

DEDICATION

This work is dedicated in memory of my dearest person, my first teacher, whose presence brought life to everything and whose absence brought hurting pain. The person whose words of encouragement are still in my memory...who had always been proud of my continuous success...and who would have been the happiest to see this work accomplished: ***My Father***

I dedicate this work also to my loved precious ***Mother***, the symbol of persistence, and to my brothers, sisters, uncles, and aunts...

A final heartfelt word of acknowledgement is addressed to;

My brother AbdEnnor

My sister Karima

My friends Ammar, Boudjemaa, Nasreddin, Ahlem, Mouna

For their help, encouragement, and sympathy

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ABSTRACT

The present research work examines, through a questionnaire and a translated text; the way third-year students of English perceive translation as whole field of knowledge, and as a practical endeavour. It attempts to find out the problems that third-year students meet in translating from English into Arabic, and the strategies they employ and resort to when ever they come across any difficulty.

The result obtained show that the students' level of translation is some what acceptable. Through the questionnaire and the translated text, it is clearly demonstrated that they like translation, but they meet some problems; of lexical nature. The results show that, the students' solutions resort to some strategies like guessing the meaning form the context, using approximate synonym, or just leaving it empty.

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List of abbreviations:

SL: source language

TL: target language

SC: source culture

TC: target culture

ST: source text

TT: target text

SLC: source language culture

TLC: target language culture

Table of Transliteration Symbols used:

Arabic letter	Tran- sliteration	Phonetic value	Arabic letter	Tran- sliteration	Phonetic value
Consonants					
ء	ʔ	ʔ	ض	d	d
ب	b	b	ط	t	t
ت	t	t	ظ	d	
ث	t	θ	ع	c	
ج	j	j	غ	g	
ح	h	h	ف	f	f
خ	χ	x	ق	q	q
د	d	d	ك	k	k
ذ	d		ل	l	l
ر	r	r	م	m	m
ز	z	z	ن	n	n
س	s	s	هـ	h	h
ش	š		و	w	w
ص	ṣ		ي	y	y
Vowels					
اَ	a	a	آ	ā	a:
أ	u	u	ؤ	ū	u:
إ	i	ɪ	ي	ī	i:

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GENERAL INITIATION

i. Introduction

No one can deny the important role of languages in the communication process, since it is its primary function. Furthermore, no one can ignore or neglect the crucial role of translation by helping people who do not speak the same language, or they are not from the same speech community to communicate effectively. That is to say that one may speak and master his mother tongue language; however, he may not understand others' languages. He would not be able to communicate with people out of his own speech community; that is why translation is considered as a remedy for such communicational problems .Through out the past years and up till now, translation theorists and language researchers have been doing their best to define translation; to draw up its limits as to put forward its foundations to figure out the accurate way for carrying out an effective translation .

a. Aims of the study

Students who are learning to translate from their first language into a second language face double difficulties. They are learning translation skills and learning the second language simultaneously. In many instances, second language translators face problems of different kinds, lexical, grammatical, stylistic, phonological, or cultural...which are due to their limited linguistic resources in the target language.

In this research we are concerned with translation from English into Arabic. We aim at shedding light on the strategies adopted by the students in order to cope with the problems they encounter while translating. In other words, we will consider

our students level of translation when they translate from English which is a second language into Arabic; their mother tongue.

b. Statement of the research questions

From what has been said previously, it follows that by strategies we mean the solutions which students resorts to for dealing with any type of problems that may encounter them while carrying out their translation tasks. This is important, since students are translating from a second language, which is their field of speciality; they are third year students of English, into their mother tongue; Arabic. In such task, students are expected to translate easily and effectively; they should have a sound linguistic, grammatical background. In addition to a so needed general and broad cultural set that may help them in their translation task, students are expected to encounter fewer problems, especially grammatical and lexical ones.

The basic questions of which this study attempts to answer are:

- Do our students able to translate effectively or not?
- What types of problems are encountered by our students while translating from Arabic into English?
- What types of strategies that are employed, or adopted by our students when confronting any kind of problems?

In answering these questions, this study will focus on the types of problems encountered by the students, as well as, the strategies used to overcome them.

c. Hypothesis

We hypothesize that if our students have enough knowledge about translation they will do well in practice. Furthermore, we will investigate if they are able to translate easily and effectively, so they do not have difficulties? Finally, we will try to find out if the translation courses are designed to improve the students' English proficiency, or to train them in order to become competent translators?

d. Structure of the dissertation

At first the research is proceeded by general initiation in which, we try to talk globally about translation, including its process and its most commonly known types. The first chapter tackles the issue of translation problems; it is a try to describe the problems that are most expected to be confronted by the students "the sample of our research". The second chapter is devoted to the translation strategies, in other words it is an attempt to prescribe some solutions via which the translators can cope with the problems that they may come across while translating. The third chapter deals with the equivalence question. In other words, it is an attempts to cover such important aspect in translation; its types. As to show how the competent translator, and the accurate translation should be. The fourth chapter presents the field work. It presents the analysis of the students' questionnaire along side the analysis of the translated text, meaning at evaluating our students' translation level and their linguistic proficiency in both languages; Arabic as well as English.

ii. Translation definition, process and types:

Since our work is going to deal with translation as an art, and a creative activity; it is necessary that we should give account about what translation is? Meaning that, what that bilingual communication comprises? Besides, talking briefly about the process of translation and steps. That is to say, how a translator is going to carry out his translation task? What are the most important phases in such a task? One additional indispensable factor which might not be neglected is types of translation. In other words, is there one type of translation? Which type is the most studied, practiced, or problematic?

a. Translation definition

All linguists believe that the crucial role of any language is that of communication, and expressing one's self. However, people sometimes need to communicate not just within their language, but within their local speech communities. Furthermore, they need to communicate with foreigners using different languages. In this communication which is going to be interlingual and also intercultural, people do need more than one language; that is to say, they need a further linguistic as well as cultural knowledge about the identity of the second speech community. It goes without saying that we cannot neglect the role of the culture especially when it concerns communicating with a foreigner who not only uses a different language, but also shares a different culture, and life perception. When communicating within our communities, we use our mother tongue or let's say our usual spoken variety, we would come across no problem; especially those of understanding and/or interpretation. However, these problems are going to show up while communicating

with a member of different speech community, who uses a different language and has a different culture. So understanding is the most important factor in communicating.

Some questions which pose itself is that: if two persons whom are not from the same community want to communicate, how they are going to understand each other? Both communicators will confront a great a big problem of which; how to get what the other person is saying? Moreover, which code they are going to use, answer for such a question is imposing itself, learning that second language, so one would be able to understand it; translate it, since translation is defined by Reiss, (2000:160) as "a bilingual mediated process of communication, which ordinarily aims at the production of a TL text that is functionally equivalent to an SL text". Thus, through translation, both speakers would be able to understand each other as to respond accurately; avoiding misunderstandings and overlapping.

