has discussed from a different approach and suggests that the real task of the translator is to find the closest translation equivalence in the TL. Meanwhile, we can conclude that the main task of the translation theory is to describe the condition, the situation and the nature of the translation equivalence.

Newmark (1988-16) indicated that the “translation theory” is derived from comparative linguistics. This refers to the importance of linguistics in the translation theory. In addition, what is most important for Arabic and English translators to be successful in translating a text are the linguistic skills. Hence, understanding the aspects of linguistics is a mandatory requirement for providing a good translation. Therefore, comprehending the meaning of the ST is important to be able to create a good translated version and this is reflected in the meaning of the TL through convenient grammar and a suitable style of writing.

Subsequently, linguistic competence is very important for translators to be able to understand the grammatical and lexical relationships between the two languages of any text and to deal with complex structures in order to find the relevant meaning. Obviously, the translators encounter enormous linguistic challenges in the process of translation due to the different linguistic structures of English and Arabic languages and these differences may create problems in the process of translation. To obtain a good translated text and to convey the intended message, they should analyse and describe the linguistic aspect in detail and be aware of the semantic, stylistic and syntactic differences of both language structures.

Similarly, some linguists and researchers have indicated that linguistic problems appear in the overlapping formations of structures in which the recurrent grammatical and semantic errors are present. The grammatical and semantic errors that the students as new or novice translators make in their translation are: verbs, gender, adjective articles, conjunction, derivations and well-formed sentences, specific idiomatic expressions, appropriate vocabulary for the appropriate context,

polysemy, lexical items, closest cultural meanings of words, proverbs, metaphors and word collocations. In the linguistic approach, there are principles of compatibility, which could be used by a translator in the process of translation at both micro, and macro levels for syntactic, semantic and stylistic elements. These principles of compatibility could be found in every system of language since the main task of linguistic approach depends on the analysis of the surface structures of both SL and TL as Nida has described in the Dynamic Equivalence method. Meanwhile, there are many syntactic and semantic features of a given text in any language which cannot be found in the TL in the process of translation.

Correspondingly, Nida (1986:183) suggests that “basically the linguistic approach is important in developing a translation machine, but the rules of correspondence based on contrastive linguistics are too dependent upon surface structures and do not deal adequately with the underlying semantic relationships”. From here, it can be said that the translator cannot understand the function of the formal differences of linguistic features between any two languages; consequently, the translation will be just a rearrangement of the source text without considering the equivalence of the text from both SL and TL.

As Andrewskutty (1988, 12) postulated the translation equivalence can be achieved only if explicit information on the semantic and syntactic features is justified. Therefore, in any attempt to deal with translation, the translators should be acquainted of the syntactic features because these features are essential in any interlingual and bilingual communication. The syntactic structures of any language are a chain of morphemes formed according to syntactic principles which are known as the grammar of a given language. Thus, the importance of the grammar of both the SL and TL is considered to be necessary in the process of translation.

The importance of syntactic structures is represented at several levels. The first one is related to the fact that the meaning of given syntactic structures is not important in case of dealing with individual words. The second one is that changing the word order of the elements in syntactic structure may cause changes in the meanings of the original text. The third one is related to micro-syntactic structures such as abbreviations, derivations and well-formed sentence structures.

According to Halliday (1970:143) the syntactic structures of any language help us to find our correct way of looking at the material of that language and analyse it

in ways different from that we have in our own language. In addition, Jakobson (1959:235-6) postulated that the grammatical pattern of any given language is contrary to its lexical pattern and it governs the linguistic features at each level that must be conveyed in the given language. Some theorists have shown that grammar is the combination of rules and principles which govern the way in which units such as morphemes, words, phrases, clauses and sentences can be formed. Besides, some categories such as gender, number and time should be taken into account in the case of grammar analysis or in the process of translation. Grammar consists of two main factors: (1) morphology (adj. morphological) i.e. words and lexical items and their formation by derivation, compounding, inflection and affixation; (2) syntax (adj. syntactic) i.e. the formation of words and lexical items into phrases, clauses and type of sentences. Both factors are very important in understanding and analysing the English and Arabic languages due to the significant differences found in both structures.

Thus, the translators should understand both differences and describe them when they attempt to translate any texts in order to provide an accurate and acceptable translation. For instance, most of the English nouns have two forms, a singular and a plural one: "student/students", where the singular changes into plural by affixation. Meanwhile in Arabic there are many forms of a noun: singular, dual, feminine dual, masculine dual and three kinds of plural. These forms are derived from inflections, for example: talab 'student', talibtan 'two female students', talaban 'two masculine students' and tualab 'students'. This form of inflection is one simple difference between English and Arabic.

In the same way, syntax includes the grammatical structures of groups, clauses and sentences, but a sentence is rather a problematic category as it includes class of words such as nouns, verbs, adverbs and adjectives and functional components such as subject, object and predicate, which are used in any given language. Any language can be expressed lexically and grammatically, depending on the aspect and layers of linguistic resources in the language. It can be noted that the most important difference between the lexical and grammatical-functional usages is that on one hand, grammatical categories are mandatory and the students of translation or translators should be aware of those categories exactly when they deal with written translation. On the other hand, the lexical options are

predominantly volitional and the translators can show their skills, craft and experience through that whether the texts are written or interpreted.

Mona Baker (1991:84) argues that grammatical features are completely different from lexical features. Grammatical features are more fixed and resistant to change than lexical features. Using new words, expressions and collocations in any language is much easier than using a new grammatical element or system. Therefore, the grammatical features are more important than others. Most grammatical errors made by translators or translation students are not related to translation itself, but they come about due to the misunderstanding of the source text structures.

Furthermore, the more serious problems derive completely from the lack of understanding the syntax of the target language and how to deal with it. The problems in Arabic and English grammar seem to be representative for an individual rather than a group. Unlike English, the Arabic language shows major differences between its written and spoken patterns since the structure and the function of the written pattern are different from the spoken pattern.

Concerning the stylistic features, no translation student or novice translator can add explanatory privileges to the body of the target text to make it more understandable for the target readers without knowing the comprehensive ambiguities of the stylistic features. There are many cases in which the stylistic variations in using the linguistic models in translation process are quite confusing. The problems occur and deform the target text when the translators misuse the stylistic variation of the source text.

Overall, to make a practical study of the problems of linguistic equivalence in the translation process from English into Arabic, I would first like to make a clear categorization of the different type of equivalence problems, so that each problem of linguistic item could be treated at both syntactic and semantic levels. The problems of linguistic equivalence could be the following: (1) problems of syntactic rules and structures, which include the word, the lexical item, phrase and sentence; and (2) problems of semantic and stylistic equivalence.

4.2. Morphology

Bauer (1983) defines morphology as the study which is deeply concerned with the inward synthesis of form, patterns of words that are found in language and of the rules by which words are formed. Arabic morphology consists of two major branches: inflectional morphology and derivational morphology (word formation). By the same token, McCarthy (1994) stated in his contemporary work that “The most prevalent approach to the characteristic features of Arabic inflectional morphology has been to delineate: first, its consonantal root basis as the origin of all inflectional and derivational morphology; and second, the semantic opposition between its two basic verbal forms: the Perfect and the Imperfect as they are generally called”. Arabic language belongs to Semitic languages and its grammar is similar to other Semitic languages (Haywood and Nahmad 1995:1:151). The distinctive features of Semitic languages are their rules of consonantal roots, particularly trilateral and they are based on roots of the three consonant letters. The verb systems of Arabic and English display both significant differences and similarities in their sentence structure. Many of these distinct problems might involve troubles in the process of Arabic-English translation. On the other hand, morphology of any language has two main systems: derivational and inflectional, and the Arabic language is almost entirely inflectional.

Further, in the Arabic language diversity may prompt misleading meanings that can happen, first by changing the vowels of the simple root and secondly by morphological additions of prefixes, suffixes and infixes. Word formation that is associated with the meaning pattern is derived from trilateral roots, and preserves its base of the three consonants. Arabic language is prolific in derived verb formations which vary the meaning of the verbs.

Dickens (2000:39) indicated that Arabic morphology is excessively opulent. A word is derived from a formation that is known as the pattern and root. The verbs in Arabic language are a group of parts of verbs and pronominal prefixes or suffixes and these pronominal prefixes and suffixes are related to grammatical categories such as a person, tense, number, gender, aspect and voice. The main form of the verb is the third person of masculine singular form as in “hua daras” he studies, since

the masculine and feminine genders are formed by a pronominal suffix and prefix in the perfect tense.

Unlike Arabic, English verbs have no distinction in the form of any verb when you write any sentence or clause and the subject is either masculine or feminine like, “she writes” or “he writes”. In Arabic it is completely different; the changes which occurred in verbs are different according to the gender, for example the following three consonants (d, r, and s) will have many differences in form and meaning, the verb “study” in English is equivalent to “ydrus” in Arabic, he studies (ydrssu), he studied, (darasa), he is studying (yadrusu) and studying (drassa) so, the three consonants (d, r and s) are the base of word-formation (dras) study, while the vowels are changing the meaning, case-marking and the patterns by suffixes, infixes or prefixes. Another example of an Arabic verb such as (k, t, and b) wrote, he writes (yaktbu), she writes (taktab), he is writing (yaktbu), he wrote (kataba), writing (kitaaba) and book (kitab) and so on, these examples are based on the root (k, t and b) that has the meaning and the sense of (writing, to write), and the vowels’ movements such as (i, a, u, aa, and u) are called fataha, kasra or damma are combined with the root (k, t and b) to establish the word write(yktub) and its derivations. We can notice that the most of variations happen at the beginning and the end of the word, while the radical in the middle stands mostly firm. As has been stated above, Arabic grammarians add letters or combinations of letters between the root letters at the beginning or the end of the base. In sum, English and Arabic languages are both considered to be morphological languages.

4.3. Arabic Grammar

The grammatical model besides other models such as semantic and stylistic are based on translation theories which consider translation as an entirely linguistic operation; these linguistic models are supposed to be mostly objective and allow for a one to one-dimensional identification of rules. Andrewskutty (1988:1:12) stated that the understanding of grammatical categories is very important in both the SL and the TL in translation processes and it is most complicated to differentiate the limits of “untranslatability” in the absence of descriptions of grammar. Meanwhile, Mona Baker (1992:83) claims that grammar is the combination of principles which

govern the way in which units such as words, phrases, clauses and sentences can be formed in a language and the specification of details can be established regularly and obviously in utterances. Grammatical principles differ from one language to another and this causes problems for translators to be able to find suitable equivalence in the TL. These distinct differences in the structures of grammar between the SL and TL cause differences in the way of rules that are abided by in SL and TL.

The understanding of TL grammar has a worthy effect on the process of translation. The Arabic and English translators and trainees are commonly expected to have perfect information of the grammatical rules of both the ST and TT. Since any language can convey any kind of information and its speakers and writers need to adapt those grammatical principles according to that rules of given language. To understand the grammar of any language, the translators need to analyse these linguistic aspects of that given language and describe its linguistic systems in order to apply the grammatical rules correctly. Linguistic understanding is a necessary for supplying a sound version of translation and is important to successful English and Arabic translators. Further, understanding the meaning of the source text is substantial to a perfect translation and reflects this meaning in the target language through appropriate grammar and a good style of writing. By the same token, grammar is very important when one has to encode and decode a message which is recognized by all linguistic features.

In the same way, Arabic syntax is the study which deals with the structures of the sentence and their various patterns. Similarly, the Arabic syntax is not as complicated as the English one so that one should be generally acquainted with the syntactic features of the language. Unlike English, Arabic syntax is adaptable and flexible regarding the formation of the word-order of the sentence in Arabic, since Arabic grammar is considered less restrictive than English and it is very normal to change some position of categories without changing the core meaning of the entire sentence. Generally, Arabic sentences are formed of two main types: verbal and nominal sentences.

According to most Arabic grammarians, the verbal sentences are more common or even preferable ones. A verbal sentence, therefore, starts with a verb which should be in agreement with the subject in gender. For instance: The boy

reads the book. قرأت الفتاة الكتاب: We can see that in both sentences in English the verb is same with the two different subjects, but the verb has changed in the Arabic sentences according to the subject (see 4.2.1). We can also use a plural verb when a plural subject (human) is the subject of the sentence. Consequently, a simple verbal sentence usually starts with a verb (v), followed by a subject (S) and then by an object (O), VSO. But this formal structure can be juggled in to (SVO/ OVS) because of the flexibility of Arabic syntax, as has been mentioned above.

Likewise, the use of the case endings (اعراب) that makes the sentence in the Arabic grammar look more flexible and it free allowing one to substitute the position of the words from the beginning to the middle or to the end of a sentence. These flexible structures and freedom of using the components of the Arabic sentence in various methods sparked a controversy and a renewal of the development of the science of rhetoric (علم البلاغة) among early Arab scholars. English sentence structure, on the other hand, can be formed as a SVO type of language because it is not flexible and free like Arabic and, therefore any little deviation from this typical word-order is hardly permitted. By the same token, the Arabic general order structure is VSO type of language because it ties in with verbal sentences, although many divergences are possible. Similarly, nominal or (verbless) sentences which have no verbs at all such as: the man is a lawyer, الرجل محامي, starts with definite nouns followed by indefinite ones; another type of verbless sentences starts with definite nouns followed by adjectives: the translator is professional المترجم محترف, and so on. There are other types of verbless sentences in Arabic which in the process of translation into English have verbs, whereas all sentences in English should have verb whether this may be an auxiliary or a main verb.

Auxiliaries' verbs are either essential verbs such as "be", "do" and "have" or modal verbs like will, shall, can, etc. which are always followed by an infinitive. Each type has its main peculiarities that differ from those of main verbs. Since Arabic grammar has no modal auxiliaries, the meaning of modal can be expressed through participles, prepositional phrases, combinations and particles.

Furthermore, Arabic syntactic structures have two main groups of word denominations such as open and closed and have three subordinations of categories like: verbs, nouns and particles. In addition, verb derivations depend on: tense,

gender, number, person, and voice, since Arabic verbs are inflected for genders, numbers, persons, tenses, voice and mood, while nouns categories depend on: number, adjective, interrogative, demonstrative and relative pronouns and verbal nouns and particles, which fall into five subclasses: prepositions, interjections, conjunctions, interrogatives and the most important ones, adverbs.

Meanwhile, Palmer (1984:55) classified English language structures elements into two main classes: open-classes and closed-classes. Closed-class categories include prepositions, pronouns, conjunctions and determiners, since these categories are limited in number, and open-class categories include nouns, verbs, adjectives, and adverbs. These parts are the basic elements of the English sentence structures and constitute considerable elements of the vocabulary. They are called open-class due to the fact that new parts can be added any time under the principles of addition of prefixes, suffixes and infixes. For example, agree agreement, legal, illegal and bring, brought.

In sum, mistranslation may, therefore, emerge as a result of formal differences of the verb system in Arabic and English. The great dissimilarities occurs at the most basic level of the sentence structures. The two languages differ in two main methods: (1) the way of linguistic materials formations and (2) in the method of types of information carried by these patterns. The obvious difficulties that translators face when they translate English verbal constructions, but these difficulties are attributed to the unavailability of sufficient explanations of Arabic verbal constructions and to the lack of contrastive analysis, which could display the differences and similarities between the two languages.

4.3.1. The Arabic Verb

Arabic verbs are mostly trilateral (thulathi), that is, they are based on the roots of three consonants. The essential meaning of the word writing and all its derivational items is expressed by the three consonants (k-t-b) (Nahmad 1965: 94). As has been stated earlier, the simplest form of Arabic verbs is the third masculine singular of the perfect See (4.1). Additionally, the roots of Arabic verbs are divided into two main groups: strong verbs, (صحيح), containing verbs without vowels in the roots, and weak verbs (معتل), containing vowels in their roots. It is very important for Arabic translation students to know these groups and their classification and subcategories.

Each subcategory has especial variations in the root, as the verb inflection affects the morphological structure of the verb root. The roots of Arabic verbs may consist of three or four, it depends on the case-marking, but the roots with three consonants are most common (Rydin 2005:429).

In the normal classification of trilateral verbs, the first and last core are vowel-endowed with “fatha” (َ); but the second core or radical is vocalised with “fatḥa” (َ), “kasra” (ِ) or “dʿama”. For example, غَلَقَ to close, he closed, he has closed. Verbs with (kasra) usually refer to a temporary state or case, but verbs with “dʿama” are more permanent. In some Arabic verbs, though often categorized as trilateral, the second and the last core are similar. In such a case, the second core has “shadda” (ّ), such as (to make pilgrimage) (حَجَّ-حَجَّ) (حَجَّ-حَجَّ). Some European grammarians called it “doubled” or bilateral, but Arabic lexicographers called it trilateral. It is worth noting that, there is an exceptional case in each rule, so some verbs which look bilateral are trilateral in their nature, and they are considered to be irregular verbs. Because of the presence of one of the semi-vowels among the three kernels “cores” some of kernels “cores” may appear to look bilateral (doubled), such as (to say) قَالَ.

Likewise, conjugating Arabic verbs requires adding affixes to the verb form. In the perfect form these affixes are suffixes, but in the imperative and imperfect they are prefixes and suffixes (Alosh 2005:216). The adding of prefixes and suffixes to a verb are determined according to many aspects such as: person, number, and gender.

By the same token, the Arabic verbs cannot be functional without a subject marker (an inflection which depends on number, gender and person). In this case, Arabic’s subject marking is completely different from English verbs, for instance the verb “closed” is the same word for all subjects, with subject marking being by independent subject pronouns. Tables 4,5 and 6 show an Arabic perfect tense verb with the various conjugation flexibilities and possibilities, each being an autonomous verb.

Furthermore, in Arabic grammar, we have three moods: the indicative mood “المرفوع”, the subjunctive mood “المنصوب” and the jussive mood “المَجْزوم”. The first mood is usually employed when the action really happened, but the other two are used when the action did not actually occur. “The imperfect “المُضارع” and imperative

"الأمر" are the two tenses that have moods. The perfect (الماضي) does not. Therefore, there are no case endings for the past tense" (Waheed Samy & Leila Samy 2014:194).

I closed	I closed (1st p. s.)	غَلَقْتُ
you closed	You closed (2nd p. m. s.)	غَلَقْتَ
you closed	You closed (2nd p. f. s.)	غَلَقْتِ
he closed	He closed (3rd p. m. s.)	غَلَقَ
she closed	She closed (3rd p. f. s.)	غَلَقَتْ
it closed	(neutral)	غَلَقَتْ

Table 4. Verb Conjugated in the Singular

we closed	We closed (1st p. d.)	غَلَقْنَا
you closed	You closed (2nd p. m. & f. d.)	غَلَقْتُمَا
they closed	They closed (3rd p. m. d.)	غَلَقُوا
they closed	They closed (3rd p. f. d.)	غَلَقْنَ

Table 5. Verb Conjugated for the Dual

We closed	We closed (1st p. pl.)	غَلَقْنَا
You closed	You closed (2nd p. m. pl.)	غَلَقْتُمْ
You closed	You closed (2nd p. f. pl.)	غَلَقْتُنَّ
They closed	They closed (3rd p. m. pl.)	غَلَقُوا
They closed	They closed (3rd p. f. pl.)	غَلَقْنَ

Table 6. Verb Conjugated for the Plural

4.2.1.1. Perfect Verb

The Arabic perfect verbs are called "الماضي". It refers to a state or action which took place and ended before the moment of speaking, and is often referred to as the past, e.g. he wrote (كَتَبَ). The usage of the perfect can be divided into three main aspects:

(1) perfect. When the action or state is completely finished before the moment of speaking and there is not any relationship to another state or action, we can use this aspect which is identical to the English present perfect and past tense.

1. The mail has arrived.

وَصَلَ الْبَرِيدُ.

2. The patient died at midnight.

مَاتَ الْمَرِيضُ فِي مُنْتَصَفِ اللَّيْلِ .

(2) Perfective. This aspect is identical to the past perfect in English. The state or action starts in the past before another action or state which happens in the past, too. It is used after the particle (قَدْ).

3. When we got to the airport, the flight had departed. لَمَّا وَصَلْنَا إِلَى الْمَطَارِ كَانَتْ الطَّائِرَةُ قَدْ أَقْلَعَتْ.

4. I had expected that.

كَانْتُ قَدْ تَوَقَّعْتُ ذَلِكَ.

(3) Progressive. In this aspect, the action happened while another action took place in the meantime. We use the auxiliary verb "كان" before an imperfect verb to show the degree of the time.

5. I was eating when they came in.

كَانْتُ أَكُلُ حِينَ دَخَلُوا

6. What were you doing when the phone rang?

مَاذَا كُنْتَ تَفْعَلُ لَمَّا دَقَّ جَرَسُ الْهَاتِفِ ؟

The subcategories of perfect verbs can be expressed by many situations. We may also find the present time in the perfect verbs. The verb in such case is called "the performative" verb, where the uttering of the verb is an actual part of the action.

7. I hereby sell you the car.

بِعْتِكَ السَّيَّارَةَ.

8. I give you my daughter in marriage.

زَوَّجْتُكَ ابْنَتِي.

Perfect verbs in Arabic can also be used to express future tense in many cases: a supplication, compliment, desire and request.

9. Thank you (lit. May God reward you).

جَزَاكَ اللَّهُ خَيْرًا.

10. Long live the president.

عَاشَ الرَّئِيسُ.

Perfect verbs are used in some cases to express the future when we have a conditional sentence.

11. If you write to him, he'll write to you.

أَنْ كُتِبَتْ لَهُ يَكْتُبُ إِلَيْكَ.

Perfect can express the action or state which happened and completed in the past, but its effect still lasts in the consequences. The perfect verbs are called here “resultative perfect”.

12. The historian likewise disagrees about the month. اُخْتَلَفَ الْمُؤَرِّخُونَ كَذَاكَ فِي الشَّهْرِ.
(Mahdi Alesh 2005: 215, 216, 217, 218, 219)

Furthermore, perfect verbs can also indicate some minor or seldom occurring situations such as: (1) unnecessary reference in the past when many actions were finished at the same time. (2) It sometime can express repeated action. (3) when the situations imply emphasis, e.g. (You are right, you lie). (4) In questions and oaths. The Arabic perfect verb "الماضي", generally used to indicate past time, and, therefore, cannot functionally exist without a subject marker (person, gender, and number; see the section of Arabic verb).

In the case of the perfect “الماضي”, the subject marker is suffixed to the verb. In the singular, there are five possibilities, in the dual there are three, and in the plural, there are five. In the following lines, these subject markers are explained in detail, starting with the singular, then the dual, and finally the plural. (1) The subject markers for the perfect verb in the singular are suffixed to a verb kernel. As has been stated, for the singular there are five distinct subject markers. The first person, تُ (tu), in this case, makes no distinction between the masculine and feminine such as: I studied (دَرَسْتُ) used for both masculine and feminine situations. The second person makes the distinction like (تَ) masculine, you “masculine” studied, دَرَسْتَ (and (تِ) you “feminine” studied, (دَرَسْتِ). The third person also has two subject markers: one for the masculine, which is just fatħt (أَ/a), and one for the feminine which is long fatha, (أَ/ ta), like (she studied, دَرَسَتْ, he studied, دَرَسَ).

By the same token, the subject markers for the perfect verb in the dual case are suffixed to a verb kernel. In the dual case, we have only three distinct subject markers. For the second person تُمَا (tumā) is suffixed to the end of the verb, with no distinction between the masculine and feminine. You two “feminine” studied, you two “masculine” studied, (دَرَسْتُمَا). In the dual of the third person we have two subject markers: one for the masculine, ا (ā) you two “masculine” studied, (دَرَسْتَا) and one for the feminine, تَا (atā). You two “feminine” studied (دَرَسْتَا). Accordingly, the subject markers for the perfect verb in the plural case are suffixed to a verb kernel.

As has been stated, for the plural, for the perfect in Arabic grammar we have five distinct subject markers. In the plural of first person, the marker, نَا (nā) is added to the perfect verbs and it does not make any distinction between the masculine and feminine, and this case can also be used if the subject is dual. We (feminine or masculine plural) studied. كَتَبْنَا. Similarly, in the second person we have two distinctions of subject markers: one for the masculine, تُمْ (tum), you studied (masculine) دَرَسْتُمْ and one for the feminine, تُنَّ (tunna) you studied (feminine), دَرَسْتُنَّ. Finally, the third person of the plural has two kinds of subject markers: one for the masculine, وَ (ū), you studied (masculine group), دَرَسْتُوا, in this situation the last letter ا, alif, is not pronounced, and one for the feminine, نَ (na) you studied (feminine group) دَرَسْتُنَّ.

In sum, table No.7 below shows the conjugation of the verb “write” for the perfect verb. In the kernel column is the verb kernel, k-t-p, كَتَبَ, which is fixed for all cases of subject markers.

Kernel	Subject marker	Verb	English equivalence	Kernel- subject marker & person
كَتَبَ	تُ	كَتَبْتُ	I wrote	1s. - kernel-tu
كَتَبَ	تَ	كَتَبْتَ	you wrote	2m.s.- kernel-ta
كَتَبَ	تِ	كَتَبْتِ	you wrote	2f.s.- kernel-ti
كَتَبَ	تَ	كَتَبَ	he wrote	3m.s kernel-a
كَتَبَ	تَتْ	كَتَبَتْ	she wrote	3f.s.-kernel- at
كَتَبَ	تُما	كَتَبْتُمَا	you wrote	2d.-kernel-tuma
كَتَبَ	ا	كَتَبَا	they wrote	3m.d.-kernel-a
كَتَبَ	تَا	كَتَبْتَا	they wrote	3f.d.-kernel-ata
كَتَبَ	نا	كَتَبْنَا	we wrote	1pl.-kernel-na
كَتَبَ	تُمْ	كَتَبْتُمْ	you wrote	2m.pl.-kernel-tum
كَتَبَ	تُنَّ	كَتَبْتُنَّ	you wrote	2f.pl.-kernel-tunna
كَتَبَ	وا	كَتَبُوا	they wrote	3m.pl.-kernel-u
كَتَبَ	نَ	كَتَبْنَ	they wrote	3f.pl.-kernel-na

Table 7. The Conjugation of the Arabic Perfect Verb

By the reason of presence of the arduous paradigms and divergent usage of the perfect, the students of translation and translators alike should know all these

characteristics and features of the perfect in order to improve their acquaintance with and translation skills to the Arabic standard language (see chapter 5).

4.2.1.2. Imperfect

The imperfect verbs “المضارع” indicate an action or state still incomplete at the time of speaking to which reference is being made. It is mostly translated into English by the present tense or future tense. Whereas in the perfect verbs, as stated above, the different subject markers of persons were achieved by suffixes, in the imperfect we have prefixes. However, the imperfect has some suffixes to refer to gender and number. The imperfect can be used to express present, past and future. In the present “it can express something that is actually happening as a single independent action, that is, it functions as a definite present. The imperfect is used with the meaning in the overwhelming majority of cases” (Cantarino: 1974:63). In independent situations, we can say (I’m telling you the truth. إني أقول لك الحقيقة). But in the dependent situations we can say (that is something I can hardly believe it, أمر لا أكاد أصدقُهُ), (Ibid 64).

The imperfect tense is derived and inflected from the trilateral verb by the following procedures: (1) for the imperfect, one of the four indicative letters: y-t-a-n (ي-ت-ا-ن), in which they are known as “علامات المضارع” is prefixed with (Fatḥah) to the simple perfect verb “الماضي”. (2) The first letter (radical or core) of all the forms “صيغة” should be sakin like “ك” should be “ك” and the last radical should have “d’ammah ,”. (3) As for the middle radical the vowel can be Fatḥah, kasrah or d’ammah. According to the basic rules of Arabic verbs, if the middle radical of perfect has kasrah, the imperfect should have Fatḥah such as: he drank, شرب becomes he drinks يشرب. If the middle radical in the perfect has d’ammah on it, the middle radical in the imperfect also should have d’ammah.

But if the second radical in the perfect has Fatḥah, then the second radical in the imperfect may have Fatḥah, kasrah or d’ammah. We can conclude from the characteristics of the imperfect that there is no definite pattern to decide on the vowel. But you can become more familiar with the correct pattern through practice or with the consultation of a dictionary. In sum, “if the middle letter of the perfect has d’ammah, the middle letter of the imperfect is likewise. If the middle letter of

the perfect has a kasrah, then the middle radical of the imperfect is Fathah” (Zahoor, 2008:97).

Furthermore, the imperfect’s indicative is (ي-ت-ا-ن) attached to the verbs depending on the following procedures: (1) the letter ي is prefixed to the third person form of imperfect verbs, in this case the meaning indicating three cases: he writes, he is writing or he will write (يَكْتُبُ). It is called absent present. (2) ت precedes the second person form of imperfect verbs; it also can have three tense equivalences in English such as: you write, you are writing or you will write (تَكْتُبُ) it called existing present. (3) ن is used before the first person plural form of the imperfect verbs, we write, we are writing or we shall write (نَكْتُبُ) it also can be translated into three aspects in English and called present of the plural speaking. (4) The rest of the imperfect’s indicative is used with the pattern of dual and plural forms as follows: (a) in dual case اُن is added to imperfect such as the two persons write, are writing or will write (يَكْتُبَانِ) (يَكْتُبَانِ is becoming يَكْتُبُ). (b) In the plural case, the two letters وُ are added to the imperfect and change the meaning and forms from the singular to plural like (يَكْتُبُونَ) they write, are writing or will write. (c) In the case of the second and third person feminine plural ن is added to the form of feminine such as (يَكْتُبْنَ) they write, are writing or will write), and in the plural the first radical is changed with some other changed like (يَكْتُبْنَ) (يَكْتُبْنَ is becoming تَكْتُبْنَ) in the feminine plural the last letter is called (نُونُ نِسْوَةٍ) (Ibid 98).

By the same token, we can use the imperfect tense to express:

(1) an indefinite present, in which the action or state does not happen at any definite time, but has constant effectiveness such as those cases which happened in general situations.

13. The nature loathes vacuum.

الطَّبِيعَةُ تَكْرَهُ الْفَرَاغَ.

(2) To indicate that something happens frequently.

14. The king comes to this house in secrecy.

إِلَى هَذِهِ الدَّارِ يَأْتِي الْمَلِكُ سِرًّا.

(3) The imperfect tense is frequently used to express past time when the duration or reputation of an action or state happening in the past. This can occur in many situations; it is used after the conditional particle (لَوْ).

15. If he had worked with his father, he would have learned the trade. **لَوْ يَعْمَلُ مَعَ أَبِيهِ لَتَعَلَّمَ الْوِجْدَانَةَ.**

When it is modified by the negative particles (لَمْ/لَمْ).

16. Jihad has never worked here. **لَمْ يَعْمَلْ جِهَادٌ هُنَا قَطُّ.**

The imperfect can also express a past time when the verb in the main clause has past reference.

17. We learned that she worked at the bank and lived with her aunt. **عَلِمْنَا أَنَّهَا تَعْمَلُ فِي مَصْرَفٍ وَتَسْكُنُ مَعَ خَالَتِهَا.**

Similarly, it can also use to indicate an action or state that actually happened in the past, but later that the action expressed by the imperfect. In this case we have in many situations two main verbs and the meaning is described by the imperfect.

18. The third one went to shave. **الثَّالِثُ رَاحَ يَحْلِقُ**

(4) The imperfect tense it can also be used to indicate a future time. When we have a contrast with the present or past and when it refers to future time or in the case of questions.

19. Today you do not know, but you will tomorrow. **إِنَّكَ أَلْيَوْمَ تَجْهَلِينَ وَغَدًا تَعْلَمِينَ.**

20. Mary, what shall I do? **مَاذَا أَفْعَلُ يَا مَرْيَمُ؟**
(Ibid 66)

The imperfect tense signifies a future time when the future prefix “س” or particles “سَوْفَ” are used.

21. He will take care of the baby. **سَيُعْتَنِي بِالطِّفْلِ.**

22 . We shall return. **سَوْفَ نَعُودُ.**

We can also have future time expressed by the imperfect tense when the main verb is used for supplication and invocation.

23. May God bless us all. **يُرْحَمْنَا وَيُرْحَمَكُمُ اللَّهُ.**

In the same way, the most perplexing and intricate usage of the imperfect with future is when it follows the particle “قَدْ”, thus having the sense of may or might. It follows the particle “أَنْ” also when the case or statement implies a future date. See the following examples:

- | | |
|--|--|
| 23. She might visit Tunis. | قَدْ تَزُورُ تُونِسَ. |
| 24. If you call him in the morning, you will find him. | إِنْ تَتَّصِلَ بِهِ صَبَاحاً تَجِدُهُ. |
| 25. She wants to graduate in June. | تُرِيدُ أَنْ تَتَخَرَّجَ فِي حَزِيرَانَ. |
| 26. She will deliver in May. | تَضَعُ فِي أَيَّارَ. |
- (Alosh, 2005:220)

For the most part, it has been mentioned above that Arabic verbs have three forms: the perfect, imperfect and imperative. The perfect and imperative (مَبْنِي) they have fixed case-marking, but the imperfect is “مُعْرَبٌ” and it undergoes changes to indicate its functions in the structure. As a result, the imperfect has three moods: (1) the nominative mood “الرفع” this mood is, therefore, used when the imperfect verb is not governed by either subjunctive or jussive particles. It is marked by a d^{ammah} in singular forms and the first-person plural (تَكْتُبُ) or by a (ن) suffix in the dual and plural forms (يَكْتُبُونَ). Such as: they work in field (يَعْمَلَانِي بِالْمَزْرَعَةِ). (2) The subjunctive mood “النصب” is used when the imperfect verb comes after one of the subjunctive governing particles in the sentence. It is marked by either a fatha on the end of singular forms (تَكْتُبِ) or the first-person plural (نَكْتُبِ) or by the omission of the final “ن” in the dual and plural forms (يَكْتُبُوا) but we do not follow these procedures in the feminine plural. I'd like to drink a cup of coffee with you (أُودُّ أَنْ أَشْرِبَ فَنَجَانَ قَهْوَةَ مَعَكَ). They won't find what they are looking for in this store (لَنْ يَجِدَانَ مَا يَبْخَثَانِ عَنْهُ فِي هَذِهِ) (Alosh, p: 221). (3) The jussive mood “الجرم” can be expressed in imperfect verbs when it is preceded by a jussive particle. It is marked by sukun on the singular forms (يَكْتُبْ); this mood can be used also in many cases: alone, after certain particles and in conditional sentences, see chapter five.

4.2.1.3. Imperative verb

The imperative verb “الأمر” is the last form of the Arabic verbs that denotes a command, request, invocation supplication and vocative of an action or state in the moment of speaking or in the future. The imperative is formed from the Jussive, of

which it can be considered a modification, if one deletes the pronominal prefix and substitutes it by ‘alif “ا”: he writes (يَكْتُبُ) do write (اَكْتُبْ). The ‘alif may be vocalised with either d’amma or kasra. The verbs, which include d’amma on the middle radical in the imperfect, have the same form as the imperative. In the same way, the verbs that take Fathah or kasra on the middle radical of the imperfect, also take kasra on the initial “ا” in the imperative such as prevent (يَمْتَنِعُ is becoming اِمْنَعُهُ) do prevent him (Nahmad, 1965, p: 134). We can recap the usage and properties of imperative verbs as following:

27. Listen to your mother's advice. اِسْتَمِعَا لِنَصِيحَةِ اُمِّكُمَا.

The imperative verbs can be produced for the first and third persons by using the particle (لِ).

28. Let's go to the theatre tonight! لِتَذْهَبِ اِلَى الْمَسْرَحِ مَسَاءَ الْيَوْمِ.

We can also derive imperative verbs from the trilateral verbs by adding the two letters (ف-لا) (فلا).

29. Let the government consider their demands. فَلتَسْتَجِيبِ الْحُكُومَةُ اِلَى طَلِبَاتِهِمْ.

In some cases, the imperative is expressed by dropping the pronominal prefix case-marking “عَلَامَةُ الْمَضَارِعِ” and the final d’ammah is replaced in the imperative by dropping the initial letter of the imperfect (ي) and the final d’ammah is replaced in sukun such as fight (يُقَاتِلُ) is becoming do fight (قَاتِلْ). We can see the changes that happen: the first letter “ي” is dropped, the final damma is changed to sukun and the meaning and the forms have changed from the imperfect to imperative. Sometimes after dropping the “عَلَامَةُ الْمَضَارِعِ” the verb initiates with a sakin letter, a “vowelless” one, which causes difficulty in the pronunciation. Therefore, (hamzat walwasal) “هَمْرَةٌ اَلْوَصْلُ” is preceded by the verb and has d’ammah when the second radical in the imperfect has d’ammah, otherwise it will have kasra, for instance, he writes (يَكْتُبُ) becomes do write (اَكْتُبْ). But in the following example (hamzat walwasal), “هَمْرَةٌ اَلْوَصْلُ” will drop in order to overcome the difficulty of pronunciation like, he eats (يَأْكُلُ) becomes do eat (كُلْ).

Furthermore, in case we have weak verbs (مُعْتَلٌ), we will not add ‘alif to the imperative, the weak letter (w/و) is omitted, because one does not allow the

meeting of two *sakin* (إلتقاء ساكبين) in the Arabic grammar such as he says (يَقُولُ) in the imperative becomes do say (فُلْ).

Similarly, we can express the imperative form by using the negative imperative verbs. In this case the second person will be preceded by (Do not do/لا), this particle is mostly called “prohibitive” particle, which is completely different from the negative particle “لا”-(negative). For instance, you are not writing (لَا تَكْتُبُ) is called negative particle “لا”, meanwhile you are not writing (لَا تَكْتُبْ) is prohibitive. Other ways to express the imperative form use the vocative form such as, oh Ali come here (يَا عَلِيُّ تَعَالِ هُنَا). There is another vocative particle for females like (يَا أَيُّهَا). Finally, when we deal with the verb to be: (kanna-a) كَانَ or (ya kuun-n) يَكُونُ, the active participle indicates the meaning of either past or future continuous, and as such it can supersede the imperative, e.g. he was going out (kana kharad3a) كَانَ خَارِجًا for (kana yakhrd3u) كَانَ يَخْرُجُ and so on (see chapter five).

4.2.1.4. Modal Verbs

Modality has been discussed from different perspectives by many scholars of linguistics, who have presented numerous definitions of modality. It is defined by the Oxford Concise Dictionary of Linguistics by P. H. Matthews (2005: 228) as “a category covering either of a kind of speech act or the degree of certainty with which something is said”. According to Quirk and colleagues (1985: 219), “modality may be defined as the manner in which the meaning of a clause is qualified so as to reflect the speaker’s judgment of the likelihood of the proposition it expressed being true”.

Similarly, Halliday (1970: 349) defines the modality as “external to the content, being part of the attitude taken up by the speaker”. Modal verbs are considered as the soul of the sentence/clause. Modality, for example in English is “normally expressed by modal verbs (such as ‘can’, ‘may’, ‘shall’, ‘must’, etc.), adverbs (such as ‘possibly’, ‘probably’, etc.), phrases (such as ‘be going to’, ‘be used to’, ‘be supposed to’, etc.) or clauses (such as ‘it is possible that’, ‘it is likely that’, ‘it is probably that’, etc)” (Almanna, p:94).

These important expressions are used by a writer, speaker or whatever wants to express his/her anticipation to convey his/her perspective, manner attitudes, situation, opinions or moods in terms of degrees of certainty and obligation or

whatever. English modals have been discussed and investigated precisely and perfectly for many decades by a great number of scholars. Meanwhile, Arabic modality does not have such legibility in their properties and usage and a well-defined class of modals which can be considered as an adequate equivalence to English modal verbs (Aziz 1989; Farghal and Shunnaq 1999; Abdel-Fattah 2005). They discussed in their works the contrast of Arabic modality in the semantic and pragmatic features, but they did not pay attention to their characteristics, merits and demerits in regard to the grammatical structures. This was also due to the fact that Arabic modality and English modality are not overlapping and are divergent in their usage.

Furthermore, the modals in Arabic grammar are completely different from their English counterparts in one essential grammatical aspect. Arabic categories of some modal verbs are particles and others occur as main verbs, whereas English modals verbs are formed as grammatically auxiliary verbs.

Particles in Arabic have the entity, which is considered as a grammatical category that has a meaning in the sentence, although it has neither time reference nor a noun counterpart. This is because it does not designate any abstract or concrete object. So, particles in Arabic can represent functional modality as those in English, but cannot be classified as modal verbs. Consequently, it is important to assume the theoretical interest to produce a grammatical category for the Arabic modals in order to be able to compare and contrast their modal functions in Arabic sentences with those modal auxiliaries in the English sentences. In modern Arabic grammar, the grammarians clarified other particles, which do not carry modal meanings with other particles that have modal meanings in order to convey the meaning of the intended part of the language. In sum, modality can be expressed in Arabic by different expressions: particles, verbs, prepositional phrases and prepositions.

By the same token, one of the most important formations of the Arabic modality are the particles: (1) qad “قَدْ” is usually used before the verbs and indicates modal meaning. It can also express a certain aspect of tenses showing the completion of an action or state such as, by God, I know (وَقَدْ وَاللَّهِ عَلِمْتُ). We can use “qad” to indicate the emphasis laid on the completion of a verbal action in the past and, of course, before the moment of speaking.

30. They found that the revelation had already started. وَجَدُوا أَنَّ الثُّورَةَ قَدْ قَامَتْ.

It can be used in the perfect aspect to indicate an action or state that already happened. In this case the emphasis is laid on the meaning of doing something. In some cases, the particle (la/ل) is prefixed to the particle qad in order to achieve considerable emphasis.

31. For I do know that they have died. فَقَدْ عَلِمْتُ أَنَّهُمَا مَاتَا.

32. Everything has changed. لَقَدْ تَغَيَّرَ كُلُّ شَيْءٍ.

The particle qad can focus on the verbs that indicate an action that has already happened, and it can also be used to refer to something common in use or familiar. In some cases, with the perfect tense one can also indicate uncertain situations.

33. And perhaps some of them will feel jealous of him. وَقَدْ يَغَارُ نِجْنُهُ بَعْضُهُمْ.

We can also use qad to designate a negative statement when the uncertainty of the action is expressed. In such case the adverb is put between the verb and particle.

34. I might not open them again. قَدْ لَا أَفْتَحُهُمَا بَعْدَ الْآنَ.

The particles and prepositions in Modern Standard Arabic (MSA) have significant and overlapping characteristics as other main categories have. Consequently, the proposition in the translation is noticeable in the cognitive environment of the original more than in the target proposition in the cognitive environment of the target translation. Another important and perplexing usage of the particle qad is to imply possibility when, of course, it is preceded by the main verb. In the literary text, the student should be aware of the following connotations: one should reduce recurrence and probability in order to render the text in terms of acceptability and similarity. The lexical and syntactic function of the particle qad “قد” overlaps with the ones of other particles. For instance, there is a misconception in the usage of qad and other particles whether the intended meaning is possibility, emphasis or obligation.

In the same way, there is a noticeable discrepancy in the use of modality between Arabic and English. It is further complicated when two different English modals like 'can' and 'might' are translated into Arabic using the same particle qad "قد". There is another Arabic modal that matches the modal 'might' in English. It is called "rubbama ريبما". In fact, the particle qad is a less accurate choice for the translation of 'might'. However, the particle rubbama "ريبما" comes only before the verb in the perfective structure because it designates reduction and one can only know the degree to which something is reduced when she/he is completely familiar with it and can substitute it with qad. It can only be used to indicate the possibility for the occurrence of something that is in the past. Unlike qad قد there is no possibility for Rubbama "ريبما" to carry any status of uncertainty or possibility of a future situation or case even when it comes before a main verb in the imperfective. However, particle qad "قد" exists in modern Arabic writing with rubbama, as two synonymous particles designate uncertainty or possibility of the action. This interchange of the two particles was among the real reason behind different translations of many translators, conveying inadequate equivalents of such an Arabic modal.

The semantic properties of functional modal categories are common. However, their grammatical characteristics are language-specific, which can give rise to the structural gaps and conceivable translation awkwardness. For example, "قد" and "ريبما" are modal expressions of possibility that evince less probability; therefore, their adequate equivalents in English are the modal auxiliary verbs 'may' and 'might'

Furthermore, the syntactic characteristics and semantic functions of "قد" and "ريبما" allow them to exist in sentences with lexical modal verbs of possibility and necessity, so they can be used together in the same sentence to establish the double modality in a sentence, referring to a functional approach. The translators are supposed to use the functional equivalence if they want to produce similar translations, since the two particles are not functionally redundant, but they are used to denote the lowest level of probability in English which does not exist in Arabic. In addition, these extra and interchangeable usages of modal expressions lead the translators to confuse the grammatical rules which limit such combinations because they are highly restricted for semantic reasons, causing problematic issues and lexical gaps for translators. Therefore, the translation of Arabic modality is very

difficult. For example, we can find a modal verb of necessity with an expression modal verb of possibility, or the modals of ability describing probability, such as (literally: he must be able him) يجب أن يستطيع and (he must enable him) يجب أن يمكنه, so both of them can be translated as 'has to be able to'. In such an expression, particularly in the argumentative text, the translators should be aware of the semantic function and syntactic properties of the Arabic and English modals usages.

In short, the particles “قد” and “ربما” describe an insignificant range on the possibility scale. They designate low probability rather than ability. Although translators can identify those modal expressions, cross-linguistic functional equivalences between Arabic and English, translating modality is always dependent on the context and meaning that is expressed by the source writer’s thought and situation. In addition, the second important particle is (أين/؟nna).

Translators should be more accurate when they use the particle أين, since it has more overlapping semantic functions and syntactic properties than particle qad قد (see chapter five). In the Modern Standard Arabic, the particle أين can be expressed by many English modals and it is not easy to render the assumption of the writer or researcher. English modality can be expressed by some classes of auxiliaries (e.g., can, could, will, would, must, ought, may, and should, shall) and by adverbs (e.g., perhaps, likely, and maybe) but Arabic has a much wider range of modal expressions, as one has stated above, like lexical modal verbs (e.g., يضطر, يتعين, يجب, يلزم and ينبغي, يتحتم) all of these verbs denote necessity and obligation, and (e.g., يجوز, يتحمل, يمكن) which refer to possibility and probability.

35. I have to leave now, I should leave now, it is necessary to leave now, I think that I ought to leave now, my leaving is necessary. يتوجب عليه أن أغادر الآن.

We notice that the usage of English modality is clear and systematically, but in Arabic we have perplexing and overlapping usage, since one category can be used with many expressions. We can produce Arabic modality by prepositional phrases such as بوسعه, من المحتمل, من الممكن, عليه, من المفروض من الواجب, من اللازم من الضروري that express possibility, necessity and ability. Although, each of the above modal category expression has its own semantic and pragmatic properties. “These pragmatic properties help us identify the English modal expressions that can be considered functional equivalents to Arabic modals” (Mughazy: 1974, p133).

Verbs	Expression	Equivalence
يتحتم	Obligation	Highest degree
يتعين	Obligation	Highest degree
يجب	Obligation	Highest degree
ينبغي	Obligation	Less degree
يجب	Necessity	Highest degree
يضطر	Obligation	Highest degree
يتحتم	Necessity	Normal degree
يتعين	Necessity	Normal degree
يجب	Obligation, Necessity,	Highest degree
يمكن	Possibility	Normal degree
يمكن	Probability	Normal degree
يحتمل	Probability	Less degree
يستطيع	Ability	Highest degree
يقدر	Ability	Highest degree

Table 8. The Modal Verbs

We could conclude from the above table that each verb can express more than one function and differs in the degree of expression. Thus, the proprieties of the pragmatics of these categories help use to make the right choice in understanding and identifying the English modal expressions that can be considered proper equivalents to Arabic modals. For example, we can express formal obligation by the verb *ينبغي* and its adequate equivalence is "should", because both have the same semantic and pragmatic functions, although this Arabic category can express more than one functional meaning. Furthermore, the English auxiliaries (will/ shall) have no direct equivalence in Arabic modality, but they can be expressed by the following particles (سوف/ س) to indicate far and near future such as, they will forgive us (سَيُسامحُونَا) or (سَوْفَ يَغْفِرُونَ لَنَا/ سَيَغْفِرُونَ لَنَا), we shall delay the meeting (سَوْفَ نؤَجِّلُ الاجتماعَ) (Ghazala: p, 44). The particle (سَوْفَ-س) can be used before the imperfect to indicate the affirmative meaning.

36. For I do not know what will become of me after tomorrow. فَلَا أَعْلَمُ مَاذَا سَيَكُونُ شَأْنِي. بَعْدَ غَدًا

37. I shall return to this world. سَوْفَ أَعُودُ إِلَى هَذَا الْعَالَمِ.

In some cases, we can use the particle (سَوْفَ) to express negative meaning: when accompanied by the negative particle (لَا), the sentence allows the position of the particle between the imperative verbs and the future particle. I will not move from Baghdad, سَوْفَ لَا أَتَحْرِكُ مِنْ بَغْدَادِ. By the same token, the future particle can be preceded by the emphatic particle (لَنْ), at the same time this particle can be also preceded by either (فَ) or (وَ) for more emphasis and certainty.

38. And Hitler will certainly fight for twenty years. وَلسَوْفَ يُحَارِبُ هَيْتَلِرُ عَشْرِينَ عَامًا.

In case that we have more than one imperfect verb in the sentence, the particles (سَوْفَ or سَنَ) will not be repeated, but it will stand either at the sentence beginning or before the first one.

39. Gentle breezes will blow and carry your seeds toward the sun. سَوْفَ تَمُرُّ نَسِيمَاتُ لَطِيفَةٍ وَتَحْمِلُ بِذُورِكُمْ إِلَى السَّمْسَنِ.

In the same way, we can express modality by the weak verbs (كَانَ-وَ). "When governing another verb كَانَ has been transformed to a great extent into a simple verbal component whose function is mainly to express more precisely the time-sphere of the accompanying verb. It cannot, therefore, be considered as forming a part of a compound tense since it has already preserved a certain degree of independence in the position and agreement". (Cantarino1974: 71).

40. The man feared that a spirit had taken possession of the boy. خَشِيَ الرَّجُلُ أَنْ يَكُونَ الْغُلَامُ أَصَابَهُ الْجِنُّ.

The weak verb (كَانَ) can be used with particles in the same context in order to show clear emphasis. And it can also compound two particles before the weak verbs (كَانَ). In main clauses which are modified by أَنْ or أُنْ the imperfect of the weak verb (كَانَ) may accompany the perfect, which is usually preceded by the particle qad (قَدْ).

41. He was (had passed) over sixty. كَانَ قَدْ تَجَاوَزَ السِّتِينَ.

42. Everyone wanted to be accurate. لَقَدْ كَانَ الْجِرْصُ عَلَى الْدِقَّةِ قَائِمًا بِشُعُورِ النَّاسِ جَمِيعًا.

43. So you think you will have taken revenge on him? أَتُضَنُّ أَنَّكَ تَكُونُ قَدْ انْتَقَمْتَ لِنَفْسِكَ مِنْهُ أَدَا؟

Moreover, the combination of particles is called “Double Modality”. As it has been stated above and shown in the data analysis, many expressions can be expressed by the combination of particles: temporal reference, emphasis, possibility and negation.

Thus, the semantic attributes and merits of functional categories are thorough, however their grammatical characteristics are limited and, which fact can cause structural gaps and can pose possible translation problems. For instance, the two particles “قد” and “ربما” are modal expressions and they are used to express the meaning of possibility that encodes low probability; as a result, they are considered as an adequate equivalence to the English modal auxiliary verbs *may* and *might* and so on.

They can also be used together in the same clause and sentence to convey the semantic function, but in English this is not allowed. “The double modality in this sentence calls for a functional approach; we need to identify the communicative function of the source construction and translate it using a functional equivalent in the target language” (Mughazy 1974:122). The grammatical myriad attributes of “قد” and “ربما” enable them to exist in sentences with lexical modal verbs of possibility, probability and necessity, as we did above and in chapter four. In sum, the following English modals have no direct equivalent and clear properties in Arabic grammar: *may, must, have, should, shall, will, can, could*.

Most students translate them literally not functionally. We could notice that one expression that express possibility can be produced by many different modality ways in Arabic and also one has to take into consideration that the degree is different too. Therefore, both the semantic and pragmatic aspect should be taken into consideration when the translators render English modals verbs into Arabic or vice versa.

4.3.3. Gender

According to the Arabic grammar, we have two genders, masculine and feminine. The term used for gender is *الجِنْسُ* (al-jins). According to the rules of word structure, or morphology, the masculine can be easily formed and its shape can be derived simply, but the feminine gender is obtained by difficult procedures and a different derivation in which usually one employs a suffix that marks this gender. For

the most part, genders in the Arabic language usually are overtly marked, whereas there are some words that make up exceptional cases, therefore, their gender is covertly marked and they need to be in agreement of sequences. We have different kinds of genders that nouns can be derived from whether they are masculine or feminine: Real Gender (الْجِنْسُ الْحَقِيقِيّ), Non-natural (مَعْنَوِيّ الْجِنْسُ), Formal Gender (الْجِنْسُ الْمَجَازِيّ) and Exceptional Cases or Equivocal cases (الْجِنْسُ اللَّفْطِيّ).

In the same way, all the above kinds can be expressed, although, we have exceptional cases in many situations. For example, the words and nouns related to the male sex are, of course, masculine, like “man” is a real masculine and words or terms belong to female sex are feminine like “woman”. In this type, we have three feminine markers (إِ-ي-ة) which are suffixed to the nouns like, (لُعْبَة, game), (سَلْمَى, salma), (مَشْفَى-زَكْرِيَا, مشفى-زكريا). However, there are some masculine nouns in Arabic language that have feminine markers such as: (دَار, house). And we also have some feminine nouns that have masculine forms like (house, دار).

In the same manner, the reader or student can distinguish between the feminine and masculine gender in this aspect from their intrinsically formation like (mother, sister, daughter, أُم-أَخْت-بِنْت). Personal names have their own properties that can be easily distinguished like (Marry, Layla, Ali, مَرِيْم-لَيْلَى-عَلِي). In some cases, the name of countries, cities, tribes can be distinguished easily, although, again there are some exceptional cases.

We can also distinguish between the feminine and masculine according to the formation of the word. If the word has in the end ‘round-ta’ (ة) (الْمَرْبُوطَةُ) it is feminine, but, of course there are some exceptional cases also to this rule. (She is a student. (هِيَ طَالِبَةٌ), (he is a student (هُوَ طَالِبٌ) (see chapter five). Further, we can express masculine gender in many ways: personal names, country names, although they are considered as feminine, crypto-masculine nouns, like (خَلِيفَة, خَلِيفَة) and plural cases such as (فِرَاعِنَة-اِخْوَة-دَكَاتِرَة, doctors, brother, pharaohs). Some nouns have the shape of the feminine, but they are masculine like (عَلَامَة-, caliph, great scholar, (خَلِيفَةُ), whereas, there are some collective nouns which function as feminine but they have the shape of the masculine gender like (قَوْم-زَهِيْط, people, tribe).

Furthermore, the feminine can be also indicated in many ways like: common nouns, concepts like (حَضَارَة-عُرُوبَة, civilization, Arabism), abstract ideas such as (حُرِيَة-نَجُومِيَة, freedom, stardom, and), collective entities (شُوكَة-شَجَرَة, a tree, a thorn),

proper names, most of body elements, borrowed nouns like (opera, music, اوپرا- ,موسيقى) and crypto-feminine nouns like (war, cup, حرب-كأس), (Ryding:2005:125).

Furthermore, we have also the so-called the dual gender or Binary Gender. There are a very small number of nouns which function as masculine and as feminine as well, so the readers or translators can distinguish them by usage. They can be considered syntactically as a collective one such as (cattle, spirit, and sky روح- ماشية-سمااء).

44. Black market.

أسواق أسوداء.

45. The Arab spirit.

الروح العربية.

In some cases, nouns and adjectives are used to indicate feminine gender when they signify an action or a state such as (childless, pregnant, unmarried, عاقر- ,عانس-حامل). Moreover, the adjective should agree with the nouns which it qualifies and with the predicate in nominal sentences or clauses like (old house, دارقديمة), (the sun is hot, السَّمْسُ حَرَّةٌ). Furthermore, Arabic makes gender distinctions in the main grammatical categories such as nouns, verbs, adjectives, pronouns, relative pronouns and demonstratives. As have mentioned above, in gender items there are only two genders in Arabic grammar: the masculine and feminine. Persons, things and animals can be either masculine or feminine. The Arabic gender mechanism is not, of course, logical or physical except for persons and animals.

According to gender classifications, male persons are masculine, female persons are feminine and neutral items are rare if they exist at all. Since things can be either masculine or feminine in the conceptual framework of Arabic linguistics. Therefore, the relation between the biological category 'sex' and the grammatical category 'gender' is complicated and is not easy to be translated and it poses real problems for the translators and students of translation alike. Arabic nouns and verbs have deep-rooted gender markings with pivotal grammatical systems. Hence, this system of classification features two large and elaborate groups of masculine and feminine nouns.

Arabic has grammatical gender and there is a stylistic agreement in gender between noun, pronoun, adjective and verb. Meanwhile, English does not have elaborated classes of grammatical gender and it has natural gender. Most of the

English inanimate nouns are neuter and thus have no direct equivalence in the Arabic grammar.

4.3.4. Adjective

The adjective (ṣifa-صفة) in Arabic grammar can be derived from different patterns and forms. The most common one is the active participle, as the rest of adjectives are formed to provide meaning for the active participle. They are mostly derived from stative verbs, that is, the verbs which indicate the condition or situation rather than an action or act. They do not derive from transitive verbs, although there are some exceptional cases.

In the same manner, we have different adjectival forms and the following patterns for producing adjectives, from verbs are the most common:

- (1) active participle (faʿilun-فَاعِلٌ) scholar (ʿalimun-عَالِمٌ),
- (2) faʿilun-فَاعِلٌ big (kabirun-كَبِيرٌ),
- (3) (faʿulun-فَعُولٌ) very lazy (kasulun-كَسُولٌ), this type usually refers to emphasis,
- (4) (fuʿlanu-فُعْلَانٌ) lazy (kaslanu-كَسْلَانٌ),
- (5) (faʿilun) the adjectives of this kind of active are used to express occupation since they are nouns rather than adjectives such as carpenter (nadzarun-نَجَّارٌ), and most of these nouns are derived from transitive verbs and they, of course, are derived according to the agreement of masculine and feminine rules such as (he is chef – tʿabaχ طَبَّاحٌ), but (she is chef- tʿabaχah-طَبَّاحَةٌ) and so on
- (6) in this type we should distinguish between the singular masculine (ʾafʿalu-أَفْعَلٌ) and singular feminine (faʿlauʾu-فَعْلَاءُ), this type of active participles that derive from stative verbs is used to express the bodily defects or colours like he is white (abya dʿu-أَبْيَضٌ) she is white (bay dʿauʾu-بَيْضَاءُ),
- (7) another usage to express adjective is superlative or comparative (ʾsmu ataf dʿil). The pattern that applied in the above item for masculine is used here with both (afʿalu-أَفْعَلٌ) such as: famous (majhourn-مَشْهُورٌ) and most or more famous (ajharu-أَشْهُرٌ) are used for both masculine and feminine, but sometimes we use the following pattern for feminine (fuʿla-فُعْلَى) like big (kubra-كُبْرَى). The pattern for masculine plural is (ʾfaʿilu-أَفَاعِلٌ) while the feminine plural is (fuʿliyatun-فُعْلِيَّاتٌ). It is worth noting to mention here that, it's preferable to use masculine patterns in case

of the comparative degree, although we can use it in the superlative meaning, but, not in the case where we have the definite article (Al-ال) (Nahmad: 1965:88).

Furthermore, it can be seen that, in order to formulate the superlative or comparative of any adjective, only the three radicals of the consonants should be taken into consideration, and then prefixed with hamza. Thus, long vowels must be dropped (Ibid, 88). In case that the second radical of the consonants is multiplied, as in new (dʒadidun-جَدِيدٌ) the adjective in the superlative becomes (most new-أَجْدَدُ) and so on. In the same manner, the Arabic preposition than (min-مِنْ), is considered one way to express the superlative pattern such as in English:

46. Ali is smaller (younger) than his brother. حَسَنٌ أَصْغَرَ مِنْ أَخِيهِ.
 47. The girls are better than the boys. أَلْبَنَاتُ أَحْسَنَ مِنَ الْوَلَدِ .

In some cases, we use the pattern of (ʔafʕlu-أَفْعَلُ) to express superlative or comparative, but the following pattern should be used before the nouns to have perfect meaning such as: more or less (ʔkθar-ʔʕadd- أَقَالُ). In addition, we can use the word such as (good-bad), (شَرٌّ-جَيْرٌ-خَيْرٌ) before nouns to express either superlative or comparative.

48. More faithful. أَكْثَرُ إِخْلَاصًا.
 49 . Less beauty أَقَلُّ جَمَالًا.
 50. Prayer is better than sleep. (The Quran). الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ.
 (Abu-Charca: 2007, 186).

(8) The diminutive (ʔsim ʔtasʕyer-التَّصْغِيرِ-أَسْمُ) is another way to produce adjectives in the Arabic grammar. This type can be formed by (fuʕilun-فُعَيْلٌ) pattern. It can be used with specific nouns and adjectives, and denotes detraction, downgrading, diminution, contrast and diminishing. In this way, we can express either a positive meaning to refer to flirtation or congratulation or a negative feeling to indicate disdain and villainy. “The diminutive form can be learned with practice or from the dictionary. Some diminutives are common as proper names” Abu-Charca: 2007, 187). For instance, dog (kalbun-كَلْبٌ) becomes small dog like (kulaybun-كُلَيْبٌ), before noon (qaba lʔaḏʕuhri-قَبْلَ الظُّهْرِ) becomes little before noon (qabayla aḏʕuhri-قُبَيْلَ الظُّهْرِ) and so on.

Furthermore, after encountering the patterns of the adjective and the ways that it can be derived in, we should mention here the kinds of adjectives in some exceptional cases. We have two main kinds of adjectival structure: phrase or incomplete sentence (مُرَكَّبٌ نَاقِصٌ) and sentence (مُرَكَّبٌ تَامٌ), which renders the full sense. The former has four dichotomies: (1) the adjective phrase (المُرَكَّبُ التَّوَصِيفِيُّ), the relative phrase (المُرَكَّبُ الاِصْطِافِيُّ), the demonstrative phrase (المُرَكَّبُ الاِشَارِيُّ) and the genitive phrase (المُرَكَّبُ الجَارِي او المِضَافِ) (Zahoor Ahmed: 2008:43) for further information see chapter five). We have many types of adjectives in the Arabic grammar: (1) Attributive adjectives: this kind is part of a noun phrase and, therefore, is followed by nouns directly. They should have agreement in four aspects: gender, number, case and definiteness. “A noun–adjective phrase, which occurs very frequently in Arabic, consists of a noun followed by one or more adjectives” (Waheed & Leila Samy: 2014: 120).

Correspondingly, the adjective should agree with the noun that it qualifies in four categories: (1) Number (singular, dual, or plural) as pen (قَلَمٌ) is singular, thus the adjective must be singular too, (2) Gender (masculine, or feminine) as pen (قَلَمٌ) is masculine and the adjective also should be masculine, (3) Definiteness (definite or indefinite) as pen is (الْقَلَمُ) is definite and the adjective should be definite too and (4) Case (nominative, accusative, or genitive) this aspect is considered the most problematic and complicated one for translators and learner alike. For example, the adjective الأبيض should have agreement in the same case as nouns such as: if the house (الْبَيْتُ) is nominative (مَرْفُوعٌ), then the adjective should be nominative too as (الْبَيْتُ الْاَبْيَضُ) and so on. In the same manner, in the singular, dual or plural, there should be agreement between the noun and the adjective in all aspects: number, gender, definiteness, and case – whether a noun is human or non-human.

51. A big man. (nominative رَجُلٌ كَبِيرٌ), (accusative رَجُلًا كَبِيرًا), (genitive رَجُلٍ كَبِيرٍ)
52. Two famous actors. (nominative مُمَثِّلَانِ مَشْهُورَانِ) (accusative & genitive مَشْهُورَيْنِ مُمَثِّلَيْنِ)
53. Two famous actresses. (nominative مُمَثِّلَتَانِ مَشْهُورَتَانِ) (accusative & genitive مَشْهُورَتَيْنِ مُمَثِّلَتَيْنِ)
54. Famous books. (nominative كُتُبٌ مَشْهُورَةٌ) (accusative كُتُبًا مَشْهُورَةً) (genitive كُتُبٍ مَشْهُورَةٍ)

55. Famous actresses. (nominative مُمَثَّلَاتٌ مَشهُورَاتٌ) (accusative and genitive مُمَثَّلَاتٍ مَشهُورَاتٍ) (Ibid: 130).

We can see in the above example how the adjective agrees with the nouns whether it is singular, dual or plural, whereas we do not have such classifications in the English grammar, therefore, the translator should be well aware of the Arabic properties of each category. Further, the attributive adjectives type can be used in cases when the adjective modifies nouns and pronouns with suffixes. The combining of nouns and pronouns is regarded as definite, so the adjective will carry the definite article.

56. In their cultural environment.

فِي طَبِيعَتِهَا الثَّقَافِيَّةِ.

57. To support their local candidate.

لِدَعْمِ مُرْشِحِهِمُ الْمَحَلِّيِّينَ.

Moreover, the second type of adjective is the Predicate adjective; it is used in verbless sentences in order to provide information about the subject of the sentence or function as an epithet. "In an Arabic equational sentence, there is usually no overt copula, or the present tense formed of the verb "to be" linking the subject and predicate. When acting as predicate, the adjective agrees with the nouns or pronouns as subjects in gender and number" (Ryding: 2005: 240). We usually do not employ the definite article and independent case with this type unless by verbs to be (Kana كَانَ), however, it is in the nominative case.

58. She is intelligent.

هِيَ ذَكِيَّةٌ.

59. We are far from that.

نَحْنُ بَعِيدُونَ عَنْ ذَلِكَ.