Basing on what has been said above; translation with no doubt is going to be the key for such a communicational problem. Both the speaker and the listener need translation, "need a given process and methods [...] to convey the meaning of the source language into the target language"(Ghazala, 1995: 01). When we talk about translation we mean a message in two different codes, while communicating either through writing, reading or talking; translators (parts of the action) are required to be competent "linguistic competence" (Chomsky,1957) not just at the level of their mother tongue, but also at the level of the target language. While defining it "as a set of strategies and methods" Ghazala (ibid) means what comes after the linguistic recognition, understanding. In other words, one can not translate what he is not able to understand. As Basalamah (2007:118) stated it clearly: "translation results from an

understanding of a source text (the original) from its reading, and thus from its interpretation"

Hence, the key for any interlingual or intercultural communication is translation, and understanding as it has been said is the first step in translation which means that one can not translate what he cannot understand. This is related to the "linguistic competence" (Chomsky, 1957) which is a very important part in the act of communicating, or translation, despite this, one can not neglect the other indispensable factor which helps in understanding the other; the cultural aspect because the "translator is required to know not only what is specific about the language he is translating, rather he has to know the people who belong to it" (Mounin G., 2000: 38). In other words, knowing the language lexemes and their meanings is not enough; one needs to know the life style of the speakers of the language in question; their way of thinking, their traditions and history. For the reason that, when translating any piece of discourse; spoken or written, "there are two conditions which one cannot do without the other, knowing the language as well as the civilization of that language"(Mounin, 2000: 38).

That is why all translators agree that language and civilization go hand in hand in the act of expressing a given society's identity, especially for interlingual and intercultural translation practitioners because they need to be aware of the differences which exist between the two languages and cultures; such differences which may be culturally specific or linguistically particular. Meaning that the translator has to be qualified and armed as we have said before linguistically and culturally; as Newmark (1981: 134) stated: "the more the translator understands the linguistic meaning and the referential [socio-cultural] meaning the more easily he can translate "transfer" it to the

target language". So, it is obviously recognized that getting the message accurately would lead to an appropriate interpretation; meaning that understanding is the base for performing a successful translation; be it face to face conversation "live translation", or a text translation. In other words if the first part of the action either a speaker or a translator comprehend the other's message correctly he would be able to perform translation as considered and defined by Newmark: a "craft in the attempt to replace a written message and/or a statement in one language by the same message and/or the same statement in another language" (Newmark, 1981: 07). What is significant concerning such an art is that, the translator can be considered as a cross languages as well as a cross cultures traveler, meaning that the translators "competence" (Chomsky, 1957); both linguistically and culturally, would be of great help for the translator in the sense that it may enable him to translate effectively. This effectiveness would be gained and exerted thanks to that competence which is going to facilitate the translation task by finding all ways out for any difficulty that might be confronted by the translator whilst translating. In other words, he would perform appropriately, the translator's "performance" (Chomsky, 1957) is going to be applied and seen with all languages; that is to say if the translator is competent enough he would travel cross languages freely without being bothered by any difficulty; be it a linguistic or a cultural specific : " translation equivalence may be set up, and translation performed between any pair of languages or dialects related or non related and with any kind of spatial, temporal, social or other relation between them" (Catford, 1956: 20). This translation equivalence may be achieved when the translator gets the source text message correctly, so he would render it appropriately. In other words the translator has to be as said before well equipped linguistically and culturally, hence; this would make him ready to translate easily as to find the most appropriate equivalent of any

source text expression; appropriateness not just at the linguistic level but rather at the socio-cultural level. As argued by Harouni (2001: 08)

The translator must have linguistic capacities which enable him to convey the meaning of the source language piece of discourse by using expressions in the target language that are not only grammatical but also "culturally" appropriate and native alike".

Thus, what helps the translator to produce a translation which is appropriate and a native alike is his competence; knowledge about both languages and cultures. The translator must pay attention to all what is linguistically, socially and culturally different and specific so to produce an accurate and effective translation; as stated by Pawley and Syder (1993: 194): "a sentence "a translation" that is natural and idiomatic from among the range of grammatically correct paraphrases, many of which are non-native alike or highly marked usages".

Hence, in order to achieve a good translation, the translator has to follow certain rules; he has to do his best so to make the reader feel, live the translated text in its TL version as if it is in its SL version. Meaning that, he has to create the same impact on the target reader as the source text did with the SL text readers. Consequently being a good translator who is faithful to the source as enjoyable by the readers. Newmark maintains this by saying that "the translator has to be a good judge of writing; he must assess not only the "linguistic" literary quality but, also, the moral seriousness of a text (Newmark, 1981: 134). Thus translation is a mysterious and vague art, its practitioners have to be skillful and linguistically and culturally well educated, and of both languages SL and TL highly knowledgeable. So that two persons whom are not of the same speech community can perform translation in the sense of

"the practice of communicating a textual and verbal content from language to another".
(Basalamah, 2007: 117).

b. Translation process

The process of translation is the stages through which the translator is going to move, they are the steps he has to accomplish while translating; starting from reading the SL text words and understanding them to looking for their equivalents in the TL, till putting it black on white; translating it. As stated before by Bassalamah (2007: 118) that "translation results from an understanding of the source text, from its reading; and thus from its interpretation". So, this reading which should be backed up by an appropriate understanding would lead to an effective interpretation; finding the most appropriate equivalents, since "the central problem of translation practice is that of finding a TL translation equivalent" (Catford, 1956: 21). Meaning that, the main interest of translation practitioners is that of understanding the source text meaning and working on finding the more appropriate expression in the target language. It goes without saying that, in the process of translation the translator has to be good and well-educated about both languages, the SL as well as the TL. Furthermore, he has to know also what Gide called "the special language of the writer; his own idiosyncrasy" (cited in Mounin G., 2000: 16) because it helps him a lot in the process of decoding and recoding; since he is going to use the writers' own style and idiosyncrasy as a clue for dealing with the difficulties which he might confront while translating. Thus, one can not ignore what Newmark (1961: 9) argued for; that both the writer and the translator may have their own special theory of meaning. So, the text writer may use a given word "lexeme" to express some thing which is special and according to his own

personal view, the translator on the other hand has to be aware of such "special language" and "special theory of meaning" as well.