Similarly, adjectives in Arabic can serve as substantive or nouns substitutes as their counterparts in English: i.e. few of researchers (قليل من الباحثين) or the meeting of senior officials (اجتماع كبار المسؤولين) (Ibid, 241). Adjectives in Arabic grammar have fixed rules of sequences, for instance, asyndetic sequences of adjectives happen when we have two or more adjectives, when the meanings of the adjectives are analogous. According to this sequence, "the translation order tends to be the opposite, meaning that the English equivalent maintains the proximity of the adjective to the noun, so Arabic noun + adjective (1) + adjective (2) will be translated as English adjective (2) + adjective (1) + noun" (Badawi:2016,p 126). Sometimes we

can use the conjunction particle (and- و) when we have two or more adjectives and their meaning is different from each other as in Example 61 below: 61.

60. This poor, wretched, indebted, miserable, nice, hopeless man. هذا الرجل الفقير المدين البائس الطيب الغلبان.

61. Economic and commercial cooperation. التعاون الاقتصادي والتجاري.
(ibid 128).

Furthermore, we can use the compounds as before (قَبْل) or after (بَعْد) with the relative particle (that which) (ما-maa).

62. Post-industrialist society. مجتمع ما بعد الصناعي.

Adjectives can be annexed to the noun in order to indicate emphasis. These phrases are rather stylized (Ibid, 128).

63. Your deep concern. عميقُ اهتمامكم.

4.4. Semantic Aspects

Crystal (2003: 410) states that semantics is “A major branch of LINGUISTICS devoted to the study of MEANING in LANGUAGE”. On the other hand, Portner (2006:137) indicates that it “focuses on the literal meanings of words, phrases, and sentences; it is concerned with how grammatical processes build complex meanings out of simpler ones”.

Thus, we can infer from the above a point of view that semantic is the perspective which deals with meaning, and, of course, meaning is a vital part of language, therefore, language does not have any considerable function without meaning. Reiss (2003:53) indicated that it is important in translation to examine linguistic context and to comprehend the intended meaning of the source text expression given by a writer or author to convey them properly into the target language. As a result, the semantic component of a text is considered as a critical element in protecting the content and meaning of the ST.

In translation, the meaning of lexical items in an extension and diversity of language should take into consideration two factors, the outside meaning and the meaning within the context. Because meaning outside the context of lexical items is

specific in the sense, which indicates a certain kind of reality in some different possible situations. However, most lexical items have more than one meaning; thus, they can be understood by the reader or translator, depending on some measures of linguistic cognition and cultural contexts in which they used. Sometimes, several words or expressions can submit a tenor, which goes beyond the orthodox meaning assigned to it. As a result, Buehler (1990:2) points out that “situation and context are roughly speaking the two sources which in each case make it possible for us to gleam at a precise interpretation of linguistic utterance”.

Furthermore, the two aspects of lexical meaning that should be taken into consideration are “primary” meaning and “secondary” meaning. The former one can be described as the direct, specific, and initial meaning of the given lexical item “to be understood without contextual conditioning” (Nida, 1964:111). The latter one, on the other hand, is that aspect of the meaning of an individual lexical item that can be comprehended when taking into account the contextual condition and particular situation of the text. For example, when a writer or author uses specific words in which they refer to one thing but contextually this means something completely different. This might happen in both semantic aspects at macro and micro levels. Therefore, the contextual meaning and the pragmatic plays the essential role to specify and illustrate the exact meaning that is intended by the author. For instance, a translator or reader does not always understand or say what author means and, thus, (Corder 1973:121) describe this by the following view: “I understand what you say, but I don't know what you mean”. Therefore, it may be that translator or reader comprehends what has been said linguistically, but they do not understand what is meant semantically due to extra-linguistic cognition elements, which may also have been meant by the intentions of the speaker or author. This diversity of extra-linguistic elements makes semantics a very complex area of enquiry.

As a result, Stern (1983:132) states that “linguistics in its recent history has approached semantics with great caution and for a period had rejected it almost completely as a study within the framework of linguistics”.

Overall, Arabic semantics includes three levels of language in which meanings function: (1) the word level, (2) the sentence level, and (3) the discourse level. (1) At the word level, the phonology and morphology are taken into account, but at the sentence level all the linguistic aspects of structure such as: syntax, morphology, and

phonology are substantial to express meaning. Since, the grammatical system and the linguistic structure cannot carry the total meaning of words, sentences or texts, unless the pragmatics of the text is found. The third level is considered as the largest unit of language in which that language can not only be achieved by erratic words or sentences, but also by discourse.

Although (Wilkins 1974:80) indicated that we usually need the meaning of individual words and the communicative function of sentences in which they are used as utterances in various situations. Meanwhile, Rivers (1981:85) states that “with the emphasis on semantics, pragmatics (i.e. the rules of language in use) rose in importance, since meaning was seen to be dependent to a large degree on the situations in which speech acts occurred”. In Arabic semantics, contextual and cultural factors are considered as the essential linguistic factors that influence meaning.

On one hand, contextual factors are presented in common statuses that all people may interact or respond to in the same manner, regardless of their background of cultural aspects and, therefore, they can be considered as comprehensive situations in all languages. On the other hand, cultural factors are considered more specific and limiting situational factors, in which they indicate a particular significance, when language is acquired according to factors related to values, mores, customs and traditions of their social group.

Harb (1983:74-5) indicates that the Arabic communities have the same group of attitudes, interests, values, customs and mores which are acquired from their religious and historical background like the family as a small basic social unit or a tribe as a social group.

In sum, misunderstanding of most of lexical items, generally, happens because a translator or reader depends on the first “primary” meaning which an individual word may inherently proposition. Another aspect, which may influence translation the quality of semantics, is that some lexical items of SL may correspond to two or more different synonyms in another language. So, we can overcome this dilemma by depending on the pragmatic context in which we use the equivalent.

4.4.1. Synonymy

Synonymy is the sameness, or symmetry of the meaning between two or more words in one language. They help the translation students and translators alike to decide on the perfect meaning of the given word or expression in the dictionary, and to make right choice among different options. Synonyms can be either Perfect or (Absolute) synonyms or Convergent or (Close) synonyms. But full or perfect synonymy is considered exceptional, both intralingually and interlingually. "A synonym is a word having the same or nearly the same meaning as another word or words in a language. Nonetheless, two words, rarely if ever, have exactly the same meaning, whereby they can be used interchangeably" (Alosh: 2005, p, 128).

In the same manner, synonymy can be achieved when two or more linguistic forms are used to replace one word by various words, that having the same denotative meaning in a particular context, and still convey parallel, but, of course, not necessarily identical meanings.

Accordingly, many scholars and linguists point out that Absolute or (complete) synonyms do not exist in any language and, therefore, complete equivalence in translation process is considered to be an unreachable objective. According to Nida (1969:7) defined synonyms as "words which share several but not all essential components and thus can be used to substitute for one another in some but not all contexts without appreciable difference of meaning in these contexts".

Meanwhile, McGuire (1980:151) states that it is even evident that synonymy is not considered as equivalence; "hence a dictionary of so-called synonyms, may give 'perfect' as a synonym for ideal. Nowhere is complete equivalence, since each unit contains within itself a set of non-translatable associations and connotations". Again, Newmark given similar thoughts to those of Nida where he claims that "I do not approve of the proposition that translation is a form of synonymy" (1981: 101). As pointed out above, words can be considered as synonyms when they have the ability to substitutability and interchangeability. We can use equivalence as a suitable standard instead of synonymy in the process of translation. In this regard, equivalence means that every linguistic component has characteristic features of distribution. For instance, when two or more linguistic components exist within the same range of contexts, they are said to be equivalent.

Likewise, the emotive meaning plays the essential role in the semantic and lends the words that diversity feature. Therefore, David Crystal (1985: 108) says, “emotive is a term sometimes used in semantics as part of a classification of types of meaning. The ‘emotive meaning’ of an expression refers to its emotive effect on the listener, as in the ‘emotive content’ of propaganda speeches, and advertising language”.

Most of linguists have generally come to an agreement that the meaning of a word is what the word itself carries, we cannot only take into account the thought, idea and figure that is associated with words, but we also should pay attention to feelings and senses associated with them. For instance, the following Arabic words have their synonyms and equivalences in English: (خَلَطَ- to blend or mix, مَرَجَ- to mingle or combine) or (حَكِيم) this word has many synonyms in English like (wise man, sage, philosopher, and physician) and so on. Each word has its own special meaning in that given context and carries different meanings in each situation. But near synonyms are considered preferable, because familiar synonyms in any language whether it is spoken or written, help the translator to catch the intended meaning of that word.

Thus, near synonyms are necessary to include all ranges of the divergences within one synonym and the same amplitudes of meaning. As a result, the commonplace problems were encountered by most of students and translators alike, they think that all synonymic words are absolute synonyms and all English words have the same meaning in Arabic. For instance, the following sentences have different synonyms with different emotive meanings in both Arabic and English.

64. He is agitated.

هوه مضطرب- مهتاج- ساخط.

65. He is furious.

هوه مغتاظ- غاضبا.

As we can see, that one English synonym has more than two synonyms in Arabic, so to overcome this dilemma, we should choose the nearest synonyms regarding the meaning. In the same way, the student and translator have to analyse the meaning level of the word by its contextual meaning. Since, the word angry can be expressed by a set of lexical items in English as well as in Arabic. Therefore, the choice of synonyms is based on the level or degree of the emotive meaning. In this respect, Ghazala suggested many practical elements for translators and indicates

that it is necessary for one “to distinguish the precise equivalent word in Arabic, to distinguish the general level of the meaning of the word, and translate it into the target language. (1995: 97).

Over and above, the real problems in translating synonyms from English into Arabic emerge when students or translator consider synonyms as absolute in a specific context only. For examples, the following words in English have no considerable differences in meaning, unless they are used in collocations, phrasal verbs or idioms (start, began, open, commence, initiate, etc), but in Arabic they have major ranges of expression and each one can be used with different meanings such as, to start from scratch, to start from the beginning (يبدأ من البداية-يبدأ من الصفر-يبدأ من (اول الطريق), or to start with, begin with (اول مابدأ به-بداية- اولاً) (Ibid 98).

66. We started at 8 am, we began at 8am or we commenced at 8am. بدأنا عند الساعة الثامنة صباحا. (Ibid 99).

We should take into account that Arabic structures have not been influenced by the English divergence of usage whether the structure is formal or informal. The students should improve their competence to understand the synonyms in the original text and find the nearest or more frequent counterparts in the target language. Although, the big problem for students is represented by the multiplicity of the synonymous versions, but they can overcome it by more practice and understand the diversity usage of both languages.

The following examples will illustrate this phenomenon: the soldiers stood to their guns in the battle, which can be translated into Arabic by more than 12 sentences. صمده الجنود في المعركة- ثبت الجنود في الميدان- استمات الجنود في قتالهم بالمعركة- and so on (Ibid, 99). All these sentences have transferred the original message within the same range of meaning and effectiveness. Ghazala (1995: 99) point out that “we have to admit that there are considerable stylistic differences of lexical choices and grammatical structures among them. That is for stylistic reasons, and when specifications and a high degree of accuracy are required, the differences have to be considerable in translation”. In the same way, the students may face another problem when translating synonyms from English to Arabic or vice- versa and this is called “familiar alternative terms”

combinations of two or more words that come together in different contexts in language. Hence, Arabic collocation can be derived by different ways, and therefore, they can classify as: (1) Open collocations: in this type, a normal group of two words combine with each other to produce understandable collocations with no limitation involved, e.g. the study ended (أنتهت الدراسة), (2) Restricted collocations: in this type, two or more words come together in a restricted way, where a word set with a bound group of other words. Furthermore, this type can occur in different types of syntactic structures such as adjective + noun, e.g. nice city (مدينة جميلة), verb+ object, e.g. he overcomes the difficulties, (يتخطى المصاعب), subject+ verb, e.g. The exams started (بدأت ألامتحانات) and so on, (3) Bound collocations: this type of collocation evinces distinctive contextual determination; for that reason, one of the components is uniquely eclectic of the other. Thus, the last type of collocation is considered to be the most difficult and problematic one for translators since the co-occurrence of words is limited and restricted.

However, collocations are considered to be the beautiful part and soul of the language. Ghazala (2006:106-22) claims that Arabic collocations can be derived from different patterns, and these patterns are completely dependent on the grammatical combinations of word order and on the way in that they co-occur in the use of language: (1) adjective+ noun collocation: e.g. fast sleep, (سبات عميق), ideal talk (كلام فارغ), so many examples can be found in these patterns, and they can be translated into Arabic clearly. Although, there are some of collocations in these patterns which the students find difficult to translate into Arabic, e.g. peaceful death, (مو هاديء), standstill situation (وضع مشلول), in some cases, when they do not have adequate equivalence in the Arabic language, they can be consider as a translated version (Ghazala, 1995, p. 109). (2) verb+ noun collocation: e.g. Seize the opportunity (ينتهاز فرصة), draw a sword (يسل سيفاً). The most important thing for translators when they translate this type of collocations is to have the agreement done between the verb and certain nouns.

According to acceptability and logical meaning, we do not say 'draw sword', but 'pull sword'. In this case, students or translators can use their common sense when they cannot find direct equivalence. Furthermore, we can use either literal meaning or word-for-word translation due to the differences of the English and Arabic grammar structures. (3) Noun + noun collocation: e.g. status quo (الوضع الراهن),

honey moon, (شهر العسل). This type usually has direct equivalence in Arabic. Sometimes we need to replace English nouns by adjectives when we translate them, because of the differences of grammatical structures of both languages, e.g. (شهر عسلي). (4) noun+ noun (the-of- genitive): الاضافة , e.g. the depth of despair (اعماق اليأس), break of dawn (بزوغ الفجر). The translator should take into account the acceptability of eloquence of the collocation since we have in some cases a group of equivalence in Arabic for one word in English. (5) Noun+ and+ noun (additional, العطف) collocation, e.g. means and ends, (وسائل و غايات), heart and soul (قلبا و قالبا). These collocations have direct equivalence in Arabic and can be translated easily because of the grammatical structures: (6) adjective+ adjective collocation: e.g. right and proper, (كامل مكمل), healthy and well (بصحة وعافية). As stated above, all of the collocation types are based on grammatical structures. In some cases, the translators need to change the English grammatical categories, when they translate them into Arabic because of the grammatical differences. (7) adverb + adverb collocation, willy or nilly, (شاء ام ابى), secretly and publicly (سرا وعلانية). (8) Prepositional collocations: This type can be produced by many different patterns: (A) noun+ preposition, e.g. a bride in (تفاخر ب), claim for, and (ادعى ب). The translators and students alike may face difficulty in finding suitable prepositions in Arabic and casting them into good collocations.

Thus, the students of translation should be aware of contrastive grammar and how to find suitable prepositions in the Arabic language. (B) Preposition +noun: e.g. on the contrary, (على العكس), in advance, (مقدماً). This type is considered more restricted and cannot be translated literally. (C) adjective + preposition: fond of, (مولع ب), angry with, (غاضب من). (D) Verb + preposition: e.g. long for, (يشتاق لي), protest against, (يحتج على) (ibid, 122). The literal translation is unacceptable in Arabic and accurate and figurative language is required here. Translating collocations is not a very difficult task. Since each collocation has a head word that is semantically more remarkable, this can help the translator to predict the close or identical meaning.

Moreover, collocations of similes can also pose dilemmas for translators because they are more fixed and based on cultural aspects. Therefore, translators can use the more frequent proverbs to bridge the cultural gap between English and Arabic, but, of course, they are not allowed to create new collocations.

69. As soft as snake.

انعم من الافعى.

70. As old as hills.

أقدم من التاريخ.

Furthermore, the student or translator can use the superlative or comparative when translating these kinds of collocations. But they should not look at each word individually. Having said that, each word or item in English has a corresponding group of words in Arabic, thus the translator should use the most solid and frequent equivalence. In short, we are translating phrases rather than individual words. As a result, we need to concentrate on the meaning of the collocation as a whole, including its contextual connotations and social meanings. Just as with other semantically non-compositional phrases, the translator is not required to translate Arabic collocations as English ones, as long as the translation discharges the same communicative functions.

According to McCawley, (1968: 135) claims that the proper equivalence of specific words is achieved by two types of lexical rules: (1) 'strict sub categorization rules' and (2) 'selection restriction rules'. The former rules are considered more prospective, purely semantic in nature, whereas the latter one, on the other hand, are considered restricted and language specific, therefore, they are less predictable than the first ones. Indeed, Ghazala's classifications help the Arab students and translators to grasp the manner Arabic restricted collocations function grammatically, which allow the translator to indicate the words that collocate with each other based on the grammar form they belong to.

Further, Ghazala (1995: 126) suggested useful procedures for students of translation and translators alike: "(a) tracing the identical collocation in Arabic, if and when available. Usually a great number of English collocations have equivalent ones in Arabic, (b) a direct meaning should be translated into direct meaning and an indirect meaning into an indirect meaning in Arabic, (c) if the English collocation is formal, and the Arabic ones should be formal too.

Overall, the translation of collocation is very important in language and plays an essential role in the coherence and stylistic structure of the language in collocations adds more characteristics of attraction, effectiveness, power and rhetoric to the text. Nonetheless, they are considered to be a permanent source of conflict for translators into Arabic, who have to coordinate and make sure that

proper nouns agree with proper verbs or proper nouns concord with proper adjectives and so on.

5. DATA ANALYSIS

5.1. General considerations

In this data-based chapter, I shall discuss the data analysis based on the translation samples that have been taken from the official English translation of the novel *Madiq Alley* by Naguib Mahfouz into Arabic. These samples of English to Arabic translation have been produced by Arabic students, who are majoring in translation studies. The language pair being used throughout this study is obviously Arab and English. The data will be mostly of quantitative nature, focusing on translation equivalence. Similarities and dissimilarities between English and Arabic in terms of some parts of speech shall be highlighted and investigated thoroughly. The study shall lavish much attention on such parts of speech as verbs, auxiliaries, gender, adjective etc. The main aim of my quantitative data analysis is to present statistics of the mistakes or errors found in the sample used for data analysis out of the total number of parts of speech translated from English into Arabic. Therefore, I would be in a position to provide tangible recommendations accordingly. The qualitative data analysis is meant to detail the similarities and dissimilarities found in the translation sample and to recognize the motives behind the translation errors – if any, and, ultimately, to recommend more appropriate translation solutions in the light of the findings.

The analysis of translation errors and the findings of this research rely upon sampling procedures that helped the researcher covers the analysis of the entire book and its translation, which might have been otherwise an impossible task. In this chapter, I have considered specific translation issues and done a statistical analysis focusing on the semantic and grammatical categories: main verbs (verbal and tenses, modal, gender, adjective and proper equivalents at semantic level. The reason for choosing the above grammatical and semantic issues is that they can easily be analysed statistically based on the translation sample and in accordance with a bottom-up theory of analysis.

As researcher, I consider the results obtained from these literary texts as knowledge that can be extrapolated to other types of texts. I also introduced a basic

statistical analysis of the translations done by the translators (level four students), presenting the findings in terms of numbers and percentages. To anticipate the general analysis of students' translation tasks shows that these students experienced significant grammatical and semantic problems in English to Arabic translation.

5.2. The Data

The data analysis has two dimensions: the sampled fragments and the empirical response-oriented data. The sampled fragments have been treated by (translators) senior translation students who are familiar with both Arabic and English. The cultural background of the students as translators is regarded as an important factor since it may affect the results of their translation. The main area of analysis data in this research is related to the grammatical and semantic errors because of the differences between the Arabic and English language systems.

The empirical response-oriented data will focus in the linguistic inadequacies and errors, which are mostly related to the proper use of the verbs (auxiliary verbs, verb phrases and tenses), nouns, noun phrase and adjectives etc. Therefore, during the analysis process, I will deal with the major issues related to the semantics and types of translation equivalence.

The senior students were advised to use different types of dictionaries to help them check the meaning of the items that they were not familiar with, or they were not sure about in terms of meaning. The language variety chosen for this research is standard Arabic, used by the majority of educated people in all Arabic academic institutions. In addition to that, Standard English would be used to avoid language discrepancies and the analysis would be explained and interpreted in English as well.

Ten senior students were chosen randomly on a voluntary basis (for ethical reasons) from the translation department to participate in the translation sample from English into Arabic. The students were selected because they are well-prepared in both Arabic and English, as they have already completed building courses on translation theory and translation practice. The main reason for not selecting students other than senior ones is that former would not have had enough knowledge or background information about English or Arabic.

They are still engaged in taught courses, especially basic-skill courses such as reading, writing, speaking and other related courses. However, since senior students have already completed these various courses, we can have the expectation that they will be similar to each other in skill level and background making them the best option to carry out the required task. It needs to be highlighted at this point that Arabic is very different from English in terms of syntax, semantics and phonetics, displaying different rules of linguistic and a very complex structure which can usually be found in literary works. The sample selected for translation come from a novel entitled *Madiq Alley* by Naguib Mahfouz, written in 1947. It was translated into English by Trevor Le Gassick.

5.2.1. Introducing the Author and the Novel

The Arabic novelist Naguib Mahfouz was born in Cairo in 1911. He published his first writings when he was seventeen years old. He was a philosophy student and a rapacious reader. His writings were influenced by many Occidental writers, including Camus, Zola, Dostoyevsky, Flaubert, and above all, Proust. Until he retired in 1972, he worked for different government ministries, but continued to write. He has written more than thirty novels and lived in the Cairo suburbs, in Agouza with his wife and two daughters until his death in 2006. The original Arabic version was published in 1947 as *Zuqaq al-Midaq*. It was translated by Trevor Le Gassick in 1969 and published by the American University in Cairo Press.

Mahfouz's central work was the *Cairo Trilogy* in 1950s, consisting of three novels which have been given street names: Palace Walk, Palace of Desire and Sugar Street. According to El-Enany (1993), Mahfouz's deep characters and psychological portrayals have been compared to those found in the novels of Balzac, Bergson, Dickens, Tolstoy, Joyce and Galsworthy. Naguib Mahfouz received the Nobel Prize for Literature in 1988 for his *The Trilogy*. Since 1950, he became a well-known writer in Egypt and after his award; his novels were translated into English, French and several other languages all over the world. His writings offer the readers an inside portrait of the ordinary and extraordinary experiences of Egyptian Muslims from 1900s to the present. Mahfouz was the first Egyptian Muslim writer to be honoured for his work by the occidentals.

Since the colonization process, Muslim writers have been writing from two perspectives: local and Western (European or American). The novels written from a Western perspective have been part of two worlds, which had changed the narrative story lines and with them, the role of Islamic world and literature started to be questioned. Mahfouz is a pioneer in demonstrating the impact of colonization, the transformation of Egyptian reaction in response to Western behaviours and how the colonial power has shaped the identities of people within the Muslim world. *The Trilogy* presents the journey of a family and its changes throughout the generations, particularly from a social point of view. The author uses his own experiences in Cairo to tell a historical and cultural story of Egyptians from 1920s to the present time. He wrote consciously about the need to adapt new cultural paradigms as one is not able to oppose change. Also, time is not something, which can be stopped.

Midaq Alley describes the changing social reality of a traditional neighbourhood in Cairo because of the Second World War. It begins by presenting the history of the alley accompanied by a rigorous description: old and emerging with the nuances of modernity – “Fundamentally and basically, its roots connect with life as a whole and yet, at the same time, it retains a number of secrets of a world now past” (Mahfouz, 1992:1). Mahfouz’s novel describes the post-war environment in Cairo in the context of the British colony and how this phenomenon had decimated the community from both an economic and social point of view.

The author focuses on the manner in which the personal and social history of Egypt shaped the characters of both the city and its citizens. In this regard, Mahfouz uses a very personal tone in order to provide a complete image of how Cairo and its inhabitants have not only been transformed under external factors but also within their own social environment. In the same vein, the characters live in a world where the accent is put not only on their struggles, or the challenges of the city, but also on the impact of the British presence. However, the author manages to deal with the change that is produced at a much larger scale in Egypt, which is being submitted to change. Moreover, this novel is about isolation and the preservation of tradition on one side and a modern world on the other side, with which the inhabitants have very little contact.

5.3. The Quantitative Data Analysis

Before commencing the analysis of the translation errors made by the selected translators (students) when translating from English into Arabic, I have to highlight the fact that the subjects per se being taught at the concerned departments contain some mistakes related to: particles, prepositions, word order, use of suitable vocabulary and perfect equivalence. Some of them will not be discussed in the present study, because they need large space and do not fit with literary text. The samples selected from the novel are short fragments of texts chosen randomly. Some texts, not entire pages, have been taken from each chapter. This is because the research aims at having diversity and a variety of texts to be translated by the translators (level-four students). In addition, I looked for the fragments that may contain complicated syntax and semantic structures and reflected in the style of the used language. Hence, the translators had to deal with various translation challenges. As such, I hope to determine the barriers and obstacles the translators faced during the process of translation. In the quantitative analysis, the recurrence of errors made by translators will be taken into consideration, as it represents the core part of the present analysis.

The translations were divided into three parts as follows: similar translation, different translation and unattempted translation. They were calculated in terms of number and percentage. In this respect, House quoted in Baker (2009: 222) observes that "Translation quality assessment presupposes a theory of translation. Different views of translation itself lead to different concepts of translation quality, and different ways of assessing it". Thus, the question here refers to jurisdiction, which is sufficient to evaluate the result of the translated text. Similarly, Peter Newmark highlights some points related to the evaluation of translation, saying:

A translation may be evaluated by various authorities: (a) the reviser employed by the firm or the translation company; (b) the head of section or the company; (c) the client; (d) the professional critic of a translation or the teacher marking one; and (e) finally by the readership of the published work. (1988: 185)

Specializing in the field of translation studies, as well as being a practitioner; I believe that my evaluation of the quality of translation done by translators should be

regarded as solid. However, to validate my analysis, I present the following table which illustrates the strategies that I have used for evaluating the translation results:

Strategy	Definition
1. Similar to the original translation	A translation that retains the equivalence (meaning) in the target language as that of source language without grammatical and semantic errors.
2. Different from the original translation	A translation that fails to provide suitable equivalence (meaning) in the target language as that of the source language, resulting in grammatical and semantic errors.
3. Unattempted translation	A translation in which the translators did not try to find suitable equivalence for their translation.

Table 9. Strategies of Translation Evaluation

5.4. The Qualitative Data Analysis and the Tasks

As mentioned above, the data analysis was restricted to translation and linguistic errors while dealing with the semantic elements and grammatical ones during the process of translation from English into Arabic. Translators made some other errors such as not choosing the suitable equivalence at the word level and at a phrase level. These errors will be discussed in this study as well. The categories of grammar are going to be analysed: main verbs, modal verbs, gender, number, adjective and adverbs, etc.

The qualitative data will pay much attention to the integrations of the afore-said categories, investigating errors committed by the translators. Hence, the qualitative data analysis will consist of analysing the translation provided by the translators to reveal the (in) correctness of the elements. I will be focusing on the quality of the translation outputs (correct, error, partially correct, partially translated) rather than on the number as I am interested in seeing if the translators have managed to render the message of the overall text based on their experience as translators so far.

I will also look at the verb tenses found in the Arabic translation and then compare them with the English version. Then, I will analyse the auxiliary verbs, nouns, particles, adjectives, verb phrases, noun phrases and later, the syntactic structure of the sentence. I will focus on the process of how translators the texts,

what kind of difficulties they had encountered while translating such texts. This is done as per the suggestion of Cassell and Symon regarding the qualitative case study concerns “an explicit recognition of the impact of the research process on the research situation” (1994:7).

Moreover, it is necessary to mention that the samples taken from the translators’ translations will be presented in their initial form, containing all kinds of errors from grammatical ones to others related to main verbs, auxiliary verbs, gender and adjective, etc. In the end, by providing the translations given by the translators, I will shed much light on how difficult it is to translate from English into Arabic, taking into account most of grammatical and semantic categories along with the types of equivalences. All these things are related to the current study.

Task 1

ST: Many things combine to show that Midaq Alley is one of the gems of times gone by and that it once shone forth like a flashing star in the history of Cairo.

تنطق شواهد كثيره بان زقاق المدق كان من التحف العهود الغابرة، وانه تألق يوما في تاريخ القاهرة المعزبة كالكوكب الدرّي.

Task 2

ST: Although Midaq Alley lives in almost complete isolation from all surrounding activity, it clamors with a distinctive and personal life of its own. Fundamentally and basically, its roots connect with life as a whole and yet, at the same time, it retains a number of the secrets of a world now past.

ومع ان هذا الزقاق يكاد يعيش في شبه عزله عما يحرق به من مسارب، الى انه على الرغم ذلك يضح بحياته الخاصة، حياة تتصل في اعماقها بجذور الحياة الشاملة وتحتفظ –الى ذلك بقدر من اسرار العالم.

Task 3

ST: Two shops, however, that of Uncle Kamil, the sweets seller, to the right of the alley entrance and the barbershop on the left, remain open until shortly after sunset. It is Uncle Kamil's habit, even his right, to place a chair on the threshold of his shop and drop off to sleep with a flywhisk resting in his lap.

المدخل وصالون الحلو على اليسار -بظلال مفتوحين الى مابعد الغروب بقليل، ومن عادة عم كامل ان يقتعد كرسيًا على عتبة دكانه- اوحقه على الارجح- ويغط في نومه والمذبة في حجره.

Task 4

ST: The barbershop, although small, is considered in the alley to be rather special. It has a mirror and an armchair, as well as the usual instruments of a barber. The barber is a man of medium height, pallid complexion, and slightly heavy build. His eyes project slightly and his wavy hair is yellowish, despite the brown colour of his skin. He wears a suit and never goes without an apron; perhaps in imitation of more fashionable hairdressers.

اما صالون الحلو قد كان صغير، ذو مرآة ومقعد غير ادوات الفن. وصاحبه شاحب متوسط القامة، ميال للبدانة، بيضاوي الوجه، بارز العينين، ذو شعر مرجل ضارب للصفرة على سمرة بشرته، يرتدي بدلة، ولا يفوته لبن المريله اقتداء بكبار الاسطوات.

Task 5

ST: He picked up his instrument and began to pluck its strings, avoiding the angry looks Sanker gave him. He played a few introductory notes just as the cafe had heard him play every evening for twenty years or more. His frail body swayed in time with the music.

ثم تناول الربابة يجرب اوتارها، متحميا نظرات الغضب التي أطلقها عليه سنقر، وراح يعترف مطلعها، لبثت قهوة كرشه تسمعه كل مساء عشرين عاما أو يزيد من حياتها، واخذ جسمه المهزول يهتز مع الربابة.

Task 6

ST: His life, especially in its earlier stages, had been filled with disappointment and pain. The period he had spent studying at the University of al-Azhar had ended in failure. He had spent a considerable portion of his life within its cloisters and yet had not succeeded in obtaining a degree.

وقد كانت حياته -خاصه في مدارجها الاولى- مرتفعة للخيبة والالام فانتهى عهد طلبه للعلم في الازهر الى فشل، وقطع بين اروقته شوطا طويلا من عمره دون ان يظفر بالعالمية .

Task 7

ST: As time brought him added tragedies, so had he increased in his patience and love. One day, people saw him laying one of his sons in his last resting place while he recited the Qur'an, his face filled with happiness. They gathered around him comforting and consoling him, but he had only smiled and, pointing to the sky, said, "He gave and He has taken back; all things are at His command and all things belong to Him. It would be blasphemous to sorrow."

وطأ احزان الدنيا، وطار بقلبه إلى السماء، وأفرج حبه على الناس جميعا. وكان كلما نكد الزمان عننا ازداد صبورا وحبًا. رآه الناس يشيع ابنا من ابناؤه إلى مقره الأخير وهو يتلو القران مشرق الوجه، فأحاطوا به مواسين معزين، ولكنه ابتسم لهم، وأشار إلى السماء، وهو يقول: ((اعطى وأخذ، كل شيء بأمره وكل شيء له، والحزن كفر)) فكان هو العزاء.

Task 8

ST: Before he finished spelling out the word, Karnil and Abbas arrived, having just closed their shops. Abbas came first; he had washed his face and combed his fair hair. Uncle Kamil followed, swaying like a palanquin, picking his feet up laboriously and deliberately as he walked. They greeted the company present, sat down and ordered tea. They no sooner arrived before they filled the air with gossip.

وقبل ان يختم تحيه الكلمة جاء عم كامل وعباس الحلو بعد ان اغلقا دكانيهما: ظهر الحلو أولا، وقد غسل وجه ورجل شعره الضارب للصفرة، وتبعه عم كامل يتبختر كالمحمل، ويقتلع رجليه من الارض اقتلاعا، وسلم على الحاضرين، وجلسا جنب لجنب، ولم يكونا يحلان بمكان حتى يملأه.

Task 9

ST: Sheikh Darwish moved for the third time and said, "Good luck to you! Shrouds are the veils of the afterlife. Enjoy your shroud, Uncle Kamil, before it enjoys you! You will be wholesome food for the worms. The reptiles will feed off your tender flesh as though it were a sweet. Why, the worms will grow so fat they will be likedafaadi. The meaning of this word in English is 'frogs' and it is spelled f-r-o-g-s."

تحرك الشيخ درويش للمرة الثالثة فقال: حظ سعيد. الكفن سترة الاخرة. يا كامل تمتع بكفنك قبل ان يتمتع بك. ستكون طعاما مريئا للدود، فيرعى لحمك الهش مثل البسبوسة فيسمن، وتصير الدودة كالضفدعة، ومعناها بالإنكليزية (frog).