Thus, the whole matter of translation starts from understanding the source text by reading it carefully; taking in consideration in addition to being well informed about the target language and the target culture, as mentioned above, the writers' idiosyncrasy. Therefore, the translator may be ready to translate effectively as to be equipped to solve any problem that may come across during the translation process. As asserted by Robinson (2003: 16): "professional translators need to slow down to examine a problematic word, or phrase, or a syntactic structure, or a cultural assumption painstakingly with a full analytical awareness and its possible solutions". Consequently, this leads us to believe that translating a text is not an easy task but as Delisle (1981) comments on its difficulty by saying that "translation is an arduous job that mortifies you, puts you in a state of despair at times, but also an enriching and indispensable work that demands honesty and modesty" (cited in Gerding Salas, 2004: 01). In order to avoid such a difficulty and to flee away from such complicated cases, the translator has to be armed not just linguistically but also culturally; for instance, knowing the Latin language means two things: knowing its words and expressions "lexemes" and its grammar, in addition to knowing the Latin's life track; traditions and customs which are too different from our nowadays life (Mounin, 2000: 38). Meaning that the culture, civilization and history of the people of the language which is going to be translated is so important in the translation labor; concerning this point Catford (1956: 20) opined that translation is "the replacement of textual material in one language by equivalent textual material in an other language ...and with any kind of spatial, temporal, social or other relationship between them". In other words, these

spatial, temporal and/ or social are very important and so helpful factors for recognizing and identifying a given society's identity, for the reason that language and culture cannot be separated especially in the interlingual translation or as Jakobson (1959: 232) named it "proper translation". So, translators need not just linguistic competence, but rather a socio-cultural one; this is what seems to be implied in Delisle (1981) words when he said: "linguistic competence is a necessary condition, but not yet sufficient for the professional practice of translation". (Cited in Gerding Salas, 2004: 01)

Thus, one should adopt a very cautious approach toward these socio-cultural or linguistic interferences, so to avoid any misinterpretation which may lead to an appalling translation; especially when dealing with cognates (true or false friends), or other difficult forms like institutional or standardized terms, euphemisms, neologisms, idioms, proverbs, jokes and puns. Henceforth, the translator has to bear in mind all these types of difficulties, cross-linguistic differences, and socio-cultural characteristics so to carry out an effective translation; as well as dealing with all kinds of problems. Of course, translators need to practice a lot; the more the translator practices the more familiar with the second language he would be, this practice would give them some hints on translation, make them in some way experienced.

Thus, the students would be able to translate effectively and accurately "experienced translators are fast because they have translated so much, that it often seems as if their brain is not doing the translating _ their fingers are"(Robinson, 2003: 63). Thus, translating a lot will help the translator to gain more experience as to be familiar the target language structures as well as cultural notions. This experience may lead him to translate easily and effectively; to produce a good translation as the one

described by Venuti (1995: 01): "a good translation is like a piece of glass. You only notice that it is there when there are little imperfections, scratches". That is to say the good translation "TT" should be felt, read as if it is the original one.

Thus, good reading, and an appropriate understanding followed by an accurate interpretation leads to an acceptable translation. In order to be a ready translator; to translate easily, effectively, translators are required to be acquainted not only with the target language, rather than to all what is related to it either culturally, socially, or historically; customs and traditions.

c. Types of Translation

According to Jakobson (1959: 233). There exist three types of translation:

Intralingual translation: or rendering (an interpretation) of verbal signs in the same language.

Interlingual translation: or (translation proper) an interpretation of verbal signs by means of some other languages.

Intersemiotic translation: or (transmutation) or interpretation of verbal signs by means of nonverbal signs system.

By bringing up such types of translation, one can notice that the only type which is of great interest to most translators either trainee's, practitioners; novice or professional, or theorists is the second type which discusses the proper translation "Interlingual". In which two different languages are involved, the translator is going to deal with two different codes and two different cultures. As stated by Jakobson (1959:

232) "[...] translation involves two equivalent messages in two different codes. Equivalence in difference is the cardinal problem of language and the pivotal concern of linguistics". Meaning that, Jakobson introduced and discussed three types of translation, each one is different from the other. However the second type is the most studied one, all researchers interested in translation focus more and more on it because it reflects the proper process of translation; since it involves two different languages. So Jakobson is pointing straight away to the central problem which concerns all translators as researchers and translation as a field of science which is traveling from one language to another throughout some verbal signs. In other words, he wants to find out how could a given verbal sign in the source language be interpreted and translated into an equivalent in the target language. Though, all linguists and translators admit that there is no full equivalence between any pair of words from any pair of languages.

What translators do, as Catford (1965) argued, is just replacement of the source language item by its equivalent item basing on its meaning and function; Catford (1965: 49) said : "the source language items rarely have the same meaning in the linguistic sense; but they can function [the same way] in the same situation".

Therefore, some words seem to have the same meaning, they may not express exactly the same thing; they may not bring about the full equivalence. Thus, Jakobson gave us an idea about how interlingual translation often has to resort to a combination of code units in order to fully interpret the message; so the translator has to pay attention to such cases in which meanings are so close, they may confuse the translator and put him in states of despair; frustration. Sometime, even if a translator would use a dictionary of synonyms in order to get the accurate equivalent, he would not get a synonym which conveys the full equivalence; for the reason that, each unit contains

within itself a set of non transferable associations and connotations. Jakobson (1965) wants to prove that the complete or full equivalence (in the sense of sameness or synonymy) cannot take place in any of his categories, or in any other type of translation. Consequently, only a creative transposition is possible; either interlingual transposition from one poetic shape into another or interlingual transposition from one language to another, or finally Intersemiotic transposition from one system of signs into another, e.g.: from verbal art into music, dance, cinema or painting.

What has been introduced by Jakobson (1965) is discussed again by Mounin (2000), the French theorist, who perceives translation as a series of operations of which the starting point and the end product are significations and functions within a given culture (cited in Bassnett 2007: 14). As an example he stated that if the English word "pastry" is translated into Italian without regard for its signification will not perform its function of meaning within a sentence; even there may be a dictionary equivalent because the word "pasta" has completely different associative fields (collocational ranges).

In a case like this, the translator has to resort to a combination of units in order to find an approximate equivalent. Jakobson gives the example of the word "Syr" (a food made of fermented pressed curds) which translates roughly into English as "Cottage cheese". In this case Jakobson claims, the translation is only an adequate interpretation of an alien code and equivalence is impossible.

What Jakobson is calling for is approximately the same as the notion of the dynamic equivalence which is introduced by Nida (1964), as to a large extent similar to what Catford (1965) means when he asserted achieving equivalence is not through

meaning; a word in the TL has the same meaning as another word in the SL; its synonym according to the interlingual translation. Wherein, translation equivalence is only achieved when a given lexeme in the SL functions the same way, has the same linguistic impact as its counterpart (supposed equivalent) in the TL; both items should have the same effect. Meaning that, the relationship between receiver and message should aim at being the same as that between the original receiver and the SL message.

Conclusion

When a translator attempts to translate a given piece of discourse; written or spoken, he may face a lot of problems or lets say difficulties while translating. These problems are dissimilar; each one is different from the other. Consequently, these difficulties require some methods and strategies to cope with. In the coming chapters we will do our best to account for such difficulties as well as their solutions respectively.

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CHAPTER ONE: TRANSLATION PROBLEMS

Introduction

Of course translation as a field of knowledge or as a science can be considered as a mysterious job, meaning that looking for equivalents from one language to another is not an easy task. One can not find the full equivalence between expressions of the same language, so what about finding it, trying to achieve it cross-linguistically and sometimes cross-culturally. In this chapter we will discuss some problematic issues which may prevent translators from doing their job accurately; translating effectively. In other words, we will try to account for some problems that might be confronted by translators while translating. Since, it is generally agreed that

"No one can ever translate without being puzzled, baffled, intrigued and occasionally morally concerned about; on the one hand, the importance and necessity of translation, and on the other, about the limits, difficulties, frustrations and temptations of the enterprise"(Farrell 56)

Translation problems or at least difficulties are the concern of all translators; either novice translators or professional ones. Ghazala (1995: 17) argued that a translation problem is any difficulty which makes us stop translating to think about it. It is when the translator can not render the source text into the target language easily; without checking his dictionaries, monolingual or bilingual, or making a lot efforts to retrieve, exploit his linguistic and cultural knowledge, in addition to his life experiences. Translation problems confronted almost all the times by translators can be of multiple causes; it can be grammatical, lexical, stylistic, phonological and cultural.

1. Grammatical Problems

1.1. Complicated and ambiguous SL Grammar

for example; "Of the three books you have recommended to me, I have chosen one".

If translated into Arabic becomes "من الكتب الثلاثة التي نصحتني بها، اخترت واحدا"

When a writer changes the common structures and starts his sentence like this; by placing "of" at the beginning of the sentence following it by the delayed main clause "I have chosen". A sentence, as such, it seems too easy, maybe, for a professional translator, however; for a non native speaker (student translator) can be confusing and frustrating, he would see it as a problematic and difficult; just because of its complicated form or the slight change in the position of some items. This sentence would be so easy for translating, if it is structured in the normal known form: "I have chosen only one of the three books you have recommended to me" which is going to be translated into Arabic as:

اخترت واحدا فقط، من الكتب التي نصحتني بها. (Ghazala, 1995:18/19)

Let's consider, in this example how grammar rules, if applied differently and unusually, with some playing with words can produce more than one meaning. If a word is assigned to more than one category; the change in the category means the change in the placement "structure", this change in the position leads to the change of meaning. Suppose, for example; that the word "cleaning" is both an adjective and a verb in a sentence like:

- Cleaning fluids can be dangerous.

One of these analyses will have "cleaning" as a verb, and one will have it as an adjective. In the former, the sense is to clean a fluid may be dangerous, meaning that it is about an activity which is dangerous. In the latter case, the sense is that fluids used for cleaning can be dangerous. Thus, choosing between these alternative systematic analyses requires knowledge about meaning, as well as the way each language structures and lexicalize itself.

This ambiguity and vagueness which is in a kind of a lexico-grammatical problem can be deciphered just by replacing the "can" by a verb which shows number agreement by having different forms for the third person singular and the plural; for example:

- Cleaning fluids is dangerous.
- Cleaning fluids are dangerous.

These two sentences are not ambiguous as they are so easy for translating, since each one is obvious and clearly stated; the first has only the sense that the action is dangerous, while the second has just the sense that the fluids are dangerous.

1.2. Commonly used verbs:

Here are the most used verbs in English; they are accompanied by explanations about the way through which they should be translated. They are, in some kind, problematic especially for fresh translators.

1.2.1. Translating the verb "Be":

The verb "Be" is sometimes translated in the wrong way with the inclusion of the Arabic equivalent "kāna" as in the following sentences:

- I am a student. /?na akūn tālban/ أنا أكون طالبا.
- She is kind. /hiya takūnu tayibah/ هي تكون طالبة.
- I am leaving now. /ana akūn muḡaderan/ أنا أكون مغادرا.
- He is eating an app /hwa yakūnu ya?kuku tufahatan/ هو يكون يأكل تفاحة.

When the verb "Be" is used in the present simple "am , is ,are" usually it disappears completely in Arabic because there is no equivalent tense in Arabic. Translating into "يكون" or "أكون" is considered as a poor translation.

However, when the verb "Be" is used as a main verb in the past simple "was, were"; the verb is translated literally into "كان" both as;

a- as a main verb like;

- The child was I /kan ?tiflu maridan/ كان الطفل مريضا.
- The players were one /kan ?lācibūna frikan wāhidan/ كان اللاعبون فريق واحد.

b- as an auxiliary;

- Here mother preparing lunch. /kanat ?umuha tucidu ?lḡada?/ كانت أمها تعد الغداء.
- My brother was writing a letter /kan ?axi yaktubu risalatan/ كان أخي يكتب رسالة.

Yet translators are advised to pay attention to such a verb when it is used as an auxiliary to form the past, and the passive;

- The food was eaten. /ʔukila tacam/ أكل الطعام -

- I was deceived. /ʔana χudictu/ أنا خدعت -

So, translators be careful in order to avoid translating these sentences as;

*/kana tacamu maʔkulan/ كان الطعام مأكولا -

*/ʔana kuntu χudictu/ أنا كنت خدعت -

Such a rendition is inappropriate, the reader either; a native or a foreigner would feel it some how abnormal and too odd. It is a poor translation; inaccurate. Moreover, in such cases the verb "be" should be neglected, dropped in the Arabic version. The same can be said about the translation of "Been"; the past participle form of "Be" which is, also, wrongly ignored or translated into Arabic literally as "كائن".

- Where have you been? /ʔayna kunta kâʔinan/ أين كنت كائنا -

- أين كنت؟ /ʔayna kunta/ -

- They have been released. /kânu kâʔinīna ʔutlika Şarahuhum/ كانوا كائنين أطلق سراحهم -

- أطلق سراحهم. /utlika Şarahuhum/ -

The dictionary meaning of the "been" in Arabic as (كائن) is not advised to be used by translators, however, the full form of the verb "Be" is always translated directly without any difficulty;

- He will be with us. /sawfa yakunu maʔana/ سوف يكون معنا -

- You must be in the stadium now. /yajibu ʔn takuna maʔana fi lmalcabi lʔan/

- يجب أن تكون معنا في الملعب الآن.

(Ghazala, 1995: 35-36).