Task 10

ST: Darkness now completely enveloped the street and the only light came from lanterns in the cafe; they drew a square of light which was reflected on the ground and extended up the walls of the office. The lights which had shone dimly from behind the window shutters of the street's two houses disappeared one after the other. The men in the cafe were all playing dominoes or cards, except for Sheikh Darwish, quite lost in his usual stupor, and Uncle Kamil, who had laid his head on his chest and sunk into a deep sleep. Sanker, the waiter, was as busy as ever, bringing orders and putting money tokens into the till. Kirsha, the cafe owner, followed him

with his heavy eyes, enjoying the numbing stream from hashish flowing into his stomach and giving himself over to its delicious power. It was very late now and Radwan Hussainy left the cafe for his house. Dr. Booshy soon left for his flat on the first floor of the alley's second house. The next to leave were Abbas and Uncle Kamil. ساد الظلام الزقاق ألا ما ينبعث من مصابيح القهوة فيرسم على رقعة من الارض مربعاً من نور تتكسر اضلاعه على جدار الوكالة. ومضت الانوار الباهتة وراء خصاص نوافذ البيتين تنطفئ واحد في إثر واحد، واكب سمار القهوة على ألدومينو والكومي، الا شيخ درويش فقد أغرق في ذهوله، وعم كامل مال رأسه على ثدييه وراح في سبات، وضل سنقر على نشاطه، يحمل الطلبات ويربي بالماركات في الصندوق، والمعلم (كرشه) يتابعه بعينين ثقيلتين وهو يستشعر في خمول ذوبان الفص في جوفه ويستنيم الى سلطنه لذيدة. وتقدمت جحافل الليل، فغادر السيد رضوان الحسيني القهوة الى بيته. وتبعه بعد قليل الدكتور بوشي الى شقته في الدور الاول من البيت الثاني، ثم لحق بهما الحلو وكامل.

Task 11

AT: She gazed into the mirror with uncritical eyes, or rather with eyes gleaming with delight. The mirror reflected a long, thin face; cosmetics had indeed done wonders with her eyelashes, eyebrows, eyes, and lips. She turned her face to the right and to the left while her fingers stroked the plaits of her hair. She muttered almost inaudibly, "Not bad. Very nice. Yes, by God, very nice!"

نظرت الى المرأة بعينين غير نافذة، أو بالأحرى بعينين تتلمس مواضع الرضا، فعكست المرأة وجهها نحيلاً مستطلاً فعل الزواق بخديه وحاجبيه وعينيه وشفتيه الاعاجيب. وجعلت تعطفه يمينه، وتعطفه يسره، واصابعها تنسق ضميرتها، مغمغمه بصوت لا يكاد يسمع ((لا بأس، جميل، وأيم الله جميل)).

Task 12

ST: Mrs. Afify made no reply while Hamida, her tenant's daughter, who had just come into the room, placed a tray with coffee on the table and left again. Then she said indignantly, "Yes, I am tired, Umm Hamida. Don't you think it's exhausting, collecting the rent from the shops? Imagine a woman like me standing in front of strange men asking for rent . . ."

وأمسكت ست سنه ريثما تضع حميدة - وكانت قد دخلت الحجرة في هذا اللحظة - صينية القهوة على الخوان وتعود من حيث أتت، ثم قالت بامتعاض: تعبت يئست أم حميدة. أليس من التعب تحصيل أجور الدكاكين؟ تصوري وقوف أمراه مثلي أمام رجل غريب تطالبه بالأجرة.

Task 13

ST: Mrs. Afify found great consolation in her financial activities, seeing in them a compensation for her unmarried state. She would tell herself that any husband

would be likely to plunder her funds, just as her dead husband had done, and that he would squander in the twinkling of an eye the fruits of long years of savings. Despite all this, the idea of marriage had gradually taken root and all her excuses and fears had been wiped out.

وجدت حياتها المالية عزاء، وانتحلت منها اعتذاراً لعزوبيتها. وقالت لنفسها: اي زوج خليك بأن يذهب أموالها كما فعل الزوج المرحوم، وبأن يضيع عليها في غمضة عين ثمرة الأعوام الطوال مع ذلك فما كان يتسرب الى قلبها الإيحاء بفكرة الزواج حتى تناست الأعذار والمخاوف جميعاً.

Task 14

ST: Even her mother, famous for her roughness, did her best to avoid crossing her. One day when they had quarrelled her mother cried out to her, "God will never find you a husband; what Man would want to embrace a burning firebrand like you?" On other occasions, she had said that a real madness overcame her daughter when she got angry and she nicknamed her tempers the khamsin, after the vicious and unpredictable summer winds.

وأما على ما اشتهرت به من القوة تتحاماها ما استطاعت. قالت لها يوماً وهما تتسابقان بأن: ((لن يأثم الله شعئك برجل، فأبي الرجال يرضى بأن يضم الى صدره جمره موقدة!)). وكانت تقول في مرات اخرى: أن جنونا لا شك فيه ينتاب ابنتها حين الغضب، وسمتها ((الخمسين)) باسم الرياح المعروفة.

Task 15

ST: Hamida asked in astonishment, "And is a dress something of no importance? What's the point of living if one can't have new clothes? Don't you think it would be better for a girl to have been buried alive rather than have no nice clothes to make herself look pretty?" Her voice filled with sadness as she went on: "If only you had seen the factory girls! You should just see those Jewish girls who go to work. They all go about in nice clothes. Well, what is the point of life then if we can't wear what we want?"

فقالتم حميدة بدهشة:

وهل الجلباب شيء يهون؟! ما قيمة هذه الدنيا بغير الملابس الجديدة؟! ألا تترين ان الاولى بالفتاة التي لا تجد ما تترين به من جميل الثياب أن تدفن حية؟! ثم امتلأ صوتها وهي تقول مستدركة: آه لو رأيت بنات المشغل؟! آه لو رأيت اليهوديات العاملات! كلهن يرفلن في الثياب الجميلة. أجل ما قيمة الحياة الدنيا اذا لم نرتد مانحب؟!

Task 16

ST: In the early morning Midaq Alley is dreary and cold. The sun can reach it only after climbing high into the sky. However, life begins to stir early in the morning in parts of the street. Sanker, the cafe waiter, begins activity by arranging the chairs and lighting the spirit stove. Then the workmen in the company office start coming in ones and twos. Presently Jaada appears carrying the wood for baking the bread. Even Uncle Kamil is busy at this early hour, opening his shop and then having his nap before breakfast. Uncle Kamil and Abbas, the barber, always have breakfast together from a tray placed between them containing plates of cooked beans, onion salad, and pickled gherkins.

في الثلث الأول من النهار يكتنف الزقاق جو رطب بارد ظليل لا تزوره الشمس الى حين تشارف كبد السماء فتتخطى الحصار المضروب حوله. يبدأ النشاط يدب في الاركان منذ الصباح الباكر، يفتتحة سنقر صبي القوة فيهيئ المقاعد ويشعل الوابرو، ثم يتوافد عمال الوكالة أزواجا وأفرادا، ثم يلوح جعده حاملا خشبة العجين، حتى عم كامل نفسه يشغل في هذه الساعة بفتح الدكان وتناول الافطار عن نعاس! وكان عم كامل وعباس الحلو يتناولان إفطارهما معا، فتوضع بينهما صينية عليها طبق المدمس والبصل الأخضر والخيار المخلل.

Task 17

ST: In spite of his portly build, Uncle Kamil could not be considered a glutton, although he was very fond of sweets and extremely clever at making them. His artistry was completely fulfilled in making up orders for people like Salim Alwan, Radwan Hussainy, and Kirsha, the cafe owner. His reputation was widely known and had even crossed the boundaries of the alley to the quarters of Sanadiqiya, Ghouriya, and Sagha. However, his means were modest and he had not lied when he complained to Abbas that after his death there would be no money to bury him. That very morning, he said to Abbas after they finished breakfast, "You said you bought me a burial shroud. Now that really is something that calls for thanks and blessings. Why don't you give it to me now."

وعم كامل – رغم جسامته وضخامته لا يعد أكولا وأن كان يلتهم الحلوى بشراهة. وهو حلواني ماهر، لكنه لا يفرغ ما يستمتع به من وقت الا في الطلبات الخاصة التي يوصي عليها امثال السيد علوان والسيد رضوان الحسيني والمعلم كرشة. وطار في ذلك صيته حتى جاوز المدق الى المصداقية والغورية والصاغة. ولكن رزقه كان على قد عيشته البسيطة دون زيادة، فلم يكن كاذبا حين شكا الى عباس الحلو أنهم لن يجدوا بعد وفاته ما يدفونه به. وقد قال – ذلك الصباح – مخاطبا الحلوب بعد أن فرغا من طعامهما: قلت إنك ابتعت لي كفننا، وهو صنيع تستحق عليه الشكر والدعاء، ولكن ما قولك في ان تتنازل لي عنه الان؟

Task 18

ST: This made Abbas roar with laughter. "It's useless to try to change my mind. The shroud will stay in a safe place with me until God works His will . . ." He laughed again so loudly that his friend joined in. The barber now spoke teasingly. "You're completely without profit for me. Have I ever managed to make a penny out of you in your whole life? No! Your chin and upper lip simply don't sprout and your head's quite bald. On all that vast world, you call your body there's not a single hair for me to cut. God forgive you!"

فقهه الحلو ضاحكا وقال:

عبثا تحاول ان تثنيي عما اعتزمت. سيبقى الكفن في حرز حريز حتى يقضي الله أمرا كان مفعولا.
وعاود الضحك فضحك طويلا حتى شاطره الرجل ضحكه،
ثم قال الشاب معاتبا:

يا لك من رجل لا ترجى منه فائدة! هل استفدت منك مليما واحدا في حياتي؟! طلقا، ذقنك جرداء لا تنبت، وكذلك شاربك. ورأسك أصلع، وليس بهذه الدنيا الواسعة التي تدعوها جسمك شعره واحدة أنتفع بحلقها – سامحك الله.

Task 19

ST: Just then Hussain Kirsha appeared; he was dressed in trousers, a white shirt, and a straw hat. He made an ostentatious show of looking at his gold wristwatch, his small darting eyes filled with pride of possession. He greeted his friend the barber in a friendly fashion and seated himself in a chair. It was his day off and he wanted his hair cut.

وظهر عند ذاك حسين كرشة قادما من البيت في سرواله وقميصه وقبعته. كان ينظر في ساعة بمعصمه، تياها فخورا، وعيناه الصغيرتان الحاذقتان تمتلئان زهوا. وقد حيا صديقه الحلاق. ومضى الى الكرسي داخل الصالون وجلس عليه ليحلق شعره في يوم عطلته.

Task 20

Late afternoon . . .

ST: The alley returned once more to that hour of murky shadows. Hamida set out, wrapping her cloak around her and listening to the clack of her shoes on the stairs as she made her way to the street. She walked slowly, conscious of both her gait and her appearance, for she was aware that four eyes were examining her closely. The eyes belonged to Salim Alwan, the company owner, and to Abbas, the barber. She

was well aware of her attire; a faded cotton dress, an old cloak and shoes with timeworn soles. Nevertheless, she draped her cloak in such a way that it emphasized her ample hips and her full and rounded breasts. The cloak revealed her trim ankles, on which she wore a bangle; it also exposed her black hair and attractive bronze face.

العصر..

عاد الزقاق رويدا رويدا الى عالم الضلال: والتفت حميدة في ملائحتها، ومضت تستمع الى دقات شبيها على السلم في طريقها الى الخارج. وقطعت الزقاق في عناية بمشيتها وهيئتها لأنها تعلم ان اعين تتبعها متفحصه ثاقبة، عيني السيد سليم علوان صاحب الوكالة، وعيني عباس الحلو الحلاق. ولم تكن تفاهة ثيابها لتغيب عنها، فستان من الدمور وملاءة قديمة باهتة وشبشب رق نعلاه، بيد انها تلف الملاءة لفة تثنى بحسن قوامها الرشيق، وتصور عجزها الملمومة أحسن تصوير، وتبرز ثدييها الكاعيين، وتكشف عن نصف ساقبيها المدلجتين، ثم تنحسر في أعلاها عن مفرق شعرها الأسود ووجهها البرونزي الفاتن.

5.5. Grammatical Data

Before starting the analysis of texts at the level of verbs, it is worth mentioning here that the difficulties in translating Arabic and English grammar might be due to the use of a variety of verbs and verb structures. These difficulties could have been better “surmounted” if the translators had have more special courses that cover of contrastive grammar within their curriculums. The result of not having enough knowledge, especially with regard to contrastive grammar, led the translators to focus on the vocabulary, neglecting the structure of language.

5.5.1. Verbs

The Arabic form of verbs consists of two types: perfect and imperfect. The imperfect tense mainly refers to present time or non-past time, while the perfect tense always refers to past time or completed actions. In addition, the form of the imperative tense is used for supplications, orders and wishes (see chapter four). The verbal forms with particles have different grammar characteristics and meanings. One of the most visible differences between Arabic and English in terms of grammar is the use of verbs and tenses. The following table illustrates the analysis of verbs.

As I have mentioned earlier, Arabic verbs have certain derivation rules. Arabic verb is mostly trilateral. It has a core. This core is made of three consonants, known

as radical verbs, which should be taken into consideration when translating into English. Their function in sentences should also be taken into due consideration during the process of translation. On the other hand, there are also verbs made up of four cores. They are called quadrilateral verbs. As for the radical verbs, no extra letters can be added to them to modify the meaning and grammatical categories of them. The addition of prefixes and suffixes to trilateral and quadrilateral verbs represents a procedure known as derivation.

Therefore, translation students should be knowledgeable of grammatical rules in order to use an appropriate equivalence for the given verb and to not provide a random meaning. Consequently, the derivation of the Arabic verb is much more restrictive, as it has a finite number of radical classes. Only in exceptional cases, we can create a new verb in modern standard Arabic, because each Arabic verb comes from a particular derivation and inflectional category. The mistake made by the translators in this particular case is that they translated the transitive verb that has a direct or indirect object or sometimes both into a verb without a direct or indirect object.

The table below shows different and similar translations for each verb from the first sample, illustrating the pattern of the original translation compared with the translators' translation, which deviates from the rules:

English verb	Arabic verb	Transliteration	Similar T	Pct. %	Different T	Pct. %	Untried T	Pct. %
combine to show	تَنطِق	tant ^o oq	3	30%	7	70%	0	0%
flashing star	تَأَلِق	Taalaq	3	30%	7	70%	0	0%
is	يَكُون	yakuon	1	10%	9	90%	1	10%
Lives	يَعِيش	Y <i>ʿ</i> i j	10	100%	0	0%	0	0%
Surrounding activity	يُحَدِّقُ بِهِ	Yuhdiq bah	2	20%	8	80%	0	0%
Clamors	صَخَب	s ^a χ ab	6	60%	4	40%	0	0%
Connect	تَتَّصِل	Tataasal	2	20%	8	80%	0	0%
Retains	تَحْتَفِظ	Tahtafut ^ʿ	10	100%	0	0%	0	0%

Table 10. Verb Translations from English into Arabic

The statistics in the table above show that the percentage of different translations category is higher than the category of similar translations. Whereas seven translators translated the verb (نطق) 'combine to show' differently compared to the original text, three translators translated it similarly. The verb (تألق) 'flashing star' was translated differently by six translators and similarly by three. One respondent left out this verb from the translation.

The last one is (يكون) 'is' was translated differently by nine translators because of having no equivalent elements for most similar verbs and definite articles in Arabic grammar. On the other hand, in English the verb (to be) is very important and considered as a main verb in many sentences. In this regard, the data shows that the translators translated the verbs of the first sample arbitrarily, without following any rule of Arabic verbs. In my opinion, they have betrayed the author for not being loyal to the texts at hand. In the second task, two verbs were translated similarly. The Verbs (يعيش) 'lives' and (تحتفظ) 'retains' were translated similarly because they are regular and trilateral. Their derivation is easy. The verbs (يحدق به) 'surrounding activity' and (تتصل) 'connect' were translated differently by eight translators. The last verb (صخب) 'clamors' was translated similarly by six translators and differently by four.

Based on the above-mentioned findings, students in general should be encouraged to pay more attention to the translation of English verbs. They should read and comprehend respective texts very carefully, deciding the appropriate equivalent to be used. The context of the text can determine the suitability of the verbs being used. Unfortunately, some students look up the unknown word in the dictionary and choose the first literal meaning of that word (verb). Hence, they are subject to making mistakes and to producing a translation of poor quality. Therefore, trainee translators, especially level four students of translation departments, should have a chance first to know the techniques of finding the right meaning of the concerned word, idiom, and proverb, etc. Second, they have to make sure they understand the text at hand before attempting any translation process.

5.5.1.1. Perfect Verb

Before proceeding with the discussion of errors related to the perfect verb, it is worth giving a brief overview of the usage and classification of Arabic perfect verbs.

The perfect verb indicates to a situation or action, which had completely occurred before the moment of speaking. In Arabic grammar, the perfect verb is divided into three main categories:

- A. Perfect: the action finished in the past with no relationship to another action. This is identical to the English past tense.
- B. Perfective: the action starts in the past before another action, which also happened in the past. In this kind of subcategory of perfect verb, we use the particle (قد) (qaad) before the verb and similar to the past perfect in English.
- C. Progressive: the action happened when another action was happening in the past. We use the auxiliary (كان) (Kan) before a Progressive verb. It is similar to the past simple and past continuous in English.

Furthermore, we can use the perfect verb in some subcategories. It signifies action happening in the present time, and in this case, it is called performative verb. When we want to express supplication, compliment, or request in future, we use the perfect verb which is similar to the usage of "if" condition in English. Finally, we can use the perfect verb in the case where we have a conditional particle. All the characters and usage of the perfect verb have been discussed in Chapter 4 with examples.

The table below shows the different and similar translators' translation of the perfect verbs in task three, four, five and six (from English into Arabic). The discussion shall take into account the comparison between the performance of students and the strategy they have used in the process of translation, illustrating the pattern of the original translation, and highlighting the target translator's translations that have deviated from the respective rules:

English verb	Arabic verb	Transliteration	Similar T	Pct. %	Different T	Pct. %	Unattempt T	Pct. %
Remain	يبقيان	Yabqyan	7	70%	3	30%	0	0%
Open	مفتوح	Maftou h	7	70%	3	30%	0	0%
To place a chair	يقتعد	Yaqṭʿd	2	20%	8	80%	0	0%
Drop off to sleep	غط	ḡatʿ	2	20%	8	80%	0	0%
Wears	يرتدي	Yartady	7	70%	3	30%	0	0%
Goes	يخونه	yfoṭuh	7	70%	3	30%	0	0%

Began to pluck	يجرب	yudzarab	7	70%	3	30%	0	0%
Picked up to	تناول	Tanaoul	7	70%	3	30%	0	0%
Gave	أطلق عليه	?t'laq ?llaiah	2	20%	8	80%	0	0%
Played	عزف	?zafa	10	100%	0	0%	0	0%
Swayed	اهتز	?ahtaz	2	20%	8	80%	0	0%
Had been failed	وقد كانت فاشلة	Qad kant fa?ilah	2	20%	8	80%	0	0%
Had spent	انتهى	?ntha	2	20%	8	80%	0	0%
Ended in Failure	فشل	Fa?ilah	2	20%	2	20%	6	60%
Had spent	قطع	Qat'Ca	2	20%	2	20%	6	60%
Had not succeed	ظفر	ð'afur	2	20%	2	20%	6	60%

Table 11. Translation of Arabic Perfect Verb

As can be seen in the table above, the translators found it difficult to make the right choice as to give suitable grammatical equivalence for each perfect verb. Their translations show that they did not take into due consideration the context and co-text while doing the translation task. For instance, as I have mentioned above and in chapter five, Arabic verbs derive according to six morphological categories: person, number, gender, tense, voice and mood. These inflections are achieved by means of prefixes, suffixes, changes in stem, and changes in the vowel patterns. On one hand, the verbs agree with the subject in all such cases.

On the other hand, the subject of the verb is determined by the first three categories: person, gender and number. Therefore, what has been noticed is that the translators did not abide by the rules and characterizations of the perfect verbs,

so the statistics shown in the above table indicate the fact that the percentage of different translation is higher than that of similar translation. The unattempted translation is found in some verbs categories. Although we have verbs of simple past tense, some translators did not render them similarly. Here are some examples: 'wear' يرتدي , 'open', 'remain' يبقى 'picked up' تناول 'goes' يفوته 'gave' اطلق عليه and 'played' عزف. In this connection, the analysis has revealed that such verbs as 'goes' تناول , 'gave' اطلق عليه , 'wear' يرتدي , 'open', فتح , 'remain', يبقى and picked up تناوله were translated similarly by seven translators , and differently by three translators . As for the verb 'played' it was translated similarly by all ten translators.

It has also been noticed that the translators who produced different translations lack sufficient experience in the translation of literary texts. One option can be mentioned here related to the translated verb, namely that the past tense (perfect) whose inflectional marker is suffixes is that are attached to the radical form of the verb, carrying all the agreement markers: gender, number and person. For example, the suffix (at) is added to the perfect verb when the subject is third person, feminine, singular. The suffix (aa) is added when the subject is a third person, singular masculine. Most of the translators did not follow these simple rules successfully to find equivalence for each source verb.

On another hand, verbs in such phrases as 'to place a chair' يفتعد , 'drop off' يغط , 'swayed' يهتز , 'began to pluck' بدأ يجرب , 'had been failed' وقد كانت فاشلة , 'had spent' أنتهى were translated differently by eight translators . Only two of the translators translated them similarly. The other verbs in verb phrases like "ended in failure" فشل , 'had spent' قطع and 'had not succeeded' دون ان يظفر were translated similarly by two translators and differently by two others. Six translators did not even try to translate them and have ignored them. In some cases, the translators translated some verbs into a present perfect instead of the simple past tense. Some translators did not care about the verb-subject agreement and so on. They did not pay attention to the usage of the perfect verbs in Arabic grammar, which I have mentioned above. Therefore, it is noticed that most translators render some verbs into Arabic either literally or wrongly. They sometimes used their dialects instead of using standard Arabic. This is not suitable for any literary texts.

The errors found in the translation of the perfect verbs are many when translators translate an argumentative text from English into Arabic, especially in the

literary texts. This is compared to the errors found in the translations of same verbs in pedagogic texts. This could be attributed to the fact that the narrative in argumentation includes higher tentative shifts as the time of action and the varieties of linguistic aspects in terms of systems of English and Arabic syntax. Hence, the students of translation should be aware of all these characteristics and criteria when they translate any text whether literary or pedagogic ones.

The table below shows different and similar translators' translation of the perfect verbs that have more options in the tasks numbered seven, eight, nine, and ten. I have, in fact, selected such tasks because they fit best the criteria of the following analysis of the perfect verb (from English into Arabic). The discussion focuses on the performance of the translators and the strategy they have used in the translation process, illustrating the pattern of the original translation, and highlighting the translators' translations that have deviated from the respective rules:

English verb	Arabic verb	Transliteration	Similar T	Pct. %	Different T	Pct. %	Unattempt T	Pct. %
Brought	وطأ	Wat'a'a	2	20%	7	70%	1	10%
Had increased	أزداد	Azdada	9	90%	1	10%	0	0%
Saw	رأه	Ra'aho	9	90%	1	10%	0	0%
Filled	مشرق الوجه	Mu j raq ʔlwadʒah	2	20%	7	70%	1	10%
Gathered	أحاطوا به	ʔ h al'o	2	20%	7	70%	1	10%
Smiled	مبتسم	Mubtassim	9	90%	1	10%	0	0%
Gave	أعطى	ʔʔ t'a	9	90%	1	10%	0	0%
Taken back	أخذ	ʔ'axað	7	70%	3	30%	0	0%
Commanded	بأمره	Ba'amrah	2	20%	7	70%	1	10%
All things belong to him	كل شيء يرجع له	Yʔoudlah	2	20%	7	70%	1	10%
Finished	يختم	yaɣtam	2	20%	7	70%	1	10%
Arrived	جاء	dʒa'aa	9	90%	1	10%	0	10%
Has washed	غسل	ɣassal	9	90%	1	10%	0	0%
Combed	رجل شعر	Radʒal jʔrah	2	20%	7	70%	1	10%
Walked	يقتلع	Yaqtallʔ radʒlaih	2	20%	7	70%	1	10%

	رجليه							
Greeted	حيا سلم	Salama	9	90%	1	10%	0	0%
Ordered	طلب	tʕalaba	7	70%	3	30%	0	0%
Filled the air with gossip	يملاً هـ	Yamla'ah	2	20%	7	70%	1	10%
Moved	تحرك	Taħark	9	90%	1	10%	0	0%
Said	قال	Qall	9	90%	1	10%	0	0%
Enveloped	ساد	Sada	2	20%	7	70%	1	10%
Came	انبعث	ʔnbʕθ	2	20%	7	70%	1	10%
Drew	رسم	Rassam	9	90%	1	10%	0	0%
Reflected	تكررت	Takassart	2	20%	7	70%	1	10%
Had shone	تنطفي	Tantʕafy	2	20%	7	70%	1	10%
Had laid	مال	Maal	2	20%	7	70%	1	10%
Sunk into a deep sleep	راح في سبات	Rah fi subat	2	20%	7	70%	1	10%
Followed	راقبه	Raqaph	2	20%	7	70%	1	10%
Left	غادر	ɣadar	9	90%	1	10%	0	0%
Disappeared	تنطفي	Tantʕafyaa	2	20%	7	70%	1	10%

Table 12. Translation of Arabic Perfect Verb

As the statistics in table No. 12 show the percentage of the category 'different translation' is higher than the other category, 'similar translation'. Moreover, there are more options for translators to choose the suitable verbs in the former category, 'different translation', whereas few options are there regarding the latter category 'similar translation'. This is because of the inability of the translators to find the most appropriate equivalence of the source language text, especially in literary texts. This goes along with their poor performance in the process of translation. In this connection, by looking once again at the verbs, we can see that some verbs as 'increased' ازداد , 'saw' رآه , 'smiled' مبتسم 'gave' اعطى , 'arrived' جاء has 'washed' غسل , 'greeted' سلم , 'drew' رسم , 'left' غادر , 'moved' تحرك and 'said' قال present few options for translators . They were translated similarly by nine translators. Only one respondent gave a different translation. As for the other verbs, as 'taken back' أخذ and 'order' طلب , seven translators translated those similarly. Three translators gave different translations.

Since such verbs as those listed below have fewer options, translators are more likely to be close to the original text. Their translations could be

understandable. Hence, the following verbs were translated differently by seven translators. Two translators gave similar translations. There is only one respondent who did not give any translation. The verbs are as follows: 'brought' ووطأ, 'filled' مشرق, 'gathered' احاطو به, 'commanded' بامرہ, all things 'belong' to him كل شي يرجع له, 'finished' ختم, 'combed' رجل شعره, 'walked' يفتلح, 'filled' the air with gossip يملأه غيبة, 'enveloped' ساد, 'came' انبعث, 'reflected' تكسرت, had 'shone' تنطفيئ, had 'laid' مال, 'sunk' into a deep sleep راح في سبات, 'followed' راقبه and 'disappeared' تنطفي.

The translation of TL grammar has a substantial influence on translation process. Students are usually supposed to have enough understanding of the syntactic aspects of both SL and TL. However, as far as the corpus from the argumentative texts, especially literary texts, is concerned, I have detected that the grammatical errors occur more frequently than any other errors. Correspondingly, we could notice and compare the usage of the verbs of the original and translated texts. This would be done if we look at the source texts where the writer has devoted all his semantic, syntactic and stylistic knowledge of derivations and inflections of Arabic verbs. In addition, he put them in a literary style in a very professional way. He has dealt with the verbs that have many options/ meanings very carefully. Sometimes, he used the metaphor to give a much-sounded equivalent. This is on the one hand. On the other hand, the translation done by the translators were in some cases senseless and far from the contextual meaning even if the verb category carried the same meaning of original one. In all the above examples, no account has been taken of the morphologically determined variants by the translators. They are almost entirely rule governed. Furthermore, translators did not pay attention to the various semantic aspects, such as state, event and process and the time reference such as: speech time, reference time and event time, on contrary to the writer who has used all the above items in his literary text.

Inter-consistency can also be noticed in the mixed use of imperfect and perfect verbs. For example, the verb (walked) يفتلح رجليه was translated by most translators into imperfect, while perfect tense is more appropriate. The difficulty of translating Arabic grammar categories appears slightly in the type of text that is being translated from a (argumentative) literary text. Unlike a narrative text where "chronological hierarchy" of order tense is obvious and even understandable, or descriptive text where the reference of time is often steady, argumentative texts

always give an unrestricted context of all three-time ranges: past (perfect), present (imperfect) and future aspect. The awkwardness can also be seen by the rhetorical nature of the text in translating tenses that resulted from the variations of linguistics between two languages.

5.5.1.2. Imperfect Verb

In continuation of data analysis, I shall discuss the second category of the morphological controversy category in the verb system of Arabic syntax, which is called imperfect. The imperfect verb is derived from a verbal root and a number of affixes, as I have mentioned in chapter four. The roots host the consonants and referred to the general “notional domino”. The affixes in the perfect verb designate various grammatical categories. The investigation will concentrate on its morphological derivation, inflection and discourse properties in order to define its invariant and variant features through the basic elements of which they are typically composed. The perfect verb is called (ماضي) while the imperfect verb is called (مضارع).

In fact, the imperfect verb indicates the present and future time alike for an incomplete action or event that is either in progress or is going to be completed in future. Hence, the present is connected to the future time. The perfect verbs do not undergo any changes to achieve their functions in the sentence because they have fixed inflection and derivations while the imperative verb undergoes changes to achieve its functions in the sentence due to the fact that it has three cases, known as “mood” in English. These are as follows: nominative مرفوع, jussive مجزوم and accusative منصوب and all of these cases are vowelless. Before embarking on the analysis and discussing of the imperfect verb, it is very important to sum up here the usage and features of the imperfect:

- a. The imperfect denotes future or possible future when the particle prefix (will) سوف (sa or sauf) are used. Here the structure is future, but the meaning is imperfect.
- b. When the imperfect includes a supplication.
- c. When it proceeded by particle قد (qad) which is equivalent to modal verb (may or might).

- d. When it follows the conditional particle أن (?an) which is equivalent to the “if clause”.
- e. If the situation implies a date or appointment in a future time, but it is expressed in the present time.

In this respect, students should be aware of such main features of the imperfect verbs and the following subcategories if they want to shift the grammar of TT into ST in an appropriate manner. As a perfect verb acquires present significance, imperfect verb can be expressed by perfect and acquires past significance:

- a. It can be used after conditional particles.
- b. When it is modified by the negative particles: (لما/لم) (never\ not).
- c. When the verb in the main clause has past reference.

The three moods of the imperfect verb and the usage with examples have been mentioned in chapter four. Table No. 13 below shows different and similar translators’ translation of the imperfect verbs that have more cases in many tasks. However, I have chosen the following tasks because they sound similar to the criteria of the analysis of imperfect verb (from English into Arabic). The analysis and discussion will concentrate on the performance of translators and the strategy they have used in the translation process. Analysis would illustrate the pattern of the original translation in comparison with the translators’ translation, which deviates from the respective rules:

English verb	Arabic verb	Transliteration	Similar T	Pct. %	Different T	Pct. %	Untried T	Pct. %
Muttered	تفمغم	Tuyamyam	3	30%	7	70%	0	0%
Has just come	دخلت	Dayalat	9	90%	1	10%	0	0%
Imagine	تصوري	Tasouray	9	90%	1	10%	0	0%
Collecting	تحصلا	Tahsllah	9	90%	1	10%	0	0%
Asking	تطالب	Tutalub	9	90%	1	10%	0	0%
Thinking	أليس من التعب	?alays man ?ilt?b	2	20%	6	60%	2	20%
Seeing	وجدت	Wad?dat	3	30%	7	70%	0	0%
would be likely to plunder	أن يذهب يسرق	?n'n yassraq	2	20%	6	60%	2	20%
would squander	يضيع	Yu d' y?'	3	30%	7	70%	3	30%

Had taken	يتسرب ألى	Yatassarab ʔlla	3	30%	7	70%	0	0%
Have been wiped	تناست	Tanassat	3	30%	7	70%	0	0%
Avoid	تتعامها	Tatahamaha	3	30%	7	70%	0	0%
Had quarrelled	تتسابان	Tatassaban	3	30%	7	70%	0	0%
Will never find	يائم	Yaa'm	3	30%	7	70%	0	0%
Would want	يرضى	Yar d'ca	3	30%	7	70%	0	0%
Embrace	يضم	Yad'um	9	90%	1	10%	0	0%
Don't you think	ألى ترين	ʔlatareean	3	30%	7	70%	0	0%
To have been buried	تدفن	Tudfan	3	30%	7	70%	0	0%
Make herself look pretty	تترين	Tatazyan	3	30%	7	70%	0	0%
Went on	مضت تقول	Mad'at taqull	3	30%	7	70%	0	0%
If only had seen	لو رأيتني	Loura'atny						
See	ترى	Tarra	9	90%	1	10%	0	0%
Go about in nice clothes	يرفلن بثياب جميلة	Yarfulan bithyiab dʒamilah	2	20%	6	60%	2	20%
Cannot wear	ترتد	Iatarrad	9	90%	1	10%	0	0%
Want	تريد	Toreed	9	90%	1	10%	0	0%
Had no replay	تمكنت	Tamakanat	3	30%	7	70%	0	0%

Table 13. Translation of the Arabic Imperfect Verb

As shown in the table above, the translators found it difficult to give the right choice as a grammatical equivalence for each imperfect verb, deriving it similarly, especially between the perfective, imperfective and future time. The imperfect verb has a strong overlap in its characteristics and usage with the perfect and future. The statistics of the table above indicate that the average of different translation is higher than that of the similar translation. The unattempted translation category has increased in case of verbs. Some translators have omitted the verb because they were not able to find a suitable equivalence when the meaning they had found in dictionaries did not fit the context.

Moreover, as it is known English verbs are either in past or in the progressive mood; however, their original tense is imperfect. Here, the translators opted for the verbs that have less grammatical and semantic options; therefore, nine translators did a similar translation. Only one respondent translated such a verb differently. Some examples of the verbs are as follows: 'has just come' دخلت, 'imagine' تصوري, 'asking' تطالب, 'collecting' تحصلا, 'see' ترى and 'want' تري . To add a point to this discussion, I did not find unattempted translation of the above verbs. This is attributed to the fact that they are easy to be derived morphologically and have few grammatical options.

The following verbs listed in this paragraph have been translated differently by seven translators. Only three translators translated them similarly. Such verbs are as follows: 'muttered' تغمغم , 'seeing' وجدت , would 'squander' يضيع , had 'taken' يتسرب , 'have been wiped' تناست , 'avoid' تتحاماها , 'make herself look pretty' تترزين , 'had quarreled' تتسابان , 'will never fined' يائم , 'would want' يرضى , 'don't you think' ألى ترين , 'to have been buried' تدفن , 'went on' مضت تقول , 'if only had seen' لو رأنتي and 'had no reply' تمكنت . In addition to that, there are three verbs that were translated similarly only by two translators and differently by six translators. Two translators did not translate them and omitted them from the text. The three verbs are 'plunder' أن يرفلن بثياب جميلة and go about in nice clothes and 'thinking' ليس من التعب , يسرق

As have been mentioned above, the main purpose of the analysis of the translators' errors when translating the target texts is to investigate and check their performance in different situations. In other words, the purpose is to examine whether each text places a different request to be fulfilled by the translators. This is done through the comparison of their translation with the original text. It is noteworthy that the translators' translations were not up to expectations. For example, they did not take the subtleties of the language into account, and did not in the least respect the basic elements of syntactic structure of the target language; at a time, when the writer was able to compose all the morphological basics in a comprehensive style. This leads to the observation that translators are not as aware of the syntax and semantic rules of the source language as the writer was. They have not enough knowledge about the syntactical and semantic processes of the respective language. Therefore, some oversights or errors might come in the form of

the negligence of taking the mood, its usage and the function of the verb in the sentences into consideration.

Translators paid attention to the form only. Another worthy point that can be taken from the table above is that an English clause can sometimes be rendered by only one word when it is translated into Arabic. Therefore, translators in general are advised to be aware of this fact. Their knowledge in this respect should be enhanced to the effect that not any English phrase or clause can be rendered by an Arabic phrase or clause.

This of course, does not mean that all problems made by the translators when translating the tasks from English into Arabic texts were known to them. They are not completely familiar with the rules of the source text. Nevertheless, sometimes the nature of texts may causes the production of some inaccuracies more than others may. For instance, tense and aspect errors can be recurrent when translating an argumentative (literary) text from English into Arabic than when translating a pedagogical, scientific and nonfiction text without multi semantic and grammatical option. Therefore, translators find it difficult to overcome a range of more sophisticated choices in such an argumentative text. This type of errors and inaccuracies reflect that the translators do not have symmetric responses from their native language. The table below shows more examples of the translators' performance of the imperfect verb.

English verb	Arabic verb	Transliteration	Similar T	Pct. %	Different T	Pct. %	Unattempted T	Pct. %
Can reach	تصله	Tas ^l alah	8	80%	2	20%	0	0%
After climbing	حيث تشارف	Hea ^θ tujaraf	5	50%	5	50%	0	0%
Being to stir	تنخطي	Tataxt ^l a	5	50%	5	50%	0	0%
Arranging	فيهيئ	Fyuhai ^a 'a	5	50%	5	50%	0	0%
Lighting	يشعل	Yaj ^l l	8	80%	2	20%	0	0%
Start coming	يتوافد	Yatwafed	5	50%	5	50%	0	0%
Appear carrying	حاملًا	Hamilan	5	50%	5	50%	0	0%
Is busy opening	يشغل بفتح	Yaj ^l ayal bifatah	5	50%	5	50%	0	0%
Having	تناول	Tanawal	8	80%	2	20%	0	0%
Always have	يتناولوا	Ytanawala	5	50%	5	50%	0	0%

Placed	توضع	Tuḏḏ	8	80%	2	20%	0	0%
Could not be consider	لا تعد	Latuḏd	5	50%	5	5%	0	0%
Was fond of	يلتهم	Yaltahim	5	50%	5	50%	0	0%
Was completely fulfilled	مايستمتع به	Maysstamtḏ biah	3	30%	5	50%	2	20%
Widely known	طار	tḏarr	5	50%	5	50%	0	0%
Even crossed boundaries	حتى تجاوز	Ḥata tajawaz	3	30%	5	50%	2	20%
Would be no money to bury him	مايدفونونه به	Mayadfunoonah biah	3	30%	5	50%	2	20%
Call for thanks	تستحق عليه الشكر	Tastaḥ iq ḏlaih fuker	3	30%	5	50%	2	20%
Don't you think give it to me	تتنازل لي عنه	Tatanazal lia ḏanh	3	30%	5	50%	2	20%

Table 14. Translation of the Arabic Imperfect Verb

The statistics in this table show that the percentage of different translation category has become less than that percentage in the preceding table, although there are verbs that have multi options and were found in argumentative text. The case of similar translation has increased because the translators have become more familiar with the text. However, some of the translators still deal with verb category literally or are still unable to derive the verbs according to the rules of morphology and its usage. Once again, as is mentioned earlier, the imperfect verb mostly indicates an incomplete action or event continued and or customary with the exact time reference depending on context.

Further, there are various methods of investigate the grammatical and discourse functions of a particular verbal form of imperfect. It has already been indicated that the imperfect verbs appear in contexts where past and future time are lexically specified. This has been illustrated earlier in chapter five. Some translators translated some of the verbs while being unaware of the above respective rules. Therefore, their translations were either different or far from the

original text. Four verbs in the table above were translated similarly by eight translators and differently by two translators. Such verbs are as follows: 'can reach' تصل, 'lighting' يشعل, 'having' تناول and placed توضع. There is no unattempted translation in this group. On the other hand, other verbs such as 'after climbing' حيث, 'being to stir' تتخطى, 'start coming' يتوافد, 'appear carrying' حاملاً, 'always have' يتناول, 'cannot be considered' لا تعد, 'was fond of' يلتهم and 'was completely fulfilled' مايسمتع به were translated similarly by five translators and differently by the other five translators .

Also, there are four verbs that were translated differently by five translators and similarly by three translators. Two translators did not try to translate them, so they omitted them from the text. These verbs are: 'even cross boundaries' حتى تجاوزت, 'would be no money to burn him' ما يذفونونه به, 'call for thank' تستحق عليه الشكر, and 'don not you think give it to me' تتنازل لي عنه.

The translators, in fact, have faced many difficulties in translating the tasks: the derivations and inflections of morphology, the three moods of the imperfect verb: nominative, subjunctive jussive and the overlapping in use with the past and future time. Some translators were able overcome such difficulties and some of them were not. Thus far, such deep-rooted variations are not usually an insurmountable problem if the translators are equipped with the convenient interpretive tools and enough knowledge about the grammatical categories of the ST. For example, in the case of tasks above, 'even crossed the boundaries' حتى تجاوزت can be expressed in simple past in English, but the translators failed to recognize this fact. This function may not be due to the lack of an overt realization of the imperfect in Arabic, but to their understanding of the respective text.

This is made clearly by the fact that even those translators who tried to translate 'would be no money to bury him' ما يذفونونه به similarly into the present perfect tense, still opted for a past tense for 'was fond of' يلتهم. As we have noticed, the translators have committed many errors, some of which change the meaning expressed in the ST. For example, students changed the imperfect for the perfect and vice versa. As per the rules and usage of imperfect, it is obvious that the imperfect is rendered by the "May or might verb" construction. This construction is typically used to express all types of possible future events and processes. Some translators have ignored this important rule. Their translation was completely

different because they rendered the verb into future while imperfect was the right choice. They dealt with the past tense in the same way of present cases.

Moreover, the use of 'May' is essential in these contexts, since it expresses a possible realization of the predicative relation. Furthermore, the overlapping of the imperfect with the future and past is attributed to the difficulty of grammar. Therefore, we can surely say that the modal features, which may be represented in the "construction", are expressed by the imperfect in Arabic. The future time of the clarification expressing it was the result of interaction between the imperfect verb and the construction in question.

I also have found another contextual variant of the imperfect verb. Having studied its usage in argumentative, narratives and academic writing, I have distinguished again the open tentative characteristic of the imperfect, which leads to the challenges and misunderstanding of the rules and usage of the imperfect verb by the translators' translation and unprofessional translators. This is elucidated through its qualification of overlapping in a past time and future context. This overlapping is normally named as unorthodox, given its parasitical character. The translators' translations show that the use of tenses does not seem to be a serious problem in English/ Arabic translation. This may result from the multiple options of the use of simple Arabic tenses.

A few translators did not pay attention to their translation of English tenses. Thus far, the use of the Imperfect verb in past time texts, whether it refers to past time events in literary discourse, previous thoughts, and theories in academic articles, or to layout foregrounded situations in narratives texts, should not come suddenly to give the unknown nature of the Imperfect verb within the verbal system in the structure of grammar. Otherwise, it would be obvious that such a piece of translation that has been rendered by the translators would be considered as an unclear message. Therefore, in the original text we did not see these kinds of grammatical errors. However, in the translators' translation, such grammatical errors were found. Translators especially novice translators, can be taught as to how to avoid these basic errors of grammar, which are merely slips on their part, by establishing proofreading as part of the translation exercise.

To support my above argument, I shall refer to Mona Baker who indicated that: "Contrastive analysis is the study of two languages in contrast" (1998:47). She

refers to the fact that direct translation, meaning an accurate translation of a term or phrase, does not necessarily imply the correct rendering of the meaning from the source language into the target language. The translator is responsible for ensuring a more in-depth analysis of the grammatical structure as well. The study of contrastive linguistics can ensure any Arabic-English students a better grasp of the importance of knowing the grammatical structures of both languages in order to avoid translation errors and improve the quality of their translation.

5.5.1.3. Imperative Verb

In this analysis of the last category of verbs, I will discuss the third element of the morphological controversy category in the verb system of Arabic syntax, which is called imperative. This form of verb is used to signify a request, demand, command and supplication of an action in the present or future like 'do, go, write, play, come, etc.' The regular imperative form is used with the second person only. For the most part, the imperative or command form of the Arabic verb is based on the present tense (imperfect verbs) in the jussive mood. It is associated with the second person (form of you), and occurs in the first-person plural "let's". It is also used with the third person (s) "let them, let him, let her". This verb is derived from a verbal root and a number of prefixes as I have covered in chapter four. The prefixes in the imperative verb designate various grammatical categories. The investigation will concentrate on its morphological derivation, inflection and discourse properties in order to define its invariant and variant features through the basic elements of which they are typically composed. Before doing the analysis and discussing the findings related the imperative verb, it is very important to recap here the usage and features of the imperative verbs, which have been already elaborated in chapter four:

1. In some cases the imperative verb is formed clearly by deleting the pronominal prefix and the final morphological movement is changed to imperative by overthrowing the morphological ya (ي), and replacing the final (d^{ammah}) to (sukun) as he sells, (yabi^ʿ) يبيع to sell (ba^ʿ) بئ. .
2. In case the verb has d^{ammah} (') on the middle radical in the imperfect verb (present tense) the d^{ammah} add to (ʔlif) of the imperative e.g. let him write (yaktub) يَكْتُبُ = imperative write (ʔktub) اَكْتُبْ .

3. In case imperative verbs having Fathah (َ) or kasra (ِ) on the middle radical, the kasra will add to initial (ʔlif) to the imperfect verb.eg. Let him listen (yassmʕ) يَسْمَعُ, = listen (assmaʕ) اِسْمَعُ and so on. It is important to pay attention that the imperative verb has sukun (ْ) in case that the pronominal suffix as a direct object.
4. In case we drop the pronominal prefix, the verbs start with saken letter (ْ) which is very difficult to pronounce in Arabic, so the هَمْزَةُ الْوَصْلِ is prefixed to the verb in order to overcome this limitation and we add dʿammah (ُ) to the hamza when the second radical of the imperative has damah originally, otherwise it takes kasrah (ِ), e.g. let him write (yaktu) يَكْتُبُ –write (aktub) اَكْتُبْ and so on.
5. The negative imperative is expressed when (do not) the prohibitive لا which should not be mixed with (the negative لا) proceed by لا. For example, write, (taktub) تَكْتُبُ = you don't write or you are not writing (la taktub) لَا تَكْتُبْ. While prohibitive (la) لا like, don't write (la taktub) لَا تَكْتُبْ.
6. In case we translate the weak verb (muʕtal) مَعْتَلٌ with no (ʔlif) prefixed to the imperative. The weak letters (Waw) is already dropped due to the last two letters being sakin and this is not allowed in Arabic standard. For example, is saying (yaqul) يَقُولُ and the imperative is (say) (qual) قُلْ. Therefore, in case of two sakin letters coming together, the weak letters are dropped. As for the conjugation of imperative verb, it has only the six forms as have been shown in chapter five. In spite of the fact that in a classic sense of the term an order or a request is given to the second person, an order or a request for the third person and first person is definitely called (Imperative 3rd and 1st person) أَمْرٌ غَائِبٌ و مُتَكَلِّمٌ. In such a situation, the (li) لِ is prefixed to the imperative whether it is in passive or active mood this lam is called imperative lam which is completely different from negative (lam) and in some cases becomes sakin when it prefixed to a letter. For example, he writes or he will write (yaktub) يَكْتُبُ = he should write (liktub) لِيَكْتُبْ.
7. In case where we use the vocative with (yaa) يَا, the noun after يَا should be followed by genitive when it is in the accusative not in the nominative mood. This case of imperative occurs in a certain proper name that includes compound names such as oh Abdullah! (yʕbdu allah) يَا عَبْدَ اللَّهِ , oh abu

alhassan (yaabu alhassan) يَا أَبُو الْحَسَنِ . We can use the vocative in the imperative verbs when we have vocative with particles like (ayoha) أَيُّهَا التَّلْمِيذُ or (ayatoha) أَيَّتُهَا الْفَتَاةُ , it is worthy to mention here that the name after أَيُّهَا should be nominative. See chapter four.

I have chosen the following samples due to the fact that they fit the criteria of the analysis of imperative verbs (from English into Arabic). The analysis and discussion will concentrate on the performance of the translators and the strategy they have used in the translation process, illustrating the pattern of the original translation, and comparing their translation with the source text to check the deviations/ errors committed by them. The table below shows more examples about the translators 'performance of the imperative verbs.

English verb	Arabic verb	Transliteration	Similar T	Pct. %	Different T	Pct. %	Unattempt T	Pct. %
Uncle kamel, before it enjoy you	يَا كَامِل تَمَتَّعْ قَبْلَ أَنْ يُتَمَتَّعَ بِكَ	Yakamel tamatʕ qabl ʔn yatamatʕ bik	3	30%	5	50%	2	20%
You will be wholesome food	سَتَكُونُ طَعَامًا	Satakuun tʕʕman	3	30%	6	60%	1	10%
Will feed off your tender flesh	فَيَرْغَى لَحْمَكَ	Fayrʕ lahmak	3	30%	6	60%	1	10%
Quite lost in his usual stupor	اغْرَقَ فِي دُهُوْلِهِ	ʔyraq fi ðuholah	3	30%	5	50%	2	20%
Turned her face	وَجَعَلَتْ تَعَطَّفَ وَجْهَهَا	Wadʕʕlat tʕʕaf wadʕhaha	3	30%	6	60%	1	10%
Would be likely to plunder her founds	يُنْذِيبُ أَمْوَالَهَا	Yaðhib amwalaha	3	30%	5	50%	2	20%
He would squander	يُضَيِّعُ عَلَيْهَا	Yadʕyʕ ʕalyaha	3	30%	5	50%	2	20%
God will never find	لَا يَأْتِمُ	La ya'am Allah f ʕθak baradʕul	3	30%	5	50%	2	20%

you	أَللّهُ شَعْنُكَ بُرْجُلُ							
The sun can reach it only after	لَا تَرُورُهُ إِلْسَمْسُنْ	La tazorah a- Jamass	3	30%	5	50%	2	20%
Making up order	يُوصَى عَلَيْهَا	Yawas ^{ci} Clayha	3	30%	5	50%	2	20%
There would be no money	لَا يَجِدُ مَالْ	La yadziad maal	3	30%	5	50%	2	20%
You bought me	أَبْتَعْتْ لِي	ʔbtɕt li	3	30%	5	50%	2	20%
This made Abbas roar with laugh	فَقَهَقَهُ عَبَّاسُ ضَاحِكَا	Faqhaqaha ʕbbas d ^{ak} akann	3	30%	5	50%	2	20%

Table 15. Translation of the Arabic Imperative Verb

As can be seen in the table above, the translators found it difficult to determine the right choice of the suitable grammatical equivalence for many imperative verbs and derive it properly according to the morphological rules of imperative verbs. This occurs due to the overlapping of the imperative usage with other tenses like past and future time. The prefixes in the imperative verb designate various grammatical categories. In fact, the imperative verb has a strong overlapping in its characteristics and usage with the perfect and future. The statistics of the table No. 15 above indicate that the rate of different translations is higher than that of the similar translation. The unattempted translation has shown increase case of such verbs. Some translators have omitted the verb because they were probably not able to find a suitable equivalence for the source text. In addition, the meaning that they have found in dictionaries was literal and did not fit with the meaning of the context.

It is known that English verbs are in either past or the modality mood; however, their original tense is imperfect and imperative. Three translators translated the following verbs that have more grammatical and semantic options (argumentative) similarly. Five of the translators translated such verbs differently. Two translators did not translate them at all. These verbs are as follows: Oh, Kamal, 'you have to enjoy yourself before they enjoy you', يَا كَامِلْ تَمْتَعْ قَبْلَ أَنْ يَتَمْتَعَ بِكَ, 'quite lost in his usual stupor', اَغْرَقَ فِي ذُهُولِهِ 'would be likely to plunder her funds' يُذْهَبْ

لا يَأْتُمُ اللهُ شَعْتَكِ بَرَجُلٍ 'God will never find you' , يُضَيِّعُ عَلَيْهَا 'he would squander' , أَمْوَالَهُ 'the sun can reach it only after' , لَا تَرُورُهُ إِلِشَّمْسُنِ 'making up order' , يَوَضِي عَلَيْهَا 'there would be no money' , مَا لَ يَجِدُ مَا لَ 'you bought me' لِي أَبْتَعْتَ and this made Abbas roar with laughter فَفَقَهَهُ عَبَّاسٌ ضَاحِكًا .

In some cases, the translators translated the verb into present perfect; this is not the right choice. They had to select the simple imperative instead. Moreover, they did manage to achieve the verb-subject agreement. They did not follow the usage of the imperative verbs in Arabic grammar as I have described above. Hence, we can notice that most translators rendered the verb into Arabic either literally, which does not fit with literary texts, or randomly as he/ she deals with their own dialects, not with the grammar of the standard language. Furthermore, the following verbs have been translated differently by six translators and similarly by three translators. One respondent did not translate them. Therefore, we have one unattempted translation. The verbs are as follows: 'Will feed off your tender flesh' فَيَزِي لَمَكَ , 'you will be wholesome food' سَتَكُونُ طَعَامًا and turned her face وَجَعَلَتْ تَعْطِفُ وَجْهَهَا .

Consequently, I can rightly say claim that the translators did not follow the rules and characterizations of the imperative verbs well. Since the structure of the Arabic sentence is V+S+O and in the imperative is S+V+O, the statistics shown in the table above indicate that the different translation are higher than the similar ones. In addition, unattempted translation is found in some verb categories. It is very important for translators to be aware of the characteristics of the imperative verbs, especially when the pronominal prefix is dropped. The final morphological movements should be changed into imperative by dropping the morphological (ya) بِأَ and changing the final (d'ammaḥ) to (sukun). It seems that the respondent scared about the meaning of the verb more than the syntax structure and the morphological derivations and had dealt with them separately. Therefore, their translation was either different or far away from the original one.

The translators ' problems when it comes to producing similar translation are either in the way they dealt with the verb categories or in their insufficient experience in translating literary texts, especially those texts that should be implemented in standard Arabic of the standard language. Furthermore, in the past continuous or future as (to be) (kanna-a) كَانَ or (ya kuun-n) يَكُونُ, the active participle

indicates to the meaning of either past or future continuous, and as such could supersede the imperative. For example, 'he was going out' كَانْ يَخْرُجْ, كَانْ خَارِجًا and so on. The inflectional marker is a prefix attached to the radical of the verb and carries all the agreement markers; in this case the translators dealt with the superficial meaning of the category and translated it differently. Meanwhile, the original text includes a wide comprehension of grammar and meaning, putting the structure of the categories in perfect method of Arabic. The errors when dealing with imperative verbs can be more frequent when they are translated in an argumentative text from English into Arabic, especially literary texts. The case here would be different if we translate a pedagogic text. There are no options as in the argumentative texts. Moreover, the narrative in argumentation implicates excessive provisional shifts according to the time of action and the varieties of linguistic aspects in terms of systems of English and Arabic syntax. The students of translation should be aware of all these characteristics and criteria when they translate such types of texts. This is because understanding and comprehension of literary texts cannot be achieved randomly. The different and similar translations, done by the translators, of the imperative verbs that have more options, are included in the above table. They cannot be translated literary or randomly. However, I have selected the above samples because they fit the criteria for the analysis of imperative verb (from English into Arabic). Here, one can say that the translators' skills in shifting literary text from English into Arabic, especially the categories of imperative verbs, needs to be polished in order for them to be able to understand the different grammatical categories, and to know how to derive the required verbs professionally and appropriately. As for the author (novelist), he was able to employ all his professional experience, grasping both grammatical and semantic categories, and forming the events and the tenses correctly.

In some cases, translators diverged from the original meaning to a great extent in their translation from the original text. They have ignored the pragmatics of the standard Arabic. Many translators have translated some English verbs literally into Arabic as if the linguistic systems and grammar features of English and Arabic were identical. Many types of mistakes have been committed by translators in addition to their insufficiency to deal with the verb category. There were subject verb agreements inaccuracies present in the different translations. It is worthy to

mention here that both the student in translation and translators alike should be fluent in the grammar of the standard language. This is because the imperative verb is considered one of the most problematic verbs in Arabic. Therefore, the translators whether professional or novice should be able to distinguish between this kind of verb mood and its function from other kinds of verb mood.

The different translations analysed may also appear as a result of the formal differences of the verb patterns in English and Arabic. The verbs systems of both languages differ in two ways: the way in which the linguistic material is formed and the type of information transmitted by these verbs patterns. The difficulty that translators face when dealing with Arabic grammatical and semantic categories and morphological respects may be attributed to the unavailability of adequate descriptions of the verbal construction in English and the non-existence of a contrastive analysis, which could explore the similarities and differences between the two languages in question.

Most of these natural differences have been considered in chapter five where the grammatical and semantic elements in both languages are discussed. It is one of the major points put forth in this thesis that effective and appropriate translation from one language into another requires an extensive knowledge of the grammar systems of both source and target languages. Grammatical errors can also be dealt with through particular translation tests, which contain grammatical structures. Professors can, for example, give students target translations having several grammatical mistakes in Arabic and then ask them to identify and discuss these mistakes, then compare them with the original text according to the function and rules of the Arabic grammar or the grammatical category they are comparing them too. Through such practices, the student's competence in translation from English into Arabic would improve their translation and grammatical knowledge and skill.

5.5.1.4. Modal verbs

Beside the fact that modal verbs are grammatical and semantic-grammatical categories that are found in both languages: Arabic and English, particularly in literary discourse, they are significant ingredients of all human languages. One of the problematic merits attribute of Arabic modality is the fact that it is different from

other main grammatical categories such as the main verbs, auxiliaries, adjective, gender, etc. The Arabic modal system is not grammatical and morphological. Rather, it is mostly lexical, and any given lexical item that proposes a modal meaning can be considered as a part of the system regardless of its grammatical category. Arabic grammar does not have a class of modal verbs (auxiliaries) such as those in English. The meaning of modals can be expressed through particles, prepositions, participles, prepositional phrases and a few verbs. It is worthy to mention here that Arabic grammar lacks adequate equivalents of the English modal like have, must, ought to, and should, etc. The appropriate equivalent can be expressed by *يَجِبُ*, *لَا بُدَّ* and *يَلْزِمُ*.

Apart from many instances that can be analysed, there are obvious differences between these Arabic categories, but they are not as explicit as those in English. Arabic translators will have misconceptions about the meaning of the English modals, especially "must", "have to" and "should" when they translate them from English into Arabic. Some of Arabic/English modern grammarians have indicated that the classes of modal verbs expression consist of: shall, will, should, would, can, could, may, might, must, and ought to.

One of the important reasons behind considering the modal verbs is in terms of their semantic functions rather than syntactic ones, resulted from the syntactic dimension which is indicated by the fact that modality as a grammatical category as is the case with mood is presented in some but not all languages. With particular reference to English and Arabic, modality deems as a syntactic as well as a semantic category in the former, but clearly as a semantic category in the latter. Otherwise, this will dismantle the comparative analysis of the constant feature, which is obligatory for the comparison between the two respective languages. English and Arabic manifest a good example for this case.

We have noticed that some of the modal verbs have a positive meaning that doesn't not have an Arabic equivalent as I have mentioned above, verbs such as 'must' and 'ought to' which have the added meaning of obligation, necessity or command. As a result, a writer or a speaker and researchers or whoever is using such words to transmit his/ her conceptions of actuality or opinions may convey acceptance or a requirement for the things that are being spoken or written. This gives the readers or learners the idea that the use of modals, indeed, reflects an unrestrained range of the intentions of speakers or writers. These modal verbs also

enable writers or readers to differentiate the intended meaning whether they are objective or subjective.

According to Quirk "modals have various functions: some indicate ability, permission, and possibility like 'can' and 'could', some indicate willingness, intention on the part of the speaker or obligation and necessity like 'should'; some indicate prediction and intention like 'will' and 'would', and finally "must" expresses obligation or compulsion and logical necessity" (1973: 53). In the following discussion of modality, I will investigate the affective or emotional function of this phenomenon and how the translators will deal with modal verbs. In short, Arabic grammar does not have special verbs of modality as well as auxiliary but it has an abundance of particles. They may carry the meaning of modal verbs, which could convey the intended meaning in English by the auxiliaries or the modals. For this reason, I have selected the following samples due to the fact that they best fit the criteria for the following translation analysis of the modal verbs (from English into Arabic). The analysis and discussion will concentrate on the similarities and differences of the translators and the strategy they have used in their translation, comparing the pattern of the original translation with the translators' translation that deviate from the rules. For, the modality has an overlapping of semantic rather than syntactic aspect. The table below shows the results of the translators' performance while translating the modal verbs.

English verbs	Arabic verbs	Transliterations	Similar T	Pct. %	Different T	Pct. %	Unattempt T	Pct. %
Had been failed	وقد كانت فاشلة	Waqd Kanat fa j ilah	2	20%	7	70%	1	10%
He had spent study in	فقد عهد في طلب العلم	Faqad Ğhad fi t'alah Ğlġm	2	20%	7	70%	1	10%
He had spent	وقد قطع	Waqd qat'aġ	2	20%	7	70%	1	10%
So he increased	ربما قد ازادا	Rubamaa qad azdada	2	20%	7	70%	1	10%
But he had smiled	لكنه قد ابتسم	Lakinahu qad ġbtasam	2	20%	7	70%	1	10%
Had washed	وقد غسل	Waqad ġassal	2	20%	7	70%	1	10%

Had in deed done wonder	فقد فعل الاعاجيب	Faqad f'la ʔiʕdzib	2	20%	7	70%	1	10%
Who had just come	وكانت ربما قد دخلت	Wakanat rubama qad daḡalat	2	20%	7	70%	1	10%
She would tell herself	وقد قالت لنفسها	Waqad qalat linafsiha	2	20%	7	70%	1	10%
Had gradually taken	فما كان يتسرب	Fama kan ytssarab	2	20%	7	70%	1	10%
Fears had been wiped out	حتى تلاشت المخاوف	Ḥata talafat	2	20%	7	70%	1	10%
That very morning	قد قلت ذلك الصباح	Qad qulta ḏ alika als'abah	2	20%	7	70%	1	10%
Greeted his friend	وقد حيا صديقه	Waqad hyiaa s'adiqah	2	20%	7	70%	1	10%
Made her way to the street	وقد قطعت الطريق	Waqad qat'ḥat ʔit'ariq	2	20%	7	70%	1	10%
Eyes belongs to	اعين كلا من	ʔḥyan kuall maan	2	20%	7	70%	1	10%
Have I ever managed to make	هل استفدت منك	Hall astafadata	2	20%	7	70%	1	10%
God works	حتى يقضي الله	Ḥata yq d'ay Allah	2	20%	7	70%	1	10%
his will	امرا كان مفعولا	ʔmarann kan mafuḥulla	2	20%	7	70%	1	10%
Why don't you give it now	اه لو اعطيتنيها الان	Ah lau ʔḥt't'ytaniah ʔllaan	2	20%	7	70%	1	10%
He had not lied	فلم يكن يكذب	Falam yakuan yakḏib	2	20%	7	70%	1	10%

Table 16. Translation of Arabic Modality

As can be seen from the table above, the translators found it difficult to determine the right choice of a suitable grammatical equivalence for each modal

verb and rendered it similarly, especially when it come to the participles and prepositional phrases. The task is difficult for them because the modal verb has unequivocal overlapping of its characteristics and functions. The statistics of the table above indicate that the ratio of different translation is higher than that of the similar ones. The unattempted translation category has been found in some verbs case. Some translators have omitted the verb because they were not able to find suitable equivalence and the meaning they have found in dictionaries did not fit the literary context. As has been mentioned often in this study, Arabic grammar does not have an auxiliary. However, the idea of action or comprehension of any knowledge and the intention of doing something can be expressed by the present participle or the imperfective with an adverbial particle.

We can also observe from the statistics in the table above, that seven of the translators have translated the above Arabic modal differently. Such verbs are found in the following phrases, clauses, or sentences: 'had been failed', وقد كانت فاشلة, 'He had spent study in' العلم في طلب العهد في, 'He had spent' وقد قطعت, 'So he increased' ربما, 'but he had smiled' قد تبسمت, 'had washed' وقد غسل, 'had indeed done wonder' , وكانت ربما قد دخلت, 'who had just come' , وقد قالت لنفسها 'she would tell herself' 'had gradually taken' فما كان يتسرب, 'fears had been wiped out' وقد حيا, 'greeted his friend' قد قلت ذلك الصباح, 'that very morning' , حتى تلاشت المخاوف, 'eyes belongs to' من كلا من, 'made her way to the street' وقد قطعت الطريق, 'have I ever managed to make' اهل استفدت منك ابدا, 'God works his will' امر الله, 'he had not lied' فلم يكن يكذب, 'why don't you give it now' الان, 'كان مفعولا'. Two translators have translated them similarly. Only one translator has not attempted any translation.

Arabic grammar does not have an auxiliary; however, the idea of action in progress can be expressed by the present participle or the imperfective. In Arabic, we have two main particles that have assigned the emphatic function in a sentence structure. These are the particles anna أَنَّ and qad قَدْ with the perfective verb. When particle qad قد precedes the verb in the perfective, this particle has an emphasizing function in the context. Particle qad has another function such as "a predictable answer". This is the only reason behind why it always has the position at the beginning of the sentence. Therefore, it is important to mention here that the English modal like 'may' is used to indicate permission or possibility while 'might'

refers to possibility or probability and is sometimes used to disguise a command as a request or suggestion in statement form. Since it is hard to distinguish between the referential and emotional status in the case of 'may' and 'might', as a multi-hidden meaning is constantly possible.

In all situations, it must be distinguished in the context of situation that is intended by the source writer whether is emotive or affective. Furthermore, it is the linguistic anticipation of the translator or reader that makes him/ her comprehend it. The main common function of these modal verbs is to express that the writer or speaker thoughts or situations of something to be possible or acceptable. These modal auxiliaries do not have direct auxiliaries in Arabic but they can be expressed by some particles and prepositions which are complicated and overlap in their functions also too.