1.2.2. Translating the verb to "Have"

When the verb to have (have, has, had) is used as an auxiliary to perform an important grammatical function with regard to tenses in particular, it poses no problem while translating it from English into Arabic; it is meaningless and translators can simply ignore it altogether:

- The workers have left early today. /ġādara lcumal bākra al-yūm . / غادر العمال باكرا اليوم .
- The ill man has had his medicine. /aḡada lmaridu ?dawa?/ أخذ المريض الدواء .

However, when it is used as a main verb, it may mislead translators. Many translators render "have" into one version only; which is (يملك /ymliku/). The translators are advised to be careful, as well as they are expected to be familiar to the collocational range of such verb, in addition to the other two verbs; to do and to be. Because such verbs has not just one function or meaning; (/ymliku/, يملك) is only one of its several meanings.

- She has money. - هي تملك نقودا/ عندها نقود/في حوزتها نقود/لديها نقود/ معها نقودا .

/hya tamliku nukudan/ cndaha nukudun/ fi hwzatiha nukudun/ ldyha nukudn/
mcha nukudn/

All these translations are possible; the last one is the most appropriate one, the third one could be considered as a poor translation or less common.(Ghazala,1995: 40).

So translators need to realize that "have" is a verb which has several meanings;

- She has her breakfast at 7oclock everyday. /ttnawalu futoraha cnd sabca kula ywmn/

- تتناول فطورها عند الساعة كل يوم

- She has the tablets on time. /ta?χudu lhubüb filwkti lmuhadad/

- تأخذ الحبوب في الوقت المحدد.

- She has a telephone call this morn /tlakat mukālamatan hātifiatan hada ?Şabah/

- تلقت مكالمة هاتفية هذا الصباح.

What makes it easy for translators to distinguish between the different meanings of the verb "Have" is considering the word which comes directly after it (object). Sometimes, when combined together "Have" and its "object" express some meanings which may have their equivalents in Arabic; yet they are not appropriate or acceptable. So, even if we can say (/yamliku nukudqn/ يملك نقودا), we can not say (/yamliku dazaan/ يملك دواء) as an equivalent for (has the tablets) which means as it is mentioned above in Arabic (يأخذالدواء), as we can not also say (/ymliku mukālamatan hātifyah/ يملك مكالمة هاتفية) while translating (has a phone call).

1.2.3. Translating the verb "Do"

When "Do" is used as a main verb it poses a lot of problems, when translating it "do" the translators should consider whether it has a grammatical function only (used as an auxiliary), or used as a main verb; for the reason that as an auxiliary it has no meaning in Arabic, whereas as a main verb it has a full meaning. For example it can be translated into:

- يؤدي. /yu?adi/ - يعمل. /ycmalu/

- يؤدي عملا. /y?adi camalan/ - يقوم بعمل. /yakumu bcamalim/

Lets consider these examples:

- I will do my best. /sa?afcalu mābwsci/ - سأفعل ما بوسعي.

- Mary does her job well. /tu?adi mari camalaha bŠkl hasan/ - تؤدي ماري عملها بشكل حسن.

Here is an example in which "Do" can be translated into /yacmalu/ -يعمل or /yu?adi/ -يؤدي -, or exceptionally as "write" meaning "/yaktubu/ -يكتب :

- Some students do their homework quickly.

- يؤدي بعض الطلبة واجباتهم بسرعة. /yu?adi bacdu talaba wajibatihim bsurcah/

- يكتب بعض الطلبة وظائفهم بسرعة. /yaktubu bacdu talaba wadāifahum bsurcah/

(Ghazala, 1995: 39)

When the verb "do" is used in the negative either as "do", "does" or "did", all this forms are meaningless in Arabic, what is translated is just the negation mark "not", it is translated into "/lam/لم".

- She did not eat much. /lam ta?kul katiran/ - لم تأكل كثيرا.

- The horse did not fall down. /lam yaskuti lhiṣan/ - لم يسقط الحصان.

When "Do" is used in questions, when translated into Arab it always mean the negative particle "/hal/هل":

- Do you sleep early? /hal tananu bākiran/ - هل تنام باكرا؟.

- Did Ali wait for you last night. /hal ?ntadaraka cali laylata ams/ - هل انتظرك علي ليلة أمس.

It is noteworthy to mention that a lot of translators, especially novice ones, find it difficult to understand the verb "Do" when it is used as substitutive verb. Sometimes,

it is used to replace a whole clause in order to avoid the repetition, particularly as an answer for a question; when "Do" is used in the interrogative. In such cases translators tend to translate it into /yafcalu/ يفعل , while it should be translated into the main verb of the sentence.

- Do you admit that? /hal tactarifu bidālika/ هل تعترف بذلك؟
- Yes, I do. /nacam?afcal/ nacam ?actarif/ نعم أفعلو/نعم أعترف.
- Did she swear? /hal ?aksamat/ هل أقسمت؟
- Yes, she did. /nacam facalat/nacam ?aksamat/ نعم فعلت/نعم أقسمت.
- Did they work at night? /hal ycmalūn fī lyl/ هل يعملون في الليل؟
- No, they do not. /la la yafcalūn/ la la yacmalūn/ لا لا يفعلون/ لا لا يعملون.

2. Lexical problems

Lexical problems are those which occur as a result of the diversity of languages, "languages are differently equipped to express different real world relations, and they certainly do not express all aspects of life with the same equal ease; finding a notional category which is regularly expressed in all languages is difficult" (Ivir, 1981: 56). The translator may not find the equivalent word, as he may be confused on the first hand because of some words have a lot of meanings; they can be translated into a lot of equivalents, its meanings depend on its context and collocation. On the other hand, the translator may find himself in a dilemma, because some items in the source text are not lexicalized in the target language; for example, "the adjective standard (meaning ordinary not extra, as in standard range of products) also expresses a concept which is very accessible and readily understood by most people, yet Arabic

has no equivalent for it". Another example of the non lexicalized items is what is found in the Indonesian language or culture; it makes distinction between going out in the rain without the knowledge that it is raining (Kehujanan) and going out in the rain with the knowledge that it is raining (Hujan-hujan). English does not make this distinction; consequently if an Indonesian translator wants to translate an English text which mentions going in the rain, he would find it difficult to choose the right equivalent, unless the context makes it clear whether or not the person in question knew that it was raining. These examples extracted from (Mona, 1992:21/22).

Logically speaking, each word should have only one meaning, but as it is commonly known this is not the case. When a word has more than one meaning; it said to be lexically problematic and ambiguous. When a phrase or a sentence can have more than one structure; is said to be structurally vague and frustrating. Thus, the central question of the lexicographic work is the meanings of words; the translator has to be exposed to all the contexts in which a word may occur. Hence, from these contexts, it is possible to identify the different meanings associated with a word. (Douglass B. et al, 2002:26).

2.1. Collocations, idioms, proverbs, and metaphors

Other more confusing and troublesome factors which cause lexical problems to translators are Collocations, Idioms, Proverbs, and Metaphors. Collocations are expressions, words linked together to express a fixed meaning, exact meaning. In other words, these are" [lexemes which] have the tendency to co-occur regularly in a given language"(Baker, 1992: 47). This co-occurrence makes them presupposed by listeners or readers of the meant language, they are "mutually expected" (Palmer, 1976: 95). For

instance, English native expects the occurrence of rancid with bacon and butter, and addled with brains and eggs. So, one cannot expect to read, or to come across an expression which says: rancid milk, but only "sour" (Palmer, 1976: 98), or expressions such as; handsome girl, or a pretty guy. Expressions like these are not acceptable or not appropriate because the adjective handsome is used only with males; whereas pretty is used solely with females. Henceforth, expressions "phrases" usually are expected to go hand in hand to fulfill a rigid and unchangeable meaning.

Idioms, proverbs, and metaphors can be undertaken in the same way as collocations, since they, as Palmer affirmed (*ibid*), are expressions which involve collocations of a special kind. Ghazala (1995: 131) noted that, such expressions are fixed phrases whose form is unchangeable, and whose meaning is always the same, inflexible. In addition to the previous endeavors of defining those formulaic expressions, the cognitive psychologist H. Clark (1973) when commenting on metaphors he asserted that we use the term metaphor to refer to the applying or using a source to talk about a target; we talk about many things in a less than literal way, for example; we talk of understanding as though it were a visual phenomenon (oh, I see, I see!). (Hatch and Brown, 1995: 92). While translating such phrases, which are structured and combined in a particular way, they require a great deal of attention; linguistic and cultural knowledge. Given that, most of these expressions are popular and cultural specific; they may vary from a language into another, from a culture into another. In addition to that, they are meant to convey a given meaning indirectly, non-literally (Ghazala, 1995:151); that would frustrate the translator especially when the translator wants to translate a text which is not inscribed through his mother language, example an Arabic text contains some multi-word expressions would be translated by

an English person. Further more, even if the translator knows the words meanings when they are used alone without being combined in such special combination, he would not be able to infer its meaning when it comes together in a special formulaic to mean an exact meaning, he would not be able to translate it easily or accurately. In other words, knowing the core meaning of a lexical item in its own is neither beneficial nor sufficient. This could only tempt the translator to misunderstand, and misinterpret the meaning of the combination and would mistranslate it into the TL. The translator should know as many combinational and collocational meanings a lexical item has as possible, along with their equivalents in the TL. For the reason that, collocations and all kinds of multi-word lexical items such as idioms, proverbs, and metaphors must be treated as one lexical item. We will give a brief account about the most troublesome factors; misleading collocations and multi-word lexical items:

2.1.1. Collocations

Both "deliver a verdict" and "pronounce a verdict" are acceptable collocation in English. However, "pronounce a sentence" is more acceptable and mean more or less the same as deliver/pronounce a verdict; yet deliver a sentence is an unlikely collocation. Cruse (1986: 281) gave the example of the adjectives "unblemished, spotless, flawless, immaculate, and impeccable" which can be thought of as synonyms or as near synonyms, and yet do not combine freely with the same set of nouns.

	Unblemished	Spotless	Flawless	Immaculate	Impeccable
Performance	-	-	+	+	+
Argument	-	-	+	-	?
Complexion	?	?	+	-	-
Behavior	-	-	-	-	+
Kitchen	-	+	-	+	-
Record	+	+	-	?	+
Reputation	?	+	-	?	?
Test	-	-	?	?	+
Order	-	-	?	+	+
Credentials	-	-	-	-	+

Table 02: Unpredictability of collocational patterning: from Cruse (1986:281)

+ = common, acceptable collocation

- = unacceptable, unlikely collocation

? = questionable, may be acceptable in some varieties.

The translator ought to know at least, some, if not the majority of such misleading collocations; so that he would not be bewildered while translating. There are an endless example of collocations, however; that a word in the SL and one of its equivalents in the TL seem to have the same sets of collocates; the translator generally tends to generalize and considers that all the SL items and their equivalents in the TL have identical collocational ranges, i.e.: the set of possible collocates of a given lexical item. There for, the translator is very likely to produce very awkward combinations. For instance in English the following collocations are generally rendered in Arabic as follows:

(Examples from Ghazala: 135)

So the translator needs to be careful while translating such idioms because they are too problematic. In other words; one can not translate the first one as "second hand" into "yadn tānya/ يد ثانية", and the second "big shot" into "qdfa kbyra/ قذفة كبيرة". For the reason that, it is not an idiomatic translation, but is a straight word-for-word translation, which is as mentioned above is just an explanation.

2.1.3. Proverbs

Some proverbs are so easy, and almost known by everybody, they do not need a lot of attention and knowledge in order to be rendered into the TL. For example:

- There is no smoke without fire. /La dḡan mn dūn nār/. لا دخان من دون نار.

- All that glitters is not gold. /lys kul mylmc dhn/. ليس كل ما يلمع ذهباً.

However some of them are more difficult and troublesome; for example:

- Forbidden fruit is sweet. /kl mnmūc mrgūb/. كل ممنوع مرغوب.

- One man's meat is another man's poison. /mṣāʔb kwmn cnd kwf fwāidu/

- مصائب قوم عند قوم فوائد.

- Birds of a feather flock together. /atoyoru cla aṣkaliha taqac/. الطيور على أشكالها تقع.

- A stitch in time saves nine. /alwikayatu ḡyrun mn lcilaj/. الوقاية خير من العلاج.

(Examples from Ghazala, 1995: 143)

These proverbs are some how too problematic, a translator is expected to some difficulties; one is assumed to translate "One man's meat is another man's poison" into "الحمّة رجل سم رجل آخر", or translates "Birds of a feather flock together" into "الطيور ذات "

"الريش نفسه تجتمع سوية", as mentioned before this literal translation is neither acceptable nor needed except when the translation is impossible. In such examples, where the TL, has the equivalents for the SL proverb, the translator should translate the proverb by its equivalent proverb, not by giving its explanation literally.

The translator is desired to consult, check good specialist monolingual as well as bilingual dictionaries. In addition to that a translator is required to read a lot about both languages' cultures. Thus, a direct translation is not advisable, and should be avoided by all means because it is ineffective and distorts the meaning; prevents the high linguistic touch, playing with words, from showing up.