In the following analysis, I cannot, of course, deal with all modal verbs in detail at once; I would have to discuss them in turns. We can conclude from table above that the tendency to use plainly the particle *qad* + the perfective form of the verb to translate not only English perfective forms but also the simple present. This construction is so uncertain and freely used by many translators, requiring a detailed study in this aspect. In Arabic grammar, one pattern of particle *qad* + the perfective is used to confirm the verbal action in its past tense that had been completed or comprehended. Most of the translators render it differently as a conjunction particle or ignore the grammatical function by giving it a literal equivalence. Moreover, it is worthy to mention here that one of the important functions of *qad* is the communicative function of emphasis. It focuses on enhancement of the hypotheses which previously exist in the minds of the readers or researchers, because it emphasizes what the writer, readers and researchers have already comprehended. This method was found in the original text principle but not in the translators' translation because they probably had insufficient or lack the significant knowledge of the modal usage. The major use of *qad* is with verbal sentence, since the argumentative text (literature) requires more comprehensive understanding of the semantic and syntactic function of the modals in Arabic and English too.

Furthermore, using *qad* قد with perfective is to convey a statement state into one that designates possibility or uncertainty when it precedes the verb in the imperfective. Translators did not pay attention to these important criteria of *qad* قد

in their translations, so the statistics of different translations were more than similar translation. The translators have not taken into account the classical grammar of the meanings of qad with the imperfective. It also can be deduced that qad designates a lesser status of possibility than the English 'may' and, therefore, it is more appropriate to use 'might' in many senses, especially in religious and literary texts.

On the other hand, some grammarians of MSA have indicated that in modern usages of qad قد 'May' is the optimal equivalent, since it is frequently used in contexts where a considerable status of possibility is intended. The translators did not distinguish in their translations between the meanings of qad قد to give the adequate equivalence in English whether the intended category is 'may' or 'might'. From the above examples in table No. 16 about the use of qad قد with the imperfective, the propositions presented both before and after qad قد are used to establish the status for a considerable degree of possibility for the proposition which resulted from one use of the qad قد.

Moreover, the translators have endeavoured to translate the English modals in to Arabic similarly, but the shortage in the lexical and grammatical functions of modal in Arabic language made their translations different and far away from the intended meaning of the original text. The different translation done by translators may have many practical reasons, since the mismatch between the linguistic unequivocally exist. Thus for, some English modal verbs that also have a past form and the use of the past forms in English modals present a distinction of probability which does not exist in Arabic. Therefore, a different translation arises when the translators were unable to comprehend the nuances of meaning conveyed by the English constructions and have failed to give adequate equivalent of these constrictions in the SL. contrastingly, the writer was able to form the constructions in the Arabic modal in a very professional way. He has concentrated on the lexical rather than grammatical functions.

Most of translators were not interested in the durational aspect of the verb. We have seen something similar with the imperative verbs when they have misconception of the usage. Therefore, there was no justification when they used qad قد + the perfective to shift similarly what seems to be in English construction into Arabic. This is because the original text indicated the point a bit further from what they have translated. Some of the translators have arbitrarily used qad قد +

verb to translate what is formed in English by the simple present, the past perfect and the present perfect. The table No. 16 indicates that the translators' translation reflects three things: the translator's failure to understand the English text in semantic and syntactic level, a lack of the competence in using Arabic correctly, and an inability to find adequate equivalent of in English modals in Arabic counterpart.

Mistranslations can also be seen when translators do not follow a linguistic system and the language pattern. There are other particles which are not only perplexing in their usage, but they interfere with qad: Rubbama (ربما) and (أَنْ/ ?nna) for more information see chapter four. I have chosen the following samples since they fit the criteria for the analysis of the particle أَنْ, other particles and their equivalent modal verbs in English and their translation (from English into Arabic). The analysis will concentrate on the similarities and differences of the translators and the strategy they have followed in their translation. I shall discuss their performance, and compare the pattern of the original translation with the translators' translation, which may deviate from the rules. This is because the modality has an overlapping of semantic rather than syntactic properties in Arabic and English modals. The following table shows more examples of the translators' performance in the translating the modal verbs.

English verb	Arabic verb	Transliteration	Similar T	Pct. %	Different T	Pct. %	Unattempt T	Pct. %
To place a chair	أن يقعد كرسيا	?nna yaqtʕd kurssaian	2	20%	6	60%	2	20%
And drop off to sleep with	ويغط في نومه	Wayyʕt ^ʕ fi naumah	2	20%	6	60%	2	20%
Had heard him	بعد أن لبثت تسمعه	Bʕd ?nna labθat tasmʕh	2	20%	6	60%	2	20%
Yet had not succeeded	دون ان يظفر	Doon ?nna yaθ ^ʕ far	2	20%	6	60%	2	20%
It would be	فكان هو	Fakan huaha	2	20%	6	60%	2	20%
Before spelling out	قبل أن يختتم	Qabal ?nna yaχattam	2	20%	6	60%	2	20%
Have just closed	بعد ان اغلق	Baʕd ?nna ?yʕlaq	2	20%	6	60%	2	20%

Swaying like	يتبختر ك	Yatabaxtar ka'anah	2	20%	6	60%	2	20%
Moved for	ينحرك من اجل	Yataharak man adʒal	2	20%	6	60%	2	20%
You will be	سوف تكون ستكون	Satakuon	2	20%	6	60%	2	20%
Will feed off your tender	فسيرعى لحمك	Fasiaʕa laħmak	2	20%	6	60%	2	20%
As though it were a sweet	كما كانت حلوه ك	Kama lau kanat ħallwa kaa	2	20%	6	60%	2	20%
Will grow fat	وتصبح	Watsʕbah	2	20%	6	60%	2	20%
Will be like	كان (تشبيهه)	Kaalaty (taʕbih)	2	20%	6	60%	2	20%
Which was reflected	أى مكان ينبعث	ʔlla makan yanbʕθ	2	20%	6	60%	2	20%
Which had shown dimly from	وما أن مضت الانوار	Wama ʔnna madʕat ʔllanwoar	2	20%	6	60%	2	20%
Who had laid his chest	فقد مال راسه	Faqad maal ra'asahu	2	20%	6	60%	2	20%
Quite lost in his usual stupor	بعد ان اغرق في ذهوله	Bʕad ʔnna ʔyraq fi ʔuhullaho	2	20%	6	60%	2	20%
That any	أن اي	ʔnna ʔay	2	20%	6	60%	2	20%
Would be like to plunder	أن يذهب	ʔnna yoðhaba	2	20%	6	60%	2	20%
Just as her dead husband dead done	كما فعل الزوج المرحوم	Kama fʕal ʔzoadʒ almarħoum	2	20%	6	60%	2	20%
That he had would squander	أن يضيع عليها	ʔnna yadʕiaʕ ʕiyaha	2	20%	6	60%	2	20%
Famous for her roughness	ما أن اشتهرت به	Maa ʔnn a ʕtahart bih	2	20%	6	60%	2	20%
God will never	أن الله سوف لن	ʔnna Allah sawof laan	2	20%	6	60%	2	20%

Man would want to embrace	فاي رجل قد يرضى	Fa'ay radʒal qad yard'a	2	20%	6	60%	2	20%
Like you	كجمرة مثلك	Kadʒamrah muθlaki	2	20%	6	60%	2	20%
Had said	وما ان مضت تقول	Wama ʔnna mad'at taqoual	2	20%	6	60%	2	20%
Cannot have	أن لا تملك	ʔnna laa tamlak	2	20%	6	60%	2	20%
It would be better for girl	أليس الاولى ان الفتاة	ʔlias awoulaa ʔnna alfatat	2	20%	6	60%	2	20%
To have been burn alive	أن تدفن حية	ʔnna tudfan ʔiaiah	2	20%	6	60%	2	20%
If only you had seen	اه لو ان رثيتي	ʔhh laou ʔnn ra'aiaty	2	20%	6	60%	2	20%
You should just see those	لو انك رثيتي	Laou ʔa'anki ra'aiaty	2	20%	6	60%	2	20%
If we cannot wear	اذا لم نرتدي	ʔða lam nartaday	2	20%	6	60%	2	20%
Time has gone by	لعهود الغابرة	Alʕahood ʔlyabarha	2	20%	6	60%	2	20%

Table 17. Translation of Arabic Modality

As can be inferred from the table above, the respondent found it difficult to distinguish between the semantic functions and syntactic properties of English modals and give a right choice in order to render suitable grammatical equivalence for each modal verb. Their translations show that they did not take into consideration the context and co-text while doing the translation tasks. For instance, as I have described above and in chapter four, Arabic modalities can be expressed by particles, prepositional phrases, binary particles, participles and some verbs. These categories are achieved by means of obligations, possibility, probability, ability, supplications, request, emphasizing...etc. On one hand, the modal verbs agree with the subject in all attitudes. On the other hand, the modal verbs should have the speakers or writers' assumptions of the semantic functions rather than syntactic

characteristics. Nevertheless, the statistics of the table No. 17 show that the rate of different translations is still higher than the similar one. The unattempted translations have also increased in this analysis of the modals categories. As such, six translators translated the following categories differently and two translators translated them similarly. Two translators did not attempt any translation. The verbs are as follows:

'To place a chair' أن يقتعد كرسيًا, and 'drop off to sleep with' ويغط في نومه, 'had heard him' بعد أن لبثت تسمعه, 'yet had not succeeded' دون ان يظفر, 'it would be' فكان يتبختر, 'before spelling out' قبل أن يختتم, 'swaying like' بعد ان اغلق, 'will grow fa't' وتصيح, 'Moved for' يتحرك من اجل, 'You will be' ستكون (سوف تكون), 'Will feed off your tender' وتصبح, 'As though it were a sweet' كما لون ان كانت حلوه ك, 'فسيرعى لحملك', 'Which had shown dimly' ألى ماكان ينبعث, 'which was reflected' كالي, 'Will be like' التي, 'Who had laid his chest' فقد مال راسه, 'quite lost in his usual stupor' بعد ان اغرق في ذهوله, 'that any' أن اي, 'would be like to plunder' أن يذهب, 'Just as her dead husband dead done' كما فعل الزوج المرحوم, 'that he had would squander' أن يضيع عليها, 'God will never' تتحاماها, 'to avoid' ما أن اشتهرت به, 'famous for her roughness', 'like you' فاي رجل قد يرضى, 'man would want to embrace' أن الله سوف لن, 'had said' ومثلك, 'cannot have' ان لا تملك, 'it would be better for girl' لو ان الفتاة, 'if only you had seen' ااه لو ان رثيقي, 'you should just see those' لو انك رثيقي, 'time has gone by' العهود الغابرة, 'if we cannot wear' اذا لم نرتدي, 'انك رثيقي'.

As has been mentioned earlier in the analysis, the particle إِنَّ has overlapped semantic functions and the aim of its usage is to create uncertainties in the mind of the readers or writers and clear confusion in their thoughts. Translators did not distinguish between the two forms of context, and how إِنَّ is used. Stylistically, the normal uses of إِنَّ relays emphasis and the main usage of particle إِنَّ to the nominal sentence in order to give a sense of "confirmation". It is worthy to mention here that the translators and student of translation should distinguish between the kinds of إِنَّ, since it has multi-usages such as conditional, accusative and emphasizing.

The professional translator used each of them in a proper usage and devoted all his professional knowledge according to Arabic grammar and semantic rules. Moreover, what can be observed from the results of the above table is that the translators have failed to intrinsically translate the tasks. They have failed to deal

with issues such as the ST similarity antonyms. The three modal auxiliaries such as 'can', 'may' and 'will' may cause a lot of misconception for the translators. Since translators tend to treat the modals 'may' and 'can' as equivalents. Obviously, the different translations result from the misuse of some translators in their translations. They tend to use particle إِنَّ at the beginning of many sentences in the same text, ignoring the fact that the main function of إِنَّ denotes the emphasis of sentences in a text while they carry the grammatical properties superficially such as: (1) cannot have (2) إِنَّ لا تملك. God will never (3) إِنَّ الله سوف لن That he had would squander إِنَّ يضيع عليها. The main meanings of the particle in the three examples are emphasis and certainty, while the most translators have translated them as either conjunction or probability. This different translation is unacceptable in the same text and presented an awkward Arabic style. In case translators want to use another particle to indicate the emphasis expressions other than إِنَّ, they should be aware of the semantic function of the particle that carries the same intended meaning of the ST. They will be far from the original meaning of the writer; since the particle إِنَّ can denote more than one status and the emphasis expression can be expressed by more than one particle.

In addition, the analysis reveals that some translators completely ignored the characteristic and usage of إِنَّ (ان) in their translations. Since the use of إِنَّ should be essentially restricted to emphasizing the importance of the main sentences of the text and promoting something in the mind, attitudes of person and confirming its case. Some other translators have used it to indicate probability, possibility or conjunction in some texts even. The general analysis of translators reveals that some translators used (إِنَّ) to shift their target text into a formal Arabic style, but they lack sufficient knowledge of Arabic modalities, leading to a literal translation.

The translators have committed another mistake when they misused the particle إِنَّ in their Arabic translations. Four translators translated the following tasks differently: will grow fat وتصيح and إِنَّ يضيع عليها that he had would squander using both إِنَّ and أَصْبَحَ in the same sentence, which gives a weak style in Arabic. It is not allowed to use the emphatic modal particle إِنَّ with the non-emphatic particle in the same sentence, as follows: إِنَّ تصيحُ ان يضيع عليها she then will be missed and will be in growing fat.

Further, the above analysis reveals of the use of (أَنَّ ʔnna) in literary texts caused many difficulties in the translators' translations. They should be aware of each grammatical category and improve their Arabic style in their translations otherwise the different translation or fairly literal translations will be their normal performance rather than acceptable and adequate translation. Some of the translators have misused the particle ʔnna أَنَّ when combining more than one article in one text, which typically weakens their Arabic style. The examples above show that most translators misused the particle in the first sentences of texts, giving different translations, although few translators could have used them correctly to do a similar translation. Apart from many instances, the general analysis of the translations done by the translators denote that some of them have used أَنَّ to give their target text a formal Arabic style, indicating a fairly different translation in terms of acceptability. Some translators have used ʔnna أَنَّ at the beginning of many sentences in the same text, which provided many different translations and a weak Arabic style.

On the other hand, English modal auxiliaries are complicated and multifunctional in the semantic of English. Thus, it was very difficult for the translators to give exact and specific meaning for each of them because the translators know them by their normal prevalent meaning. In the following analysis, I will enumerate the comparative discussion of the problems of other groups of English modals that have no direct equivalent in Arabic and originally overlapping their semantic functions. For instance, the equivalence of two English modals 'will' and 'shall' are neither auxiliaries nor main verbs in Arabic grammar when they are used to indicate the future. The adequate equivalence in Arabic is either the particle (saa/سَ or souf/سَوْفَ), since the translators did distinguish between their main usage of them in the semantic functions as near future and the former reference of far future or the use of would in the past.

Furthermore, the translators were unfamiliar with the main usage of 'shall' and 'should', since they cannot be used to indicate future, but can use to indicate obligation and permission and 'shall' can be used exactly in legal text. For example, you will be سَتَكُونُ; will grow سَيَصْبِحُ and 'it would be' فَكَانَ هُوَ. The translators used their most common meaning to translate them, so the different translations were found even in these simple tasks.

The other main groups of modals that have posed real problematic issues for the translators in the semantic function and the grammatical properties is (can, could, may, might, must) the awkwardness that emerged when the student started to translate them into Arabic, particularly in the literary text.

As I have mentioned above, the translators were not able to distinguish between the lexical functions and their use in the present and past time. They have different functions in both tenses. As a result, student could not overcome these overlapping in the level of semantic and grammar, so their translations were either different or very literal in the term of word order. Eventually, modal verbs become a problematic issue for the translator and students of translation, since the problems may result from a shortage of comprehensive understanding of their meaning and functions. It should come to the mind of translators and students of translation alike that none of them has only a fixed meaning. It is very important for students of translation to understand all their grammatical functions of obligation, possibility, ability, and permission, etc. This will enable them to distinguish between their different meanings in Arabic and translate them similarly.

The different characteristics of modality in English and Arabic have been considered one of the most problematic issues in linguistic layers, occupying a position related to disciplines such as philosophy. The so-called classes of modals and their overlapping function in semantic and syntax in the two languages have presented a highly irregular and unpredictable situation. This has posed problems for linguists, writers and translators. Grammatically speaking, they may be considered the source of a lexical gap between the two languages. Furthermore, modality, the way I see it, denotes a psychological dimension from the part of the senders towards the receivers. This is because modality occupies the statuses of authority of an utterance.

As can be observed from the analysis of the translations done by the translators, most of them have failed to intrinsically manage the text. They were not able to deal with issues such as the ST adequate equivalence and grammatical, semantic and morphological errors. As far as modality is concerned, most of the translators have changed a mere possibility into an absolute certainty or vice versa. This is because Arabic does not have a closed well-defined class of modals verbs to express such statuses and motions of obligation, ability, necessity, possibility,

prohibition, advisability, willingness, expectation, request and permission, which are considered the main obstacle in the process of translation particularly in literary texts for translators and student of translation alike.

However, it still has the potential resources to express the speaker/writer's attitude, opinion, mood, thought and situation toward what happens or what exists in the outside world. As I have mentioned in many parts of this analysis the meaning of most English modals differs from one text and context to another. So, some of the translators were expected to find real difficulties in translating the similar meaning or convenient equivalence of the English modal into Arabic one. By way of concluding this section, nowadays, most of Arabic translators seem to overlook the original semantic difference between the two particles, mixing one with another by using them conservatively. Although the statistical significance of these differences between two particles, it is not reasonable to give a different translation or be unaware of the principles of the source language grammar. This is because Arabic grammarians use these kinds of expressions more than English do.

5.5.2. Gender

Unlike English, Arabic gender has extremely dominant roles in the grammar of Arabic. Since, it collects with number to set problematic concord systems, which may link together, or form a part of the different elements of larger linguistic structures such as phrase, clause and sentence. Arabic is similar to German, Russian and the Romance languages such as Spanish, French etc. In that, they all have complex gender systems. As I have mentioned in chapter five that Arabic gender has a difference in usage between the two sexes that may be both phonological and lexical.

Before embarking the analysis of the gender, it is important to mention here the characteristics and usage of gender. Nouns in Arabic are formed from different categories of gender. According to the modern Arabic grammar, the gender is classified into the following categories: 1. Real Gender: (الْجِنْسُ الْحَقِيقِيّ). In this kind, the gender is very clear. For example, the words and nouns related to the male sex are, of course, masculine, like "man" is a real masculine and words or terms belong to female sex are feminine like "woman". 2. Formal Gender: (الْمَجَازِيّ الْجِنْسُ). In this kind, the nouns are known as masculine and feminine by form of gender (الْمَجَازِيّ)

(أَلْجِنْسُ). For instance, when the word or noun ends with 'round-ta' (ة الْمَرْبُوطَةُ), it is feminine such as 'tree' شَجَرَةٌ, 'life' حَيَاةٌ and car سَيَّارَةٌ. And, those ending with some other letters are formed as masculine gender such as: 'door' بَابٌ, 'book' كِتَابٌ and 'pen' قَلَمٌ. Furthermore, feminine gender can also be derived from masculine by suffixing (ة toun or ta) like: 'he is student' طَالِبٌ 'she is student' طَالِبَةٌ, old "masculine" قَدِيمٌ, old "feminine" قَدِيمَةٌ and so on. 3. Exceptional Cases or equivocal cases (الْأَلْفِظِيّ): The words and nouns, which are not mentioned in the above two categories, are known as exceptional cases and the reader or translator recognized the gender by usage. Thus, the following nouns are termed as feminine by usage even though they have no ة (ta) suffixing or feminine concept such as: 'sun' شَمْسٌ, 'earth' أَرْضٌ and 'home' دَارٌ, although most of proper names of countries and towns are feminine by tenor: Syria, سوريا, Egypt, مصر, America, أمريكا, Romania, رومانيا and Iraq, عراق. Thus, many organs of the body are considered as feminine by tenor: hand, يَدٌ, foot, قَدَمٌ, ear, أُذُنٌ, belly, بَطْنٌ and so one. Nouns that have forms of masculine and end with two either short lif (ي) or lengthened lif (ئ) are termed as feminine such as: small, صُغْرَى, 'yellow', صَفْرَاءٌ and 'desert', صَحْرَاءٌ. 5. In Arabic grammar, we can consider Exceptional Masculine as equivocal for the translators since it has different shapes that are mixed with feminine, but they are generally termed as masculine, like 'caliph', خَلِيفَةٌ, 'mark', غَلَامَةٌ and 'head', رَأْسٌ. Finally, Common Gender or Binary Gender: some nouns function as masculine as well as feminine, so the readers or translators can distinguish them by usage. For example, cattle, مَاشِيَةٌ, clouds, سَحَابٌ, gold, ذَهَبٌ and bees, نَحْلٌ.

As shown earlier, the grammatical categories of gender, as far as the derivation of a noun are concerned, do not exist in English (SL) but exist in Arabic (TL). Subsequently, when the translators translate from English into Arabic, the grammatical category of gender presents real awkwardness because English grammatical category of gender does not distinguish between masculine and feminine in terms of the use of classifications of nouns. Therefore, translators did not take into consideration the characters and usage of gender and consequently made some errors as far as gender is concerned when translating argumentative text (literary) from English into Arabic. See chapter four.

I have chosen the following samples since they are quite identical to the criteria for the following analysis of Gender and the ability of the students to find

their proper equivalent gender in English and translating them (from English into Arabic). The analysis and investigations will concentrate on the similarities and differences of the translators and the strategy they have followed in their translating, discussing their performance, and comparing the pattern of the original translation with the translators' translation which may deviate from the rules. For, the gender has overlapping of semantic and morphology rather than syntactic properties in the Arabic and English grammar. The table below shows more examples of the translators' performance of the gender categories.

English gender	Arabic gender	Transliteration	Similar T	Pct. %	Different T	Pct. %	Unattempted T	Pct. %
Gems	تحف	Tahaf	7	70%	3	03%	0	0%
Star	كوكب	Kaoukap	7	70%	3	03%	0	0%
Flashing	ألذوري	?lduary	7	70%	3	03%	0	0%
Isolation	عزله	ʕozlah	7	70%	3	03%	0	0%
Life	حياة	ʕyat	7	70%	3	03%	0	0%
Roots	جذور	dʒaʕour	7	70%	3	03%	0	0%
number	بقدر	Baqadar	7	70%	3	03%	0	0%
Threshold	عتبة	ʕttbat	7	70%	3	03%	0	0%
His lap	حجره	ʕadʒrah	7	70%	3	03%	0	0%
Armchair	ومقعد	Wamqʕd	7	70%	3	03%	0	0%
Instrument	ادوات	?ddawat	7	70%	3	03%	0	0%
Height	القامة	?lqamata	7	70%	3	03%	0	0%
Skin	بشرته	Baʕratah	7	70%	3	03%	0	0%
Instrument	الريابة	?lraabata	7	70%	3	03%	0	0%
Strings	اوتارها	?wtarha	7	70%	3	03%	0	0%
Café had heard him	لبثت القهوة تسمعه	Labatbat alqhuah tasmʕho	7	70%	3	03%	0	0%
Earlier stages	مدارجها الاولى	Madardʒaha alauwla	7	70%	3	03%	0	0%
With disappointment and pain	وتدفعه لخيبة الامل والالام	Watadfa'aho lakhaibat ?lammal	7	70%	3	03%	0	0%
His life	من عزمه	Maan ʕzmah	7	70%	3	03%	0	0%
As time brought him added tragedy	وطا احزان الدنيا	Watʕa'a ?hzan ?lduniah	7	70%	3	03%	0	0%

Patience	صبرا	sʿabrran	7	70%	3	03%	0	0%
Last resting	مناوه الاخير	Maθouah alakhir	7	70%	3	03%	0	0%
His face filled with happiness	مشرق الوجه	Muashraq ʔlwdʒah	7	70%	3	03%	0	0%
They gathered around him contorting and consoling him	فاحاطو به مواسين معزين	Faahatʿobiah muasien muʿzeen	3	03%	6	60%	1	10%
Sky	السماء	ʔlsama'a	7	70%	3	03%	0	0%
All things are at his command	كل شيء بامرہ	Kualshia'a baamarah	3	03%	6	60%	1	10%
And all things belong to him	وكل شيء له	Wakull j a'a laho	3	30%	6	60%	1	10%
Before he finished spelling out the world	وقبل ان يختتم تحية الكلمة	Waqab ʔnn yaʔtatam tahyat alkalamata	3	30%	6	60%	1	10%
Closed their shops	اغلق دكانيهما	ʔylaqah dokanihoma	3	30%	6	60%	1	10%
They greeted the company present	وسلما على الحاضرين	Wasallma ʕlaa ʔlhadʿarain	3	30%	6	60%	1	10%
They no sooner arrived before they filled the air gossip	ولم يكن يحلان بمكان حتى يملاه	Walam yakoun yaħaln bimakan ħata yaml'a'ho	3	30%	6	60%	1	10%
Moved for the third time	تحرك للمرة الثالثة	Taħark lalmarah alθalθah	3	30%	6	60%	1	10%
Shrouds are veils of afterlife	الكفن سترتك الاخيرة	ʔlkafan sitratak ʔlayarah	3	30%	6	60%	1	10%
Only lights came from lanterns in the café	الى ما ينبعث من مصابيح القهوه	ʔlamayanbʕθ min masʿabih ʔlqahoah	3	30%	6	60%	1	10%
They drew a square of light which was reflected on ground	تتكسر اضلاعه علا جدار الوكالة	Tatakasar ʔdʕʕah ʕla dʒ adar ʔlwakalah	3	30%	6	60%	1	10%
The light which had shown behind the	ومظت الاضواء الباهته وراء	Wamadʿat ʔladʿwaa ʔlbahtah waraa	3	30%	6	60%	1	10%

window	النوافذ	ainouafað						
Who had laid his head on his chest and sunk into a deep sleep	مال راسه على ثدييه وراح في سبات	Maal raasah ʕla θadiah waraħ fi subat	3	30%	6	60%	1	10%
Mirror	المراة	ʔImaraat	3	30%	6	60%	1	10%
On the first floor of the ally's second house	في الدور الاول من البيت الثاني	Fi ʔldaor ʔlaawal min ʔlbaiat ʔlθany	3	30%	6	60%	1	10%
Collecting the rent from the shops	تحصيل اجور الدكاكين	Taħsail ʔdʒor ʔldakakien	3	30%	6	60%	1	10%
Unmarried state	لعزوبيتها	Lʕzubiatiha	3	30%	6	60%	1	10%
Did her best to avoid crossing her	نتحاماها ما استطاعت	Tataħamaha mastʕʕt	3	30%	6	60%	1	10%
What is the point of living if one cannot have new clothes	ما قيمة هذه الدنيا بغير الملابس الجديدة	Maqimat haðih ʔldunia bayair ʔlmalabis ʔl dʒadidah	3	30%	6	60%	1	10%
Factory girls	بنات المشغل	Banat ʔlma ʕyal	3	30%	6	60%	1	10%
In parts of streets	في الأركان	Fi alrkan	3	30%	6	60%	1	10%
Order for people like	في الطلبات الخاصة	Fi ʔltaʕalabat ʔlʕasaha	3	30%	6	60%	1	10%
His reputation was widely	وطار صيته في ذلك	Watʕar sʕiatah fi ðaliak	3	30%	6	60%	1	10%
After his death, there would be no money to bury him	حيث شكا انهم لن يجدو بعد وفاته ما يدفنونه به	ħaiθ jaka ʔnnaħum laan yadʒido bʕad watahat mayadfnnoonah biah	3	30%	6	60%	1	10%
Until God works his will	حتى يقضي الله امره كان مفعولا	ħata yqadʕthy Allah ʔmrran kan mafʕulah	3	30%	6	60%	1	10%

Table 18. Translations of Arabic Gender Category

As the statistics in table 18 denote that the percentage of the different and similar translations of the gender category has varied in the samples of the above table, although there are genders that have confused usages and were found in argumentative text, particularly in the relative clause and compounds sentences or deep structure phrases. The case of similar translation has increased at the stage of word level because the translators have become more familiar with their usage in the text.

However, some of the translators still deal with gender category in an arbitrary fashion or were still unable to derive the genders according to the rules of morphology and its usage. The following samples were translated similarly by seven translators; three of them translated them differently. This time there were no unattempted translations. 'Gems' تحف, 'star' كوكب, 'flashing' ألدوري, 'Isolation' عزله, 'life' حياة, 'roots' جذور, 'number' بقدر, 'threshold' عتبة, 'his lap' حجره, 'armchair' ومقعد, 'instrument' ادوات, 'height' القامة, 'skin' بشرته, 'instrument' الرباب, 'strings' اوتارها, 'Café had heard him' لبثت القهوة تسمعه, 'Earlier stages' مدارجها الاولى, 'with disappointment and pain' وتدفعه لخيبة الامل والالام, 'his life' من عزمه, 'as time brought him added tragedy' وطأ احزان الدنيا, 'Patience' صبيرا and 'sky' السماء.

The translators should have enough knowledge about both language grammar categories to overcome the grammatical and semantic problems and be able to provide similar translation. Gender in Arabic is a category of the noun: singular, dual, and plural, as well as adjectives, demonstratives and pronouns. In the above samples, most of translators have translated the gender into Arabic similarly due to the usage of gender that was clear and they were familiar with both semantic and grammatical priorities. Gender was comprehended morphologically at word-level easily. Hence, they gave similar translation when making adjective –gender agreement with the number of nouns and modify at word-level. As shown earlier, Arabic does not have the term 'neuter' and the student translated it according to traditional grammar classifications of nouns in terms of gender into either masculine or feminine, since the feminine being mostly recognized by the morpheme (t/ ò) which may be achieved phonologically as (taa /ته), (a:/ى) and (a /ه). However, the real problem is when the translators and translators in general are misled by the so-called feminine form although they are masculine-gender controlling nouns or vice versa.

Meanwhile, the following samples were translated differently by six translators. Three of the translators have translated them similarly. There is only one unattempted translation. 'Last resting' مشرق, 'his face filled with happiness' فاحاطو به مواسين معزين, 'they gathered around him contorting and consoling him' , 'all things are at his command' , 'and all things belongs to him' , 'before he finished spelling out the world' , 'closed their shops' , 'they no sooner arrived before they filled the air gossip' , 'moved for the third time' , 'Shrouds are veils of afterlife' , 'only lights came from lanterns in the café' , 'they drew a square of light which was reflected on ground' , 'the light which had shown behind the window' , 'who had laid his head on his chest and sunk into a deep sleep' , 'mirror' , 'collecting the rent from the shops' , 'unmarried state' , 'did her best to avoid crossing her' , 'what is the point of living if one cannot have new clothes' , 'factory girls' , 'in a parts of streets' , 'his reputation was widely' , 'after his death there would be no money to bury him' , 'حتى يقضي الله امرا كان' and 'Until God works his will' .

Furthermore, one of the most problematic issues for students of translation when they translate the gender category is that the masculine in Arabic may have as its translation equivalent a feminine or neuter form in English. It is obvious that the translators could not render similarly the category of gender in structures such as phrases, clauses and sentences as they did at word-level. For instance, some samples in the table above show that there are syntactically masculine concord controlling nouns and they are designated to the masculine pronoun 'huwa' 'he'. They are personified by masculine adjectives and demonstratives, but the translators could not make agreement between the gender and adjective category and they sometimes have substituted the gender masculine in to feminine or give a feminine adjective instead of a masculine adjective.

Moreover, most of the translators have faced real difficulties due to the fact that there are many items which have no feminine ending although they have feminine form that controls nouns. Apart from many instances, this confusion could, of course, have been eschewed, when translators have enough comprehension about the nouns and adjectives because they belong to the same part of speech classification. They can make a distinction between them at the level of cognitive of both semantic and grammar priorities; although traditional grammarians have indicated that there is no actual distinction between nouns and adjectives.

In Arabic, inanimate (non-human) plurals are considered syntactically as either feminine singular even though they may designate masculine nouns or feminine plurals which are, of course, concord controlling nouns. The translators do not have problems when they translate the nouns, which are semantically and syntactically either masculine or feminine. However, the problems are emerged when the gender morpheme in one language does not have adequate equivalence in another language or the system of the two languages does not have same rules of derivations. Hence, the problems of identified inanimate (non-human) nouns resulted from the arbitrariness of their classification as feminine or masculine in English and Arabic alike.

Meanwhile, the translators were either unfamiliar about these characteristics of Arabic gender or did not use them in their translation, so the statistics of different translation were higher than the similar in the above samples. In many situations where the translators acquaintance is uncertain to make the right choice, particularly in the cases in which gender-agreement is determined not by the gender of the noun, but by different norms such as sequential order, human (feminine or masculine) non-human (inanimate) feature, and number.

Therefore, the translators should carry the burden to define whether the given Arabic text has personification or not, according to Arabic grammar rules of gender category, rendering them into proper equivalence. And, the message they gave in their translation should carry the same impact as that of the original one, especially with regard to parallelism of semantic and syntactic proprieties. On the other hand, at the phrase level, the noun controls the correspondence of gender in the adjectives, demonstratives at clause level, and it also controls subject-verb agreement.