2.1.4. Metaphors

There are a lot of types of metaphors, and most of metaphors are easy to translators, they require, sometimes, just knowledge of the words' meaning; since a lot of metaphors are frequently used and are all most known by everybody, for example: ray of hope. /baŞiŞ amal/ بصيص أمل – and we are in a vicious circle. /?nana fi halakatin mufraga/ - . اننا في حلقة مفرغة. On the other hand, in some occasions the translator may come across a number of opaque problematic metaphors like; "to field a question" which need to be rendered into Arabic as /yucaliju mas?alah/ يعالج مسألة, here is another problematic metaphor is "to knock for six" which means /yudhil-yubhir/ يذهل, يبهز .

Such metaphors are not clear, or easy to be inferred or translated. It is noteworthy to mention that the most problematic metaphors are cultural. They might be special and belong to a given domain; sport, politics, science...and are understood only by people interested in the fields under discussions. Another point is that, metaphors translating involve the determining of the stylistic equivalence; meaning

that, substituting the SL idiom by and idiom, a proverb by a proverb for creating an equivalent function in the TL. (S. Bassnett, 2007: 25). Therefore the translating metaphors or any multi-word formulaic should not be made on the basis of the linguistic elements composing it "phrase", nor on the basis of a corresponding or similar image contained in it, but rather on the function of the idiom. The SL phrase is replaced by TL phrase that serves the same purpose in the TL "language and culture" (Bassnett, 2007: 24).

Generally, linguistic, lexical problems can be overcome by careful revision of the translation, using bilingual and collocational dictionaries. Moreover, the translator is still a learner and his translation is considered as an interlanguage. Thus, he must keep learning both SL and the TL culture.

To end with, it is strongly advised, that the translator should consult; first a monolingual dictionary to understand the core meaning of a given lexeme, and then the possible collocational ranges "its different meanings"; be it an idiom, a proverb, or a metaphor. Second, it would be preferable to consult monolingual dictionary in the TC to check the compatibility of the target item in the TL.

3. Stylistic problems

In translation, the style is so important, translators should be aware of the SL as well as the TL styles. In other words styles and structures of the SL and the TL may cause problems to translators. The importance of style in translation arises from the importance of style these days. Nowadays, style is given more importance, especially in achieving the intended meaning; it is an essential part which goes hand in hand with meaning. Style has a role to play in any aspect of language, consequently in all aspects

The first one is more official and impolite; the speaker may be a person of a high status talking to a lower rank person or a stranger. The second is polite and acceptable; it can be used with friends and acquaintances, as it implies the speaker is polite. The third and the fourth are more kind and polite than the first and the second; though they are not official. The fifth one is so rude with the possibility of occurring in humorous contexts when the speaker addresses a very close friend (Ghazala, 1995: 204).

As a result of such semantic change which is caused by the subtle change in style; the translator should be careful and take in consideration the SL text style in order to reserve it in the TL text. Let's consider some other problematic factors which cause stylistic difficulties:

3.1. Parallelism and fronting

To say that two clauses or sentences are parallel; they must have the same structure. Such style is not easy to translate because languages are not identical, not structured the same way. Sometimes it can be easy to find its equivalent, so it is translatable. However, in some cases, when it has a stylistic function it can be directly relevant to meaning it would cause a lot of problems to translators. That is why translators are required to attend to it carefully. (Ghazala, 1995: 23)

Fronting is when the writer places a word, phrase, clause at the beginning of the sentence in an unusual structure "Suicide he committed" (/ʔntiharan ʔrtakaba/ انتحارا ارتكب) instead of "He committed suicide" (/ʔntahara/ انتحر). Such fronting is intended by the SL writer to make the reader get a special point or feel a particular feelings; meaning. It is intended to achieve a stylistic function, linguistic touch of some kind; emphasizing a given point of view, a basic information or idea. In other

words, the writer wants to drive the readers' attention to the crucial importance of the emphasized point.

These styles of parallelism and fronting are in some kind troublesome for translators, especially novice ones. The translator is advised to read a lot for both languages, so that he would be exposed to their styles. It is for this reason, the translator needs to be familiar with both languages.

3.2. Complex vs. simple styles

For a novice translator, a mixture of these different and contradictory functions leads him to a dilemma. If the translator is translating a language which is a second language, not his first language; he would be confused or consider them as strange structures, ambiguous. As we have considered the effect of ambiguity when we dealt with ambiguous and complex grammar (grammatical problems); that is really importance. Since grammar and style are two faces of the same coin, the translator is advised to be careful while dealing with such styles. Though the problems caused by the diversity of such styles are of lesser degree than that posed by lexical or grammatical problems; since one of them is going to dominate in a given text. The translator is not required to simplify the complex, or to complicate the simple, rather he is required to be careful as to be able to distinguish the one from the other. Ghazala (1995:24) argued that, the confusion between both styles will jumble their functions, and would affect the meaning since style is always relevant to meaning; it is a part of it. Here is an example of the ambiguous style:

- The shooting of the hunters is extraordinary. /Şydu Şyadīn χariqun llcada/

- صيد الصيادين خارق للعادة.

Translating such a sentence is some how complicated because its structure is ambiguous and its meaning is not clear. For example the expression "shooting" has two meanings;

- Killing the hunters; /قتل الصيادين/ /qtlu aŞyadina/
- killing the birds/animals. /قتل الحيوانات/ /qtlu atoyori/ alhywanât/

Both meanings are not stated clearly in this sentence. Consequently the same degree of ambiguity should be kept in the Arabic version. So the word "صيد" is enough since it gives the required sense. It fulfills the intended meaning as it maintains the same style, effect of the SL text.

3.3. Voicing and types of sentencing

The way a person expresses himself is important, by the "way" here we mean "how", whether he addressed the point directly or indirectly. In other words, when a writer of a SL text uses the passive or the active voice he means it, he chooses to transmit his message through; he does so for a given purpose. Since these styles are contradictory and each of them has its own function. So they should be treated, translated carefully and differently. Usually these two styles make a lot of problems to translators, especially novice ones. Some translators believe that the passive in Arabic is usually changed into the active. Rather both must be retained in it. (Ghazala,1995: 24). For example; when one says:

- The Israeli soldiers killed five Palestinians yesterday.
- Five Palestinians were killed yesterday.

At first they seem to be alike; whereas they are not the first is active while the second is passive. The first sentence makes it clear, showing the doer of the action of

killing (give a full account about the killers); the information is stated explicitly. On the other hand, the killers are hidden in the second sentence; the information is implicit. There is a big difference between both styles; the first one (active) may be used by an Arab person for political and human reasons; it may be used by Arab radios and anti-jewish bodies. On the contrary, the second one (passive) aims at ignoring or hiding the identity of the killers, and at the same time focuses more on the action and its results. It may mislead people; listeners or readers, to think that may be some Palestinians are the killers. Further more such style is expected to be used by Israeli radios or pro-jewish bodies.