By the same token, another important merit of the gender in Arabic is that gender-agreement between the two main elements of the clause: verbs and subjects are correspondent when the verbs are not designated by the gender of the element of subject but, of course, by its position in relation to the verbs element. It is important to mention here that the translator should have enough knowledge about morphological derivations, as the verb item can include the subject, object and complement by the prefix, infix and suffixes. Additionally, another problem emerged when the anterior of the relative pronoun is a compound of two nouns of different genders in the same clause, the translators were unable to decide which relative pronoun they should have started with in Arabic, either the masculine or the feminine.

The translators can also translate differently when the pronoun selected has to denote coordinate nouns whose gender is quietly different. This awkwardness could also result not from the insufficient knowledge of the translators only, but from differences between English and Arabic grammar categories too, and therefore it could have been eschewed by studying advanced Arabic morphology and contrastive grammar. The difficulties in translating the grammatical categories of gender, adjective, main verbs and auxiliary verbs are attributed to the differences between English and Arabic in this respect. Since the system structures are completely different of both languages, in the Arabic system the verb consists of a verb part and a pronominal suffix or prefix, as the pronominal suffix and prefix is a person-number-gender-tense-aspect-voice-mood marker and adjective modifier, while the English verb is different in that it is independent of these things. According to Rojo (2009:191) "Difficulties in translating gender arise when the grammatical distinction does not exist in one of the languages. When the gender distinction only exists in the SL, translators often use other TL lexical means to express the information." As it has been shown earlier, the grammatical category of gender exists in Arabic (SL) but does not exist in English (TL). The gender in Arabic results from difficult derivations of morphology. Though gender, particularly syntactic and morphological, is more characteristic in Arabic than English and therefore, it is obvious that the gender aspect presents some problems in the process of English-Arabic translation.

Furthermore, the translators have faced many difficulties in translating some tasks, encountering the clause, demonstrative pronouns, inanimate and compound noun phrase etc. Some of the translators could overcome these difficulties and some of them could not. The translators' performance in translating literary text from English into Arabic require convenient knowledge of the gender category and its derivational rules, while the writer was felicitous in using all his knowledge of both semantic and grammatical proprieties and could deal with all figures of speech, especially metaphoric expressions, which were used in literary text correctly. In some cases, the translators go far from the original text in their translation regardless of the proper equivalence in source language.

Substantially, gender is not that hollow category in Arabic grammar; although some linguists have argued that in their discussions. It can have different connotations in the languages that gender plays an essential role in grammar systems as Arabic. In literary works, it can be a source of metaphor or any other figure of speech. It provides itself to the intention of personification and sexualization and inanimation.

The main function of gender represented in presenting agreement or harmonization between the subjects and predicate. Although there are many linguists who have argued that gender may, in different languages, have significant connotations only and it is empty category, the other groups of linguists believe that the main function of gender is to mark syntactic relationship and that it may not indicate to meaning as syntax. To recapitulate, gender is like other essential categories such as verb, subject, adjective, noun, number etc. In that gender is not semantically empty. This is rather a narrow-minded view to turn towards gender because languages in which gender category systems are very important and function in both grammatical and semantic alike for most animate nouns. As a matter of fact, each grammatical rule has an exceptional case. The translators have to take into account the fact that the languages cannot be mastered through an academic process based on some fixed sets of grammatical rules and forms. Of course, they can have enough understanding by knowing the writing and spoken form. Since languages are spoken as the mother-tongue of human beings long before the grammarians established the grammatical rules and applied them in writing. The main aim of setting grammatical rules is basically to simplify the learning

methods and help for better understanding of the languages by both non-natives and natives alike.

5.5.3. Adjective

In English, the adjective category has no plural or dual form as those in Arabic. We say "a good book" and "good books", whereas adjectives in English have two kinds of plural forms. English adjectives modify nouns and noun-phrases. Adjectives can be expressed as comparative and superlative by inflectional suffixes such as "hotter", "hottest". Adjectives in English have three syntactic properties: predicative, attributive and post-positive. Attributive adjectives constantly pre-modify the head of the noun phrase: "He is a perfect teacher", the Predicative adjectives role is either a subject or an object complement: "He is perfect". Postpositive adjectives are preceded by indefinite pronouns "someone perfect can do it". Furthermore, some adjectives ended with "-ly" such as "friendly" and others attached with "a-" such as "awake", but most English adjectives do not have a specific morphological form.

In Arabic, adjective functions should agree with the noun they post modify in verbs, gender, number, case and definiteness. Although the adjective category has been explained in detail in chapter four, it is important to sum up and mention here the main functions and forms before embarking the analysis of adjectives. Some English characteristics have been mentioned above, but Arabic adjective functions and forms are completely different. They can be derived from stative verbs, that is, verbs which refer to state or condition, and adjectives that are derived from stative verbs are called name of adjective اسم الصفه such as: A. precisely the active participle فاعِلُ like, 'ignorant' جاهِلُ. B. happy سعيدُ such adjective is derived from فَعِيلُ. C. this kind designates intensity and derived from فَعُولُ very lazy كَسُولُ. D. active participle form of intensive which is derived from فَعَالُ baker خَبَاز, but this kind of adjective is problematic for translators since most of the grammarians have regarded them as nouns rather adjectives. Since, they are not normally derived from transitive verbs. The first three forms of adjectives are derived from stative verbs, but the last one is derived from transitive verbs. We can use another important form of adjective to express the meaning of participles of stative verbs, which is for colour and deficiency. Ever after the masculine singular is formed by, أفعُلُ like, he is blind أعمى

whereas the feminine singular can be formed by **فِعْلَاءُ** like, she is blind **عَمِيَاءُ** and the plural form of both is **فُعَالُونَ** such as they are blind **عُمِيٌّ**.

Unlike most of grammar categories, the adjective cannot carry perfect meaning individually, so the adjective category combined with grammatical elements to form phrase or sentence. In Arabic structure of grammar, we have many compounds such as the adjective phrase, **المُرَكَّبُ التَّوَصِيفِيُّ**, the relative phrase, **المُرَكَّبُ**, the demonstrative phrase, **المُرَكَّبُ الاِشَارِي**, and the genitive phrase, **المُرَكَّبُ الجَارِي**, او **المضاف**. It is very important to distinguish between each structure for the above phrases, which can go a long way in the construction and understanding of sentences. In the translation, the translators should also learn about the form and functions of the Adjective Phrase. The Adjective Phrase **المُرَكَّبُ التَّوَصِيفِيُّ** in Arabic grammar has two nouns in it where one noun describes the quality of another noun.

The noun that describes the quality is called the adjective **الصفة** while the noun qualified is called modifier **المَوْصُوفُ**, like the perfect book, **الكتاب المثالي**, here the Book is the noun qualified (**المَوْصُوفُ**), and the perfect is its adjective (**الصفة**). The important point the translators should take into account about adjective phrases is that the adjective should maintain agreement with nouns in four respects such as: number (**الْعَدَدُ**), gender (**الْجِنْسُ**), the case-ending (**الاعْرَابُ**) and the capacity- definite-indefinite (**الْوَسْعَةُ**) correspondence.

Apart from many instances, the number (**الْعَدَدُ**) of an adjective (**الْصِفَةُ**) should be in correspondence with a qualifier (**المَوْصُوفُ**). For example, if the qualifier is singular then the adjective should also be singular and so on. In gender case of adjective, the qualifier is also to correspond with adjective. If the qualifier is masculine then the adjective should be masculine too. If the qualifier is feminine, again the adjective should be feminine. The capacity (**الْوَسْعَةُ**) of adjective (**الْصِفَةُ**) should be in agreement with the qualifier **المَوْصُوفُ** and adjective **الْصِفَةُ**. If the qualifier is definite (**مَعْرِفَةٌ**) then the adjective will be definite (**مَعْرِفَةٌ**), but if the qualifier is indefinite (**نَكْرَةٌ**) then the adjective will be indefinite too (**نَكْرَةٌ**). Notwithstanding, the case-ending (**الاعْرَابُ**) is one of the most problematic issues among the above respects for the students of translation and translators alike. The qualifier should be in correspondence with the adjective in three cases: nominative case (**حَالَةُ الرَّفْعِ**), accusative case (**حَالَةُ النَّصْبِ**) and the genitive case (**حَالَةُ الْجَرِّ**). An exception to this rule is that the adjective to the broken plural of inanimate objects is constantly

feminine singular. The exceptional cases are almost found in religious and literary text, making awkwardness for translators. To recapitulate, the translators should take into account the adjectival agreement with nouns. It is important to be aware of the following cases: Noun types: since not all nouns can function as adjectives. Human vs. non-human classification of nouns: the classification of a noun as human or non-human affects its gender and number.

The adjectives that have agreement with the noun: Numbers, gender, definite -indefinite, case-marking, are called attributive adjectives. The attributive adjective modifies the suffixes of the nouns and pronouns, which are considered definite, as has been mentioned in chapter four. Students of translation should distinguish between the attributive and predicate adjectives. The second one is used in an equational sentence to supply information about the subject. Therefore, in Arabic verbless (equational) sentence, we do not have “overt copula” or the form of the present tense of verb “to be” which linking the subject with predicate such as: ‘Ali is intelligent’ هو ذكيّ and ‘Apples are red’ التفاح أحمر. The last kind is the substantive adjective, which may serve as noun substitutes, just like they sometimes act in English such as: few of scholars قَلِيلٌ مِنَ الْبَاحِثِينَ.

I have selected the following samples since they are quite proper to the criteria for the following analysis of Adjectives and their proper equivalent adjective in English and their translation (from English into Arabic). The analysis and discussions will concentrate on the similarities and differences of the translators and the strategy they have used in their translation along with discussion about their performance, and a comparison of the pattern of the original translation against the student translations that may deviate from the Arabic grammar rules. The adjective has overlapping of semantic and morphology rather than syntactic properties in the Arabic and English grammar. The table below shows the results of the translators’ performance and statistics of the adjective categories

English adjective	Arabic adjective	Transliteration	Similar T	Pct. %	Different T	Pct. %	Unattempt T	Pct. %
Gems of time gone by	تحف العهد الغابر	Tuhaf ٢١٢hood ٢١yabirah	5	50%	4	40%	1	10%
Shone forth like	تألق	Taalaq kal	5	50%	4	40%	1	10%

a flashing star	كالكوكب الدرى	kaukap ʔduary						
It clamors with a distinctive and personal life of its own	أنه يضح بحياته الخاصه	ʔnnaħ yadʕudʒ biħyatuh ʔi ħassah	5	50%	4	40%	1	10%
Its roots connect with life as whole and yet	حياة تتصل بعماقها بجذور الحياة الشامله	ħyatuh tatasʕi bʕmaquħa bidʒðoor ʔiħyat ʔiħamilah	3	30%	6	60%	1	10%
Remain open with shortly after sunset	يضان مفتوحان الى ما بعد الغروب بقليل	Yadʕian maftuħan ʔia mabʕd ʔiħroop biqaliel	3	30%	6	60%	1	10%
The barber is a man of medium light, pallid complexion and slight heavy build	وصاحبه شاحب متوسط القامه، ميال للبدانه	Wasʕahabuaħ ħahib mutawasatʕ ʔiqama mayial liħbadana	3	30%	6	60%	1	10%
His wavy hair is yellowish	ذو شعر مرجل ظارب للصفرة	ðuħʕr muradʒal dʕarib isʕufarah	3	30%	6	60%	1	10%
His fail body swayed in time	واخذ جسمه المهزول يهتر	Waaxða dʒasmah ʔimahzoul yahtaz	3	30%	6	60%	1	10%
With disappointment and pain	مرتفعة الخيبة والالم	Murtʕ ʔiħaibah walħlam	3	30%	6	60%	1	10%
Considerable portion of his life	شوطا طويلاً من عمره	ħaotʕan tʕawialan min ʕmrah	3	30%	6	60%	1	10%
In his last resting place	في مقره الاخير	Fi maqarah ʔlayeer	5	50%	4	40%	1	10%
Comforting and consoling	مواسين معزين	Moasin muħzeen	5	50%	4	40%	1	10%

Swaying like palaguin	يتبختر كالمحمل	Yatbaxtar kaimaħmal	3	30%	6	60%	1	10%
For the third time	للمرة الثالثة	Lilmarah ḡlḡaliḡa	5	50%	4	40%	1	10%
Shrouds are the veils of the afterlife	الكفن سترة الآخرة	ḡlkafan sutrat ḡlakhirah	5	50%	4	40%	1	10%
With eyes or rather with eyes gleaming with delight	بعينين غير نافذه او بالآحري بعينين تلتمس الرضا	Bḡinain ḡair nafḡaa bilaħra bḡinain taltamas ḡlridḡa	3	30%	6	60%	1	10%
It's exhausting	اليس من التعب	ḡlais min ḡlḡḡb	5	50%	4	40%	1	10%
Compensation for her unmarried state	اعذار لعزوبيتها	ḡḡḡam lḡzubiataha	5	50%	4	40%	1	10%
The fruits of long years saving	ثمرة الاعوام الطوال	ḡamart ḡlaḡuam ḡlḡawual	5	50%	4	40%	1	10%
Burning fire like you	جمره موقوده مثلك	dḡamrah mauqudaha muḡlik	3	30%	6	60%	1	10%
Factory girls	بنات المشغل	Banat ḡlmaf ḡal	5	50%	4	40%	1	10%
In early morning	في الثلث الاول من النهار	Fi ḡlḡulaḡ ḡlawal min ḡlnahar	3	30%	6	60%	1	10%
Workmen in company	عمال الوكالة	ḡmal ḡlwakalah	3	30%	6	60%	1	10%
Start coming in ones and twos	يتوافدون ازواجا وافراداً	Yatwafadoon ḡzwadḡan waḡfradan	3	30%	6	60%	1	10%
His means were modest	رزقه على قدر عيشته	Rzaqah ḡla qadar ḡi fatah	3	30%	6	60%	1	10%
On all that vast world	بهذه الدنيا الواسعة	Bihaḡuh ḡldunia ḡlwasḡah	3	30%	6	60%	1	10%
In his small darting eyes filled with pride	وعيناه الصغيرتان	Wḡḡnah ḡlḡayiratan ḡlhaḡiqatan	3	30%	6	60%	1	10%

of possession	الحاذقتان تمتلنان زهواً	tataliaan zahouan						
A faded clothes address	تفاهة ثيابها	Tafahat ðiabiliaha	5	50%	4	40%	1	10%
An old cloak	وملاءه القديمه	Wamia'ah ʔiqadimah	5	50%	4	40%	1	10%

Table 19. Translation of Arabic Adjective Category

As can be deduced from the table above, most translators found it difficult to make the right choice in order to give a suitable equivalence for each adjective. Their translations have reflected that they did not take into due consideration the context and co-text while doing the translation task. For instance, as I have mentioned above and in chapter four, Arabic adjectives are derived according to four morphological aspects: number, gender, case-marker and definite or indefinite. These derivations are achieved by means of prefixes, suffixes, change in stem, and or changes in the root of adjectives.

On one hand, the adjectives agree with the nouns in all these cases. On the other hand, the adjective of the noun phrase is determined by the grammatical rules of function and form. Nevertheless, as the statistics in table No.19 denote that the percentage of the different and similar translation of the adjective category has varied in the samples of the above table, although there are adjectives that have confused usages and were found in argumentative text, particularly in the complex noun phrase and compounds sentences or deep structure phrases. Some of the translators still deal with adjective category arbitrarily or are still unable to derive it according to the rules of morphology and its forms.

Correspondingly, the following samples were translated similarly by five translators. Four of them translated them differently and only one translator did not attempt any translation. 'Gems of time gone by' تحف العهود الغابره , 'shone forth like a flashing star' تألق كالموكب الدرّي , 'it clamors with a distinctive and personal life of its own' أنه يَضج بحياته الخاصه , 'in his last resting place' في مقره الاخير , 'comforting and consoling' مواسيين معزين , 'for the third time' للمرة الثالثه , 'Shrouds are the veils of the afterlife' الكفن ستره الاخره , 'it's exhausting' اليس من التعب , 'compensation for her unmarried state' اعذار لعزوبيتها , 'The fruits of long years saving' ثمرة الاعوام الطوال , 'factory girls' بنات المشغل , 'a faded clothes address' وملاءه 'an old cloak' تفاهة ثيابها ,

القديمه. The different translations have resulted from many cases, since the most of translators were unfamiliar by the adjective function and form as well as did not know how to derive them morphologically.

As has been mentioned above that the Adjective Phrase المُرْكَبُ التَّوْصِيفِي in Arabic grammar has two nouns in it: one noun describes the quality of another noun. For the noun that describes the quality is called the adjective الصفة while the noun qualified is called modifier المُؤْصُوفُ, but the translators did not take into account the (adjective phrase) and whether the adjective should have agreement with nouns in four respects or not. The number (العدد) of adjective (الصفة) should be in correspondence with qualifier (المُؤْصُوفُ).

We noticed that some translators have translated the adjective with no agreement with nouns in numbers as the English and Arabic adjective have the same properties. For instance, some of them give a masculine adjective with a feminine noun that made their translation different and far in the meaning from the original one and some of them have translated the adjective and noun as subject and predicate with making no different in meaning, like 'comforting and consoling' مواسين معزين and 'factory girls' بنات المشغل. Meanwhile, the following samples were translated differently by six translators. Three of the translators were unable to translate them similarly. There is only one unattempted translation. 'Its roots connect with life as whole and yet' حياة تتصل باعماقها بجذور الحياة الشامله) 'remain open with shortly after sunset' يضلان مفتوحان الى مابعد الغروب بقليل 'the barber is a man of medium light, pallid complexion and slight heavy build' وصاحبه شاحب متوسط القامه، ميال 'his wavy hair is yellowish' ذو شعر مرجل ظارب للصفرة 'his fail body swayed in time' مرتفعة الخيبه والالم 'with disappointment and pain' واخذ جسمه المهزول يهتز 'considerable portion of his life' شوطا طويلاً من عمره 'swaying like palaguin' يتبختر بعينين غير نافذه او بالاحرى 'with eyes or rather with eyes gleaming with delight' كالمحمل في الثلث 'in early morning' جمره موقوده مثلك 'burning fire like you' بعينين تلمس الرضا 'workmen in company' عمال الوكالة 'start coming in ones and twos' الاول من النهار 'his means were modest' يتوافدون ازواجا وافراداً 'on all that vast world' رزقه على قدر عيشته 'in his small darting eyes filled with pride of possession' بعينه الصغيرتان 'الحاذقتان تمتلنان زهواً

Furthermore, the translators were either unfamiliar about functions and forms of Arabic adjective; they did not use them in their translation, so the statistics

of different translation were higher than the similar in the above samples. In many situations where the translators' acquaintance is uncertain to make the right choice particularly in the cases in which adjectives-correspondence is determined not by the position of the noun, but by different aspects such as: nouns, gender, case-marking and indefiniteness.

Therefore, the translators should carry the burden to define whether the given Arabic text has personification or not. This is according to the Arabic grammar rules of the adjective category, and the message translators gave in their translation should carry the same impact as that of the original one, especially with regard to parallelism of semantic and morphological rules. We could notice that some students were unable to arrange the order of adjective correctly, and used the English rules instead of Arabic in their translation, as per (Haywood and Nahmad 1995: 23, 86).

The main usage of English attributive adjectives is before the noun that they modify, but for Arabic attributive adjectives essentially come after the noun. English adjectives have the following order: opinion, size, shape, age, colour and origin), however Arabic adjectives have more flexibility in the order of adjectives. Unlike Arabic, we can use one definite article with an English noun phrase which constructing of a noun pre-modified by one or more adjectives.

The translators have faced many difficulties in some translating tasks, especially when encountering the superlative and comparative forms of adjectives, and how to derive the adjective according to case-ending. The case-ending (الانحراف) is the most problematic issue among the above case for both the students of translation and the translators alike. Some translators were able to overcome these difficulties and some of them were not. The translators' performance in translating literary text from English into Arabic requires convenient knowledge of the adjective category and its derivational rules. The writer was felicitous in using all his knowledge of both semantic and morphological rules and could deal with all figures of speech, especially metaphoric expressions, which were used in literary text correctly.

By the same token, Arabic adjectives are mostly formed by two main ways: derivation from a lexical root by the means of root of the system pattern or the system pattern of attaching (nisba) the suffix (iyy) for masculine and (iyya) for

feminine to create an adjective as discussed it above. For more details about the kind and characteristics of adjectives, see chapter five. In fact, the translators did not follow these rules in their transition and sometimes gave literal translations unlike the writer who devoted them in his translation in a very good style.

As Carstairs-McCarty (1994:769) stated that “adjectives are gender targets, i.e., they must agree with nouns in gender as well as number and case”. Adjective generally are indicated to morphological theory as “target” rather than “controllers”. On the other hand, in translating argumentative (literary) text from English into Arabic, the translator should deal with the situation where the target language has a compulsory category, which is relevant to the source language.

As a target language, Arabic makes an essential contrast in its nominal phrase and clause than is required to English as the source language. What I want to clarify here is that adjective distinctions may be awkward for the translator. In many situations like those that have been discussed above, the translators should give information, which is relevant to the source language to overcome the distinctions between the two languages and give similar translation in terms of acceptability. For, the adjective distinctions in Arabic grammar require precise knowledge to morphological rules. Different translations, which resulted from a certain pattern, are common. Errors shared by most of the translators and their prevalence reflect an essential difficulty which can be established from the grammatical differences between English and Arabic.

However, the excrement of such types of errors is sufficient reason that due attention should be given to syntactic analysis when any researcher embarks on a translation. Since there was a certain distinction between Arabic and English usage, it fell just short of what one can call a coercive phase of significance. In sum, we can conclude that every language has its own Sui characteristics. There are no two languages that display identical systems of structure symbols into significative expressions.

Furthermore, to translate similarly and adequately from one language into another, the translator should decode the semantic and syntactic functions of the message in the discourse and to reconstruct it in the target language in the most convenient method. As the writer of the original text did, therefore the translator should have a sufficient knowledge of the micro and macro level of syntactic and

semantic of the source and target languages or else he/she ends with an inappropriate or different translation.

As I have mentioned in the earlier analysis that translators should have a great deal of grammatical instruction and clear understanding of the important role of grammar, especially those covering the topic of contrastive grammar, not only for the recognition of the message of the original text but also in rendering adequate translation equivalence. Consequently, the students of translation and the novice translators should understand that not only is he/she in need of a dictionary, but he/she is also badly in need of grammatical books, especially contrastive grammar. A bilingual dictionary can supply us with a number of definitions of meaning at the lexical level or word for word, while the contrastive grammar is a quantity of principles. If you can master it then you can use larger linguistic constructions to convey meaning adequately. The samples in the table No.1 9 show the different translations between the original and target translation because of the translators' failure to render the linguistic construction correctly. The recurrence of such different translations and mistranslations affirm the significance of the role of grammatical analysis in translating.

Additionally, when translators intend to translate modal expressions, they need to pay more attention not only to their syntactic function and semantic meaning that connotes necessity and possibility but also to their contextual interpretations. Furthermore, the different translations or mistranslations arise when the translator is either unaware of or was unable to decode the real function of a given construction message. He can also be unaware of the corresponding Arabic construction. Therefore, the translation can be, of course, inadequate since it has been translated into an Arabic construction, which does not have equal equivalence. Thus, the target translations are not meaningful to a native speaker of Arabic. The translators should leave their own thought about the text and concentrate on the contextual meaning, which was intended by the source writer and should have selected for these messages a similar standard construction Arabic as the original writer did.

Consequently, shifting grammatical categories does not always result from a failure of the translator. It can be either implied upon the translator by the TL linguistic variations or achievement in an attempt to manage the text in favour

comprehension of the target readership anticipation and the grammatical difficulties of the SL. As a matter of fact, the common feature between the syntactic errors made by most translators is their inconsistency. That is, the frequency of an error-type is not methodical; the same constructions can be similar in one part of the text and different at another one. This refers to the incompetence or unpredictability of the translators about the grammar of TL system and sometimes about the understanding of the ST itself. Grammatical errors are not always a result of the translators' incompetence in the grammar of TL. They result from the teaching techniques followed by the teachers. For instance, the students commit many grammatical errors when they are clueless about the grammatical rules and are unable to spot the appropriate meaning of the source text contextually.

5.6. Semantic Data

In the first part of this chapter, the problems of some grammatical categories were discussed in detail. Some other categories were passed by for the lack of space, and are left for further research. In this part, some problems dealing with semantic categories will be discussed. It is worth nothing that, the main purpose of this part does not analyse the all aspects of meaning or the various approaches to semantics. The semantic aspect has already explained in chapter four, since this part does not intend to be an introduction to semantics aspect but to make use of, or handle, linguistic research to discuss and investigate some semantic categories that causes problems in translating from English into Arabic.

The following analysis leans heavily on synonyms and collocations. Thus, semantic analysis of the source text items is also regarded in the present work as a sign for the presence of a translational problem. Languages with rich derivation and inflection morphology like Arabic insert the outputs of derivational processes to function as inputs to other such derivations, making morphologically complex words as discussed in chapter four. The problem with certain semantic items is not just when they establish lexical gaps. These impose differences in meaning allow precious information about the situations that appear in the source given message to be lost, and, of course, it is the translator's duty to create balance when translating the ST in to TT in the translation process and provide proper equivalence.

When translating a text, translators need to recognize all the aspects of meaning associated with the source language's lexical items while rendering the author's intentions for using them.

Furthermore, Arabic phonology, graphology, morphology and syntax are considered the linguistic structure of the language, they are found to essentially carry the meaning by operating together in a given message or situation. Since semantics is the study of meaning and meaning is the primer part of the body of language; language cannot function without meaning. An important point of difficulty in Semantics is that unlike the grammatical categories which is steady and finite, while semantics does not seem to be stable but depends upon the speaker's, writer's, situation and the interpretation of them. For instance, the translator understands what is said linguistically, but does not know what is meant semantically because of extra-linguistic and overlapped aspect, which may also have implication the speaker's intentions. This makes the semantic field very complex and difficult to be dealt by the students of translation.

5.6.1. Synonyms

Synonyms are considered the second type of supplying information that is found in dictionaries. Synonyms are provided as words with similar meanings. Reviewing the synonyms of a word can help the translation students and translators alike to understand the full meaning of the given word or expression in the dictionary. Synonyms consider the similarity or sameness of the meaning between two words or group of words. Generally, synonyms are classified in to two main classes: 1. Perfect or (Absolute) synonyms, when the words are completely similar. 2. Convergent or (close) synonyms, when two words or more are similar to each other in the meaning. Most of semantic errors are occurred while translating a message of SL into TL and the language system of the both languages is completely different at the level usage of synonym type. Most of the translators predominantly choose an inaccurate word from a group of other options they have already used or found in the dictionary but cannot originate an exact distinction between them.

The major dilemma for translators is that in most situations they understand all synonymous words as perfect (absolute) synonyms only that are presented the misconception in rendering them correctly. They understand that all English lexical

items are similar in meaning to Arabic lexical items and have the same identical meaning and usage. Subsequently, in most cases, some translators found it difficult to make right choice between more than one equivalent in the TL because of their insufficient knowledge of the semantic field of the TL words. As mentioned earlier in this chapter, the main aim of the analysis and investigation of translators' errors while translating different samples is to discuss their performance in different tasks of literary situations. Moreover, the aim is to examine whether each task, which were selected randomly and involve different requests on the translators; if so, will their performance be close to original and produce a similar translation?

I have chosen the following samples because they are identical to the criteria for the following analysis of synonyms and their translation (from English into Arabic). The analysis and investigations will concentrate on the similarities and differences of the translators along with the strategy they have followed in their translating and discuss their performance. Then compare the pattern of the original translation with the student translations that may deviate from the rules, since the synonyms have overlapping of semantic rather than syntactic properties in the Arabic and English as well. The table below shows the results of students' performance when working with the synonyms.

English synonym	Arabic synonym	Transliteration	Similar T	Pct. %	Different T	Pct. %	Unattempted T	Pct. %
Shone forth	تلاّلاً	Talaallaat	6	60%	4	40%	0	10%
Personal life	حياته الخاصه	Hyatuh ʔixasʕah	6	60%	4	40%	0	0%
Its root	تتأصل بأعماقها	Tata'asʕal bʕmaqiha	3	30%	6	60%	1	10%
Threshold	عتبة	ʕtabat	6	60%	4	40%	0	0%
Slitly heavy build	ميال للبدانة	Maial lalbadana	3	30%	6	60%	1	10%
Frail	مهزول	Mahzoul	6	60%	4	40%	0	0%
He had spent a considerable	وقطع شوطاً طويلاً	Waqatʕaʕ ʕotʕan tʕawilan	3	30%	6	60%	1	10%
Last resting palce	مقره الأخير	Maqarho ʔla xeer	3	30%	6	60%	1	10%
Spelling out	نحية	Tahyat ʔlkalmah	3	30%	6	60%	1	10%

the word	الكلمه							
company present	ألحاظرين	?lhaðʕroon	3	30%	6	60%	1	10%
Wholesome	مريئا	Mariaan	6	60%	4	40%	0	0%
Quit lost in his stuper	أغرق في ذهوله	?yraq fi ðholiah	3	30%	6	60%	1	10%
Uncritical	غير نافذه	yeer nafiða	6	60%	4	40%	0	0%
Gleaming with delight	تلتمس الرضا	Taltamas ?lridʕa	3	30%	6	60%	1	10%
She said indignantly	قالت بامتعاض	Qalat bamtʕadʕ	6	60%	4	40%	0	0%
Her unmarried state	عزوبيتها	ʕzubiataha	3	30%	6	60%	1	10%
The fruits of long years of saving	ثمرة الاعوام الطوال	θamarat ?laʕwam ?litʕwal	3	30%	6	60%	1	10%
To avoid crossing her	تتحامها	Tatahamaha	3	30%	6	60%	1	10%
On other occasions	في مرات اخرى	Fi marrat ?χra	6	60%	4	40%	0	0%
Point of living	قيمة الحياة	Qimat ?lhyat	6	60%	4	40%	0	0%
Go about nice clothes	يرفلن بثياب جميلة	Yanflan biθiab dʒamilah	3	30%	6	60%	1	10%
To stair	يَدَب	Yaddb	6	60%	4	40%	0	0%
Parts	أجزاء	?dʒzaa	6	60%	4	40%	0	0%
Start coming in ones and twos	يتوافدون ازواجا وافرادا	Yatawafadoon ?zwadʒan wa ?fradan	3	30%	6	60%	1	10%
His portly build	جسامته وضخامته	dʒasamatih wadʕχamatih	6	60%	4	40%	0	0%
Gulttion	أكولا	?koulan	6	60%	4	40%	0	0%
Artistry	حلاواني ماهر	ʕalawanin mahir	3	30%	6	60%	1	10%
Useless	عبثاً	ʕabaθan	6	60%	4	40%	0	0%
Change my mind	عما اعتزمت	ʕama ?ʕtazamat	3	30%	6	60%	1	10%
Dressed in trousers	ظهر بسرواله	ðʕahr bisrwaliah	6	60%	4	40%	0	0%

Ostentation	تياها فخورا	Tiahan faḵoran	3	30%	6	60%	1	10%
Darting	حاذقتان	Haḍiqatan	6	60%	4	40%	0	0%
Murk shadows	عالم الضلال	Ḷalam ḶalḶala	6	60%	4	40%	0	0%
Made her way to street	طريقها الى الخارج	tḶariqha Ḷla ḶḶaraij	3	30%	6	60%	1	10%
Examining	تتعقبها	TatḶqabaha	3	30%	6	60%	1	10%
Time worn soles	شيشب رق نعله	ḶibḶib raq nḶaluh	3	30%	6	60%	1	10%

Table 20. Translation of Synonyms from English into Arabic

As be deduced from the table above, most of the translators found it difficult to make the right choice in order to give suitable equivalence for each synonym. Their translations reflected that they did not take into due consideration the context and co-text while doing the translation task. On one hand, the synonyms should agree with the contextual meaning. On the other hand, the synonyms should carry the intended meaning of the original messages. However, some of the translators still deal with synonyms literally or still unable to derive them according to source language system and the rules of morphology.

As the statistics in table 20 denote that, the percentage of the different and similar translations of the synonym category has varied in the samples of the above table, although there are synonyms that have confused usages and were found in argumentative text, particularly in compound sentences or deep structure phrases. Thus, most of above synonyms were translated differently.

Some of the translators still deal with the synonyms category arbitrarily. Correspondingly, the following samples were translated similarly by three translators. Six of them translated them differently. Only one respondent did not attempt any translation. The examples are as follows: 'Its root' تتأصل بأعملقها, 'slitly heavy build' ميال للبدانة, 'he had spent a considerable' وقطع شوطاً طويلاً, 'last resting palace' مقره الأخير, 'spelling out the word' تحية ألكمه, 'company present' ألحاظرين, 'quit lost in his stuper' أغرق في ذهوله, 'gleaming with delight' تلمس الرضا, 'her unmarried state' عزوبيتها, 'the fruits of long years of saving' ثمرة الاعوام الطوال, 'to avoid crossing her' تتحاماها, 'go about nice clothes' يرفلن بثياب جميلة, 'start coming in ones and twos' تياها, 'ostentation' عما اعترمت, 'change my mind' حلاوان ماهر, 'artistry' يتوافدون ازواجا وافرادا

شيشب رق نعله 'made her way to street' طريقها الى الخارج , 'examining; تتعقبها and 'time worn soles' شيشب رق نعله فخورا.

The analysis of samples in above table shows that divergence differences can have equally pivotal effects on the nature of the translation regardless of its direction. This divergence of different translation does, however, affect the meaning of translated synonyms as they seem to have a higher frequency in translation of target students where Arabic is the TL. For instances, in the translation of spelling out the word 'تحية ألكلمه', 'Its root' تتأصل بأعما فها and , 'examining' تتعقبها some of the translators have confused in translation the synonyms (spell) as pronounce in addition to other English equivalents which may suitable in this context like greeting the presents, (root) as origin while its proper meaning in these phrases as deep background and the word (examining) checking, while its contextual meaning is observing, in such different translations have resulted from being unaware of morphological rules and using the similar words in dictionaries literally. Consequently, most of translators' translation reflects a failure to understand and translate the ST but the other a lack of grasp of the semantics of the TL.

Furthermore, equivocation is not permanently a result of morphological misuse or "graphological" similarity but can be caused by the failure to render it precisely into the TL with the semantic interplay the original writer intended of the source text meaning. Different translation synonyms of literary texts can reflect a more detrimental influence on the structure of the target text. Since the literary text produces an argumentative thought for the readers and translators to understand the contextual meaning effort lessly. Thus, most of students could not recognise the intended meaning of synonyms, and they failed to restructure them in the TT too. Translators, when translating should not, therefore, be dominated by the principles in their native language system and culture aspects.

Apart from a many instance, synonym errors can also result from an insufficiency in the semantics of the words formation of the ST itself. As it has mentioned above, the frequency of different translation is diverged from intended meaning by the direction of translation. For instance, the different translation of following synonyms illustrates one of the several errors of literary synonyms made when translating 'Time worn soles' شيشب رق نعله and 'artistry' حلاواني ماهر these expressions are used figuratively in the sense that its literal meaning is rendered into

another level of meaning. Indeed, the literal meaning of (Time worn soles) is something like using an antique rather than old to express either deep-seated or useful about something; however, the figurative meaning it postulate in this situation is something such as “ancient” or something noticeable, and the literal meaning of artistry is creativity or technique while the figurative meaning is the talent of making.

The translators rendered only the literal meaning and, therefore, failed to recognize the figurative meaning. Such types of different translations are not only designating a failure to translate items at word level properly, but also an inadequacy in translation skills. Among other errors which reflect insufficiency in the semantics of the SL, that the translators used the dialect or “register variation”. Furthermore, the original writer has used MSA which is more formal and easier to comprehend, but he chooses for the desolate expression in some situations to submit “extra semiotic” merits which are associated with this variety of Arabic. Most of translators were unable to give similar translation (see table 20) and those who have given similar translation could not find an equivalent with the identical values of the ST. The above table also shows one important outcome which relates to the hypothesis that the translation level and the translator’s qualification to define the quantity of problems that the translators have faced. It’s a problematic issue to choose between words, phrases or sentences when translating an argumentative or interpretative text. Although errors resulting from synonyms are not a particularly features of literary texts as they are of other text types, most different translations of above synonyms found in the respondent’s translation are different from the original writer.

They often reflect a situation where the students are restricted in their choices and give a near meaning as those in ST. In a similar fashion, translators could not differentiate between synonyms that are not expressive in certain contexts. On the other hand, in some synonyms translation, all used synonyms that are not expressive and rhetorical though the rank of similarity can be different from the original. For instance, “company present” الحاظرين, in Table 20 was translated by most translators as either "owner of company", "business owner "or "audiences ". In fact, most of their translation can be considered as not expressive or identical to the same thing; the only difference is that “audiences ” is of a more suitable and

rhetorical usage in MSA, but other two tend to be literal terms with a limited usage and far from the original text. Since the essential characteristic of a literary text is to convey eloquent content of the text rather than attempt to render poetic effects, so "audiences" is therefore most suitable for this intend.

Moreover, the different translation of synonyms may result from polysemous meanings of words that differ partly in their semantic meaning. To recapitulate, the different translation of synonyms is not relating to the nature of synonymy only, but also related to the insufficient performance of translators to choose the appropriate equivalence between divergent meanings of synonyms but also involves interaction with the interrelated meaning of the text. The translation students', therefore, may have to go further than the commonplace meaning of word in order to recoup for lost aspects of the intended meaning. Meanwhile, the following samples were translated similarly by six translators and four translators translated them differently: 'shone forth' تَلَّأَ, 'personal life' حياته الخاصه, 'threshold' عتبة, 'frail' مهزول, 'wholesome' مريئا, 'uncritical' غير نافذه, 'she said indignantly' قالت بامتعاظ, 'on other occasions' في مرات اخرى, 'point of living; قيمة الحياة', 'to stair' يَدَّب, 'Parts' أجزاء, 'his portly build' جسامته وضخامته, 'gulttion' أكلوا, 'useless; عبثاً', 'dressed in trousers' ظهر بسرواله, 'darting' حاذقتان, 'murk shadows' عالم الضلال. The statistics of these samples show that the similar translation is higher than different. The translators could understand the ST and translated them according to knowledge of the semantics of the TL.

Thus, most of the translators could recognise the intended meaning of synonyms, and were able to restructure them in the TT. Translators gave adequate equivalence, when translating take into account the principles of the source language and their native language system and culture aspects. Therefore, most translators have used close/near synonyms, which are commonplace in semantic of TL. In translation, there is a possibility of hypothesis synonymous translation in the TL that can be acceptable. Hence, in translating at the word level, a translator can submit synonymous equivalences, which can be acceptable translations only in the contextual meaning of a given text.

Meanwhile, the translator should be rhetorical to be able to catch hold of these synonyms, and he should have prolific vocabulary of both source and target languages as well. There is a conceivable numerousness of synonymous versions in the TL that can be acceptable, but the translator should use them properly. This is

impartially recurrent with almost all words and phrases in language, but in literary text should be precisely due to some of them can be more suitable than others. The translator can give any of these alternative translations. This approves the preoccupation that for most the English lexical items; there is more than one adequate equivalence, which allows the translator a kind of unrestraint in his/her translation and more space for non-compulsory options as mentioned the translation statistics of above samples.

Furthermore, the above samples show how the translators can have several options in their translation. For example, the suggested translations: value, worth, significance, importance and principles are more rhetorical, expressive, and sensible than the ordinary synonym (point) of living *قيمة الحياة*. Meanwhile, some of them are less effective than others. They can also help the translator when translating to avoid the errors of repetition of some words, and enable him to translate similarly rather than differently and in so doing be closer to the original text.

Moreover, translators should make use of a variety of lexical items from the language and should not be restricted to the first conceptions that come to their minds when translating such argumentative text. Additionally, students of translation should have suitable tendency for rendering the same message. Since the meaning of the SL words can be translated in to the TL by the use of a commonplace equivalence or by use of more eloquent words along with an interesting depiction. Translators should be aware enough of the abundance of the Arabic language due to the use of these varieties, which are more convenient than the use of the commonplace translation.

Clearly, they, of course, in some situations make the TT more expressive, rhetorical and close to source text as well, but this depends on context and type of texts especially in literary texts. Thus, the aforementioned samples have translated similarly in to TL within the same range of SL meaning. Most of them can be described as similar and near. However, there are distinguished stylistic variances of lexical alternative and categories of grammatical structure among them. The translator may render the identical or close meaning, depending on the requirement of the situation then he/she transfers it according to its context, readers, and the type of text. Moreover, the translated synonyms vary in their translation. Some are

translator can easily misunderstand it and translate into as an unwell person, whereas it, of course, means poor person. Because the phrase (poor) ضعيف الحال is a polite and systematic way of calling someone who is of a lower socioeconomic class, since the translator can translate it depending on the cultural traditions and from information background of SL and TL, which gives the same meaning.

Moreover, translating collocations are not usually complicated tasks for translators. Because each collocation has a main motif word that is semantically more explicit. What the translator should do first is to recognize the head word that is carrying the main function in the Arabic collocation, and then render the nearest meaning. The tasks become complicated when translators deal with collocations that have no direct equivalents in the source language. They should take in to consideration, that the translation of collocations, with phrases that are rather more difficult than individual words. Therefore, they should focus on the meaning of the collocation, including its contextual connotations, figurative and social meanings, and, of course, they should not translate Arabic collocations as English ones, unless subsequently the translation obtains the same communicative meaning and purposes.

According to McCawley (1968: 135), who discussed that, the translation of words toward certain words is achieved by two classes of lexical principles: 'strict sub-categorization rules' and 'selectional restriction rules'. The first one is, of course, extremely predictable and alternative, completely semantic in nature, and has no apparent effects on grammatical combinations, meanwhile the second one, is less predictable language specific is restricted, and its divergence might force the translator to use figurative language.

Additionally, Palmer (1976: 79) discussed three kinds of collocational constraints. The first is related to the meaning of the lexical words as in unlikely 'green cow', the second constraints are related to "range – a word may be used with a whole set of words that have some semantic features in common", as in the unlikeliness of "the rhododendron passed away" and the third constraints are related to "collocational in the strictest senses". Such restrictions and limitations are what making a word from being substituted and replaced with other words that its synonyms can collocate with. Translations of collocations present problems for novice translators and, of course, sometimes for professionals. This result from:

“firstly, they are mostly lexicalised differently between any two languages and secondly, they hardly lend themselves to acceptable paraphrase in the TL” (Farghal: 2012:120).

Hence, it is important for translators, while translating collocation, to take into account the possibility of predictability of lexical co-occurrence, the degree of its sameness and the degree of its acceptability. So, the lexical items in the Source Language and their most predictable translation equivalents in the Target Language is considered to be among the most crucial problems for translators since they differ in their collocational ranges and part of the meaning of a lexical item is its habitual co-occurrence with other items. Thus, most translators hardly recognize the real meaning of the lexical items in the Source Language and the nuances of Target Language.

Correspondingly, different translations of collocations do not always result from the misuse of the propositional content of the ST elements, but they can simply reflect student’s failure to recognize collocation limitations where some lexical items should keep its compensation with some other items in order to carry its functions vividly. The different translations can also be the result of the nature of collocation itself, which tends to be language-specific and subsequently the source text collocations are difficult for students. Baker (1992:14) stated that the Collocation restriction is “semantically arbitrary restrictions which do not follow logically from the propositional meaning of a word”.

I have selected the following samples since they are quite proper to the criteria for the following analysis of collocations and their proper equivalent collocations in Arabic and their translation (from English into Arabic). The analysis and discussions will concentrate on the similarities and differences of the translators’ translation, the strategy they have used in their translating, discuss their performance, and compare the pattern of the original translation with the translators’ translation, which may deviate from the Arabic grammar rules. Collocations have a divergence and overlapping of semantic and morphology rather than syntactic properties in the Arabic and English grammar. The table below shows the results of the translators’ translations performance and statistics of the collocations categories.

English collocation	Arabic collocation	Transliteration	Similar. T	Pct. %	Different. T	Pct. %	Unattempted T	Pct. %
Many things combine to show	تنطلق شواهد كثيرة	Tant ^ʕ alaq ʃawahid kha ^θ eerah	3	30%	7	70%	0	0%
With life as a whole	الحياة الشاملة	ʔlhyat ʔlʃamalah	6	60%	3	30%	1	10%
Drop off to sleep	ويغط في نومه	Wayyat ^ʕ fi noumah	6	60%	3	30%	1	10%
His eyes project slightly	بارز العينين	Baraz ʔlʕyneen	6	60%	3	30%	1	10%
Angry looks	نظرات الغضب	Na ^θ rat ʔlyad ^ʕ ab	6	60%	3	30%	1	10%
Had been failed with dis appointment	مرتفعة للخيبة	Murtaf ^ʕ h ʔlaxibah	3	30%	7	70%	0	0%
As time brought his added tragides	وطأ احزان الدنيا	Wat ^ʕ aa ʔhzan ʔldunya	3	30%	7	70%	0	0%
They filled the air with gossib	يملاه	Yammla'ahu	3	30%	7	70%	0	0%
Tender flesh	لحمك ألهش	La ^h mak ʔlha ʃ	3	30%	7	70%	0	0%
Daerks now completely enveloped	ساده الظلام	Sadah ʔl ^θ alam	3	30%	7	70%	0	0%
Was busy as ever	حافظ على نشاطه	ʔafa ^θ ʕala nafat ^ʕ hu	6	60%	3	30%	1	10%
Done wounders	فعله الأعاجيب	Fa ^ʕ lahu ʔa ^ʕ adʒeeb	3	30%	7	70%	0	0%
Not bad	لا بأس	La ba'as	3	30%	7	70%	0	0%
Yes, I'm tired	أليس من ألتعب!	ʔlaees mina ʔlta ^ʕ b	3	30%	7	70%	0	0%
Seeing in them	وانتحتل منها	Wantalhalt manha	3	30%	7	70%	0	0%
Had been wiped out	تناست	Tanasat	3	30%	7	70%	0	0%
A real madness	جنوناً لا شك فيه	dʒunoonan la ʃak fihi		30%		70%		0%

Something of no important	شيء يهون	Jya'a yahoon	3	30%	7	70%	0	0%
Have no nice clothes to make herself look pretty	أن لا تجد ماترين به	ʔnn la tadʒad ma tatazyan bih	3	30%	7	70%	0	0%
They go all about nice clothes	كلهن يرفلن بتياب جميلة	Kulahan yarflun biṭyab dʒamylah	3	30%	7	70%	0	0%
In the early morning	في الثلث الاول من النهار	Fi ʔiṭulṭ ʔlwal mian ʔlnahar	6	60%	3	30%	1	10%
The sun can reach it only	لاتزوره الشمس	Latazorhu ʔlʒamass	6	60%	3	30%	1	10%
Life begins to stir early	يبدأ النشاط	Yabdaa ʔalnaʒatʕ	6	60%	3	30%	1	10%
Clever at making	ماهر	Maher	6	60%	3	30%		10%
His reputation was widely known	وطار في ذلك صيته	Watʕar fi ḏ alik sʕytahu	3	30%	7	70%	0	0%
Until God works his will	حتى يقضي الله امره مفعولا	ʔata yaqḏʕy Allah ʔmmran kan mafʕullah	3	30%	7	70%	0	0%
Have I ever managed to make a penny out of you	هل استفدت منك مليم	Hal ʔstafadtu minak maleem	3	30%	7	70%	0	0%
Filled with pried of possession	تمتلأ زهواً	Tamlaahu zahuan	6	60%	3	30%	1	%
As she made her way to street	في طريقها الى الخارج	Fi tʕaryqha ʔlla alʒara dʒ	3	30%	7	70%	0	0%
She was well aware of her attire	لم تكن تفاهة ثيابها لتغيب عنها	Lam takun tafahat ṭiabiha litayeeb ʕnha	3	30%	7	70%	0	0%
That is emphasized her ample	التي تصور عجزها	ʔllati tasʕour ʕ dʒ zaha	3	30%	7	70%	0	0%

Table 21. Translation of Collocations from English into Arabic

As the statistics in the table above show the percentage of different translations category is higher than the category of similar translation. It can also be inferred from the table above that most translators found it difficult to make the right choice in order to give proper equivalence for most collocations. Their translations reflected that they did not take into due consideration the context and co-text while doing the translation task. On one hand, the collocation should have the same degree of acceptability with the source text. On the other hand, the collocations should also carry the fixed and rhetorical meaning of the original messages. However, some of the translators still deal with collocations categories literally or word for word translation as they did with individual words.

Correspondingly, the following samples were translated differently by seven translators, the three of translators translated them similarly and there was no unattempted translation. Here are the examples: 'many things combine to show' تنطلق شواهد كثيرة, 'had been failed with disappointment' مرتفعه للخيبة, 'as time brought his added tragedies' ووطاً احزان الدنيا, 'they filled the air with gossip' يملأه, 'tender flesh' لحمك ألهش, 'darks now completely enveloped' ساده أظلام, 'done wonders' فعله وانتحلت منها, 'seeing in them' !أليس من ألتعب, 'Yes, I'm tired' لا بأس, 'Not bad' ,الأعاجيب, 'had been wiped out' تناست, 'Something of no important' شيء يهون, 'have no nice clothes to make herself look pretty' أن لا تجد ماتتزين به, 'they go all about nice clothes' وطار في ذلك صيته, 'his reputation was widely known' ,كلهن يرفلن بثياب جميلة, 'until God works his will' , حتى يقضي الله امرا كان مفعولا, 'have I ever managed to make a penny out of you' هل استفدت منك مليم, 'as she made her way to street' في طريقها الى الخارج, 'she was well aware of her attire' لم تكن تفاهة ثيابها لتغيب عنها and 'that is emphasized her ample hips' التي تصور عجزها.

Based on the afore-said example, the number of different translations is significant. As can be seen from above translations, translators found it difficult to recognize the core meaning of the most collocations. However, their translations difficulties resulted from various reasons; thus, translators could not understand the ST, so they were unable to render the appropriate equivalence in the TT. For instance, the translators have translated the fixed expression by literal translation; this literal translation disfigures the core meaning aspects that exist in the ST. Such

as dark now completely enveloped سادته الظلام, as the darkness was covered, while the fixed meaning was the dark time has come and they filled the air with gossip يملأه as nosy while the contextual meaning is talkative. From what precedes, it seems that translators were disposed to choose literal expressions rather than interact with the ST in the cultural context. Therefore, the translation of above collocations infer that the translators tend to opt for the meaning of items in isolation and ignored of how they structure the new collocation according to the cohesive and coherent principles, which allows the new one to be a meaningful and interchangeable replica of the source text.

Obviously, the translators did not distinguish between literal translations and word for word translation, since a collocations group of words that always occur together in different text in language and provide a separate meaning together as a whole. That is, certain verb with a certain noun and a noun with an adjective. In some translations of collocation, the translators mixed between word for word translation and literal such as 'she made her way to street' في طريقها الى الخارج and 'she was well aware of her attire' لم تكن تفاهة ثيابها لتغيب عنها, they have translated the former one as she tried to go out, but the intended meaning as while she was going out she did something, and they render the later collocation as she knew that she wear unsuitable clothes while the appropriate equivalence is she wear attractive clothes. We conclude from their translations that, the translators translated word for word and did not take in to account the TL principles and damage the source meaning, although, collocation has a vital role in language.

Hasan Ghazala (2004:106) stated that "students need to attend to them fully in Arabic to lend the Arabic version the same beauty of English text- this means that undermining the concern with the translation of the English and Arabic- which has been the case until very recently- result in a poor, dispirited Arabic text". As a result, the collocations are very important in translation and the translators should be familiar enough with their usage when translating them to TL and do not adopt to opt the superficial meaning of the function of the word only, and ignore the rhetorical meaning or the grammatical structures. Furthermore, good grasp of grammatical contents of collocations makes the structures of collocation easily comprehended, recognized and, therefore, easy to translate them in to Arabic similarly.

On the other hand, translators failed to translate a certain verb with a certain noun in Arabic such as many things combine to show *تنطلق شواهد كثيرة*, had been failed with disappointment *مرتفعة للخيبة*, the different translation of these collocations are resulted from inability of the student to find a suitable verb in Arabic. Because they have translated the verb (combine to show) as exhibit, while the original meaning is (to attract) or (to pay attention for amazing reasons) and in the later collocations they translated the verbs in to Arabic as (failed because of disappointment) while the intended meaning of the verb is (his failure was disappointed) as “modifier of failure” and in some cases, they opt for either an unsuitable preposition or an object with the same verb. This is, however, a premature anticipation about the estimating of collocations in the translator’s thoughts that demand further knowing experiences which enable the translators to decode the ST collocations and provide them with as many acceptable and alternative translations expressions as their previous experience with the words in the ST.

The translators should be aware that all collocations have equivalence in Arabic, but with different grammatical structures and semantic meaning. The translators should distinguish between fixed structures of these collocations in Arabic and English alike. In the following sample the translators find it difficult to give similar translations: ‘tender flesh’ *لحمك ألهمش*, ‘something of no important’ *شيء يهون*, in both samples they misused the semantic and grammatical categories, first they render the literal meaning while it is not suitable in the above samples (tender flesh) as tender offer and (something of no important) as nothing is important while the proper equivalence is (worthwhile to pay attention with exclamation tone) secondly they used English grammatical structures while translating them in to Arabic.

Furthermore, the translators should take into consideration the cultural aspect in their translation of collocations such as ‘until God works his will’ *حتى يقضي* *الله امرأ كان مفعولا* and, ‘have I ever managed to make a penny out of you’ *هل استفدت منك مليم*, since none of them translated them similarly. The cultural differences can be a real problematic in translating the collocation; therefore, translators need to search for cultural equivalent similar to Arabic culture and mores. In Arabic culture, a penny is not fit, and to translate, of course, God works, literal translation is

completely not acceptable and alternative. The problems facing the translators with these collocations are their unawareness of their Arabic language, particularly in the cultural aspects. In such cases the texts force the translator to use a cultural equivalent to make the text closer and more familiar to the reader and his culture.

Therefore, translators can suggest a close equivalence when the identical of the source collocation is not found in Arabic. Semantic errors in the literary translation corpus are significant and can sometimes lead to deform the quality of the original text. From what precedes, the translators have faced a considerable awkwardness in several situations when translating the collocations, particularly because the two languages have various rules in semantic and grammatical categories.

Therefore, the students should improve their competence in translating the collocation vividly. This cannot be achieved by the teaching of translation experiences only, but of course, also through direct language contact and practice. Translation teachers can improve students' performance also by participate in the translation process and by explaining the importance of the collective pattern and properties in comprehension of the meaning of words which can be specified depending on their arbitrary language environment and cultural aspects. It is, therefore, important, as emphasized in many parts of this dissertation that students are supposed to translate the text as one whole task rather than a set of individual items, and to study the contrastive grammar that makes the grammatical categories of both languages easy comprehended. Therefore, words, phrase and clause in a text are generally associated and related to each other in their cohesive and contextual meaning within the given text.

Additionally, semantic difficulties that face the translators in their translation of above samples inferred that the students were unable to distinguish between the original and target properties of collocations and how give adequate equivalence compared to the ST. In spite of the fact that, most of their different translations of them showed sometimes partial insufficiency in the meaning of a word or expression.

Obviously, this refers, of course, to insufficiency of critical faculties when teaching both source and target languages and a lack of the students understanding of comprehensive analysis of the ST. Simultaneously, it seems that a suitable method

to overcome the different translation and real semantic errors is by giving feedback and proofreading the translators' works and discussing the correct methods depending on the rules of both languages. In short, the translators' competence in translating collocation of literary text from English into Arabic lacks appropriate knowledge of the categories of semantic and derivational rules. The professional translator (author) used all his experiences and knowledge of both semantic and grammatical categories, arranged the occasions and he used the figurative meaning correctly to bridge the gap between the two languages. In some cases, the translators go far from the original text in their translation regardless of the pragmatics of the meaning and have used word for word translation, while it was unacceptable. This leads to many mistakes that were made by the translators in addition to their inability to deal with the cultural aspect of both languages, which was there among the different translations.

6. CONCLUSION AND RECOMMENDATIONS

6.1. Conclusion

The purpose of the present PhD thesis was to exploit the difficulties and challenges encountered when analysing literature for the purpose of translation but also to investigate the behaviour of grammatical phenomena such as, verbs, nouns, gender, adjectives, in addition to some semantic categories. In addition, the entire study, constructed as a research paper based on both quantitative and qualitative data analyses, was set out in order to investigate and give an answer to the question whether translation as a science is taught adequately to Arabic students in Middle East Universities, or if it is treated as a simple subject and nothing more.

My approach was very practical, as I selected the literary excerpts to use for translation. In this regard, I chose the novel "Midaq Alley", which describes the post-war environment in Cairo in the context of the British colony and how this phenomenon had decimated the community from an economic and social point of view.

I gathered as much information as possible around the topic and finally I selected the corpus that best fitted my research question. As a result, the analysis is very thick and concentrated, as it is easy to remark that the chapters contain a very precise and "to the point" angles of approach, with very many examples and with no citation left without being commented upon. Also, for the theoretical chapter, I selected and debated the theories, aspects and phenomena that were strictly related to the analysis; therefore, the first chapter does not contain too many citations, but was meant as a presentation of the concepts in discussion.

The present paper is very personal and original not only because I had the liberty to choose the literary work for analysis, but also because I oriented my attention towards the most difficult fragments, as I believed those could properly reflect problematic aspects in translation. I had also selected the group of senior students to whom I conducted the quantitative analysis for my Ph,D thesis. Moreover, the choice of using the first personal singular pronoun "I", instead of the

more scientific “we” reflects directly the deep “roots” of my implication and also, originality, as I have distanced myself from the strict norms.

As the focus was on the differences encountered when translating from English into Arabic, I would dare consider English as being used more of a support language, as I focused more on the Arabic language, in the sense that the grammatical concepts had to be presented and explained in detail more, to familiarize the readers with the structure of the Arabic language, in order to make my work accessible to non-Arabic speakers as well. However, I have not neglected the English language as I had to present the pertinent particularities of the most important grammatical structures (nouns, verbs, adjectives, etc.) in order to be able to compare the translations provided by the translators (senior students). I should also mention that the theoretical part of my thesis relies heavily on the European concepts and theories of translation, as it constitutes a basis for every new translator on one side, and on the other side, the Middle East theorists still seem rather new and many even sceptical in recognizing translation as a fully matured branch of linguistics.

As for the international context, I believe that the relevance of the paper I proposed was more than justified, not only because translation has gained the attention it deserves amongst the branches of linguistics in the last few decades, but also due to the controversy between the literal genre embedded in tradition and self-preservation on one side, and the historical, economic and social changes which occur within a society, as a natural, human consequence, on the other side. Thus, translation is one of the most important contributors to the evolution of language, culture and society, a bridge between people around the world and a vital means to communicate and exchange ideas, information and knowledge.

Unfortunately, in most Arabic nations, translation as a discipline has generally been neglected. It is considered a rather new branch of linguistics where theoreticians still elaborate theories to define and render the meaning of “translation”, although its purpose has been well established from the beginning. Even now, translation in this part of the world has been underestimated by being affiliated with linguistics or by assuming that any person who knows at least two languages is able to translate. Only recently there seems to be a growing interest in this very important area. This analysis, modest as it may be, seeks to contribute to

this trend. Among the multiple purposes of this paper, I also want to highlight the importance of translation amongst language branches and hopefully to lead to a change in opinions and attitudes towards translation as a discipline.

Consequently, with my study, I wish to promote the translation theories and methods that I believe should be known by every future translator to avoid frequent mistakes and to provide the readership with an adequate translation, and I also want to draw attention upon the Arabic novel, which I believe is not very well known among the Western cultures and nations. And if I mentioned the Arabic novel, I have chosen this particular one, "Midaq Alley", as I believe the author has managed a merger of folklore and modern approaches, obtaining a collage of ideas and writing techniques, which can be easily absorbed by the public.

The reason for which I have chosen this field of translation – literature – is only due to the fact that literary translation allows one to actively participate in the creative process and because of the challenges such translation imposes in terms of solving the semantic gaps or finding an adequate equivalent for a culture-bound term. As I mentioned equivalents, I cannot conclude the present without mentioning the role of equivalence, mainly the textual and grammatical equivalence, the most frequent types used in literal translation, seen through the "eyes" of great theoreticians such as Baker, Catford, Newmark or Nida, but also from a practical point of view, as shown through the translation choices of the students who chose to participate in the data analysis.

Furthermore, I have constructed the data analysis to include both the quantitative and the qualitative parts. The data analysis has two dimensions: the sampled fragments and the empirical response-oriented data. The sampled fragments are the translations provided by translators (senior translation students) who are familiar with both Arabic and English languages. The cultural background of the students as translators is regarded as an important factor since it affected the translation seen as the "final market". The main areas of data analysis were related to the grammatical and semantic errors because of the differences between the source and target language systems. The empirical response-oriented data focused on the linguistic inadequacies and errors, which were mostly related to the improper use of the verbs (auxiliary verbs, verb phrases and tenses), nouns, genders and adjectives, etc.

As a professor and teacher myself, I thought it would be best that the translation segment be managed by senior students from the Iraqi University – which ensured diversity in terms of translation and allowed for the empirical data to be analysed – although exhaustive – from multiple angles, which ultimately answered to my main research question: “Should Arabic students be taught differently in order to ensure a more qualitative translation?” Ten students were randomly selected – they all volunteered – for ethical reasons. Last year students were selected because they had the most knowledge in both Arabic and English languages, as they have already completed courses on translation theory and translation practice. Moreover, Arabic is very different in terms of syntax, semantics and phonetics, displaying different rules of linguistics and a very complex structure which is usually found in literary works and which is usually taught throughout the student years.

The translators worked individually and thus provided separate translation versions for the given fragments. It was very interesting to see that, although they have translated individually and not in groups and used different translation tools – paper-based dictionaries, online sites, etc. – the errors were very much common and the same for many of them which only proven that the route cause stood in the methods and structure of the translation courses.

As a translator, one can improve only through practice, by learning how to defend one’s choices and continuously document oneself about the source text, author, the readership and translation. From this point of view, my research can be considered without limitations.

Before I conclude my PhD thesis, I must recall the role that translation along with translation tools have played in the process of finding an adequate answer to the research question from the very beginning of the paper. Through its methods of translation and with the help of equivalence, translation has helped me to reveal the differences and similarities between the fragments translated and to compare two different language systems (Arabic and English) in terms of grammar and semantic. I must also mention the fact that translation was and remains the most important, if not the only means that connects people worldwide and is the unique tool capable of spreading information, regardless of its nature or domain of activity.

In conclusion, I will state clearly that I sustain the need for a more solid basis which needs to be taught to translation students, future translators, in the Middle East Universities. I strongly believe that it suffices for anyone to read the analysis I have conducted above, to observe the faults these students have and conclude that this paper is a need, a potential “cry for help” and not a trend, but a necessity. It is my honest desire that as a translation professor myself, for this PhD thesis to be regarded as the first step towards achieving this – emphasizing the need to change the manner in which we prepare our Arabic students for this noble profession. Furthermore, the initial hypothesis such as that English and Arabic differ in their use of grammar and semantic categories. These differences affect the construction and usage of most of the grammar and semantic aspects in English and Arabic and consequently lead to translation problems when translating literary texts from English into Arabic. The second hypothesis is that due to the problem of producing a proper equivalent between two languages, and translators are likely to encounter some linguistic difficulties in deciding which equivalent is more appropriate. Aforementioned hypotheses and others were conformed during the data analysis chapter.

Finally, I believe that my PhD thesis will reflect the profound interest I take in the literature field from a translational point of view, as I believe it is one of the most challenging, but also rewarding among the translation areas and to draw attention on the importance of teaching the proper set of skills for future (Arabic) translators. It is with great humbleness that I hope my thesis will set a trend in terms of perfecting one’s approach towards translating in general and towards literary translation, in particular.

6.2. Recommendations for research

The following recommendations are offered related to literary translation:

1. Given the changing nature of translation, it is necessary to keep the pace not only with the trends, but also to familiarize with the theoreticians who contributed to the fundamentals of this linguistic discipline;
2. While the current research was conducted based on a series of literary translations focused on the students’ existent translation curricula at the

Iraqi University, it may be advantageous to conduct a research which considers a translation model provided by translators who have a different theoretical basis (curricula) – from a European or Western University for example;

3. Given that this study provides a basis for concluding that equivalence has showed the most pertinent translation errors in terms of grammatical and semantic structures resulted from the differences between the Arabic and English languages, it would be at least interesting to use equivalence as a means of analysing the samples of translation from a lexical and linguistic, more poetic points of view as well;
4. Research related to other translation fields – specialized translations – would define better the gaps, differences but maybe even find similarities between the two linguistic systems (Arabic and English).

6.3. Recommendations for practitioners

The following recommendations for practitioners in the field of translation are:

1. Translation students in general and Arabic ones in particular, should ensure a correct pre-translation of the text, meaning they should make sure they have understood the message of the text, the purpose, that they have correctly decoded the meaning of the unknown words, expressions, etc., and only then, to begin the translation;
2. Young translators, who still lack the necessary experience, should learn to look beyond the text, to have a good grasp of their mother tongue and then of the other language from or into which they translate, as to minimize the translation errors and to maximize the accuracy and clarity of the target text.
3. Students should be given basic lexicography, since knowledge of effective use of bilingual and monolingual dictionaries is one of the important assets of the translator. The Contrastive Linguistics and grammars should be introduced as a main component, and the number of hours allocated to translating should be increased.

6.4. Recommendations for Further Study

The following recommendations are offered as possible ways further study:

1. When inquiring about “a proper set of translation skills,” that should be taught to Arabic students, there should a more precise in definition of these skills and/or delimitation under what circumstances we define someone as being a good/poor translator;
2. To conduct a research study where the translators work in small groups and provide a collective translation. I believe the exchange of knowledge and ideas among themselves could help not only their social skills, but could well make them discover translation errors which individually can pass unnoticed by the translator. In this field, another pair of eyes to read the translation can improve it heavily;
3. To broaden the spectrum of translation methods and approaches beyond equivalence as translating literature means taking into account the message as a whole, more than the words themselves. To pay attention to each detail, for example to the cultural aspects (culture-bound words) or to the etymology of words, maybe even to the translation of proper nouns and of the figures of speech – types of metaphors for examples – so common in this genre.

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