The translator is required to preserve each style function of the SL to maintain their intended meaning while rendered into the TL; so that the meaning would be conveyed faithfully:

- قتل الجنود الأمريكيون خمسة فلسطينيين أمس.

- قتل خمسة فلسطينيين أمس.

The active can be reserved just when it keeps the doer of the action hidden like in:'

- تم قتل خمسة فلسطينيين أمس.

In addition to the voicing, the translator should not underestimate the types of sentences; how the SL text writer structures and builds up his sentences. Are they sentences? Short? Simple? Compound? Obviously each of these styles has its own stylistic effect, linguistic touch. Consequently each one of them would cause special kind of difficulty, which results in special kind of solution. For that sake translators, practitioners or non trainee, "are required to avoid confusing or ignoring then, [...] by

joining short sentences into one long sentence, or dividing a long sentence into a short sentence". (Ghazala, 1995: 24).

4. Phonological problems

This type of problems is concerned with sounds and their relation to meaning. As a matter of, generally it is related to the direct translation; in the sense of face-to-face interpretation, in other words it can be labeled "live translation". The translator, interpreter should pay attention not just to the words uttered by the speaker by careful listening. Further more, in so situations, the translator is advised to follow the facial expressions as well as the lips movements; so that, he/she would be able to get the right message as to grasp the intended meaning correctly. That is to avoid missing some important factors in understanding. A bad listener or a bad speaker will cause misunderstanding, which leads to a poor interpretation/ translation. Like the commonly known story of the man who came from the Middle East, who wanted to park his car in an American city, so he asked the police man "can I park in that park here?"; the problem is that, he did not pronounce the "p" as /p/ but as a /b/; this is a problem of all most all people from the Middle East or the Gulf citizens, pronouncing the /p/ as a /b/. The policeman replied by saying that: it is America do whatever you want, its democracy. The policeman seems to be irrelevant to the gentleman question, but when one knows that the police man heard the pronunciation of the verb /bark/ not /park/ as the gentleman might think. So, the answer of the policeman is not wrong; the gentleman is free whether to bark or to bark not, no one would prevent him.

As we have said before, the translator should be careful and do his best in order to do not miss any thing which might be of great help; he has to be a first-rate

listener. Further, he has to consider whether the speaker is a native speaker or foreigner, as he should be acquainted with the speakers' spoken variety; dialect, idiosyncrasy, sociolect, regiolect ...

5. Cultural problems

The culture as a perspective is defined in the dictionary language teaching and applied linguistics (Richardson and all. 1995: 94) as: "[culture] the total set of beliefs, attitudes, customs, behavior, and social habits etc..., of the members of a particular society". For many people culture is considered as a gateway to a given society heart, to have a close insight about its identity. In spite of its crucial role in conveying cultures through history; demonstrating and introducing cultures of different people, old nations, ancient civilizations, and even prehistoric events, thoughts, and achievements, a few writers, translation theorists, and linguists have fully discussed the problems of translating cultures in the various departments of thought; fewer members have dealt with translating what is culturally specific either from Arabic into English or vice versa. This may be due to several reasons. On the one hand, it is always difficult to make generalizations [...]. on the other hand, interest in translation has been subservient to other ends....

The problem is that, some languages are loaded with cultural terms and expressions called (cultural specific). The cultural specific expressions are some how difficult to translate, even professional translators find it difficult to deal with them. That is because the cultural context is too vague, it represents the world view of a society, its beliefs, emotions and values. Thus it comprises some important factors which help in building up the information necessary to interpret the message; enable

the translator to translate easily and effectively. That's why, any term; one word or an expression is said to be cultural specific when it denotes concrete objects or abstract aspects that may be related to religious beliefs, social habits, customs and traditions or social situations, moral values, a type of cloth or a life style, kind of food, economical principle, political ideology...that are specific to the culture in question. Henceforth, when translating cultures, linguistic element should be related to the cultural context they belong to. For E. Nida (1964: 90) "the person who is engaged in translating from one language into another ought to be constantly aware of the contrast in the entire range of culture represented by the two languages". Meaning that, language is considered as a part of culture and the society's identity. For instance; according the Maya Indians who lives in the tropical countries, there is no place without vegetation unless it has been cleared for Maize-field. However, a cleared field is not the appropriate equivalent of the desert of Palestine. The word **desert** (صحراء /Şhra? /) then represents a feature of the SC which is not found in the TC. For that reason, E. Nida (1964: 91) argued that "words are fundamentally symbols for features of the cultures", so, any lexical item can not be understood apart from the culture for which is a symbol; belongs to

Though some cultural concepts seem to be universal, however; they are not interpreted in the same way; each language has it own interpretation according to its people way of thinking, living style, and even their geographic position. Since as said before by Ivir (1981: 56) that languages are equipped and lexicalized differently. The interpretations may completely different as they may just slightly different, subtle overlaps. The differences between cultures and life perceptions from a society into another may cause a lot of problems to translators; it creates a lot of gaps which lead to

plenty of overlaps between language pairs. Hence the translation task is going to be too complicated.

Telya et al. (1998: 58) argued that, for example, the Russians understand "conscience" as the presence of god in one's soul; whereas the English view it as knowledge of good and evil. One can notice that the Russians perception of such a term "conscience" is roughly the same as the Arab Muslims perception; both languages consider it as religious concept. For Arab Muslims; good and evil are all related to religion. God is only the one truth; to do well is to obey god, to do evil is to disobey god. For them; the conscience is feeling the presence of God all the times and everywhere. So, the translator who ignores such cultural specificities would not be able to recognize the different ways of perception which do exist between people, languages, and cultures. So in such diversion like in the example above, the translator would misunderstand, mistranslate the concept of conscience wrongly because he may take for granted that it means the same thing in all languages, for all people of different regions.

Cultures cause a lot of problems that is why translators are required to be competent not just at the linguistic level, rather at the cultural level. Lets consider how Russians translate the expression "House of Commons"; this expression has no equivalent in the Russian, Arabic, Chinese languages.

The Russians used to translate as "chairman" which obviously is not its appropriate equivalent; it does not reflect the role of the speaker of the House of Commons as an independent person who maintains authority and order in parliament (Mona, 1992: 21).

The cultural translation problems are the results of the differences between languages as a set of lexemes, and meanings, as between cultures as ways of expressing one self identity, living style. Especially when translators come across a word in the SL/C that may express a concept which is totally unknown in the TL/C; be it an abstract concept or concrete one, this, almost, all the times causes a lot of problems to translators. (Mona, 1992: 21)

Conclusion

To end with, no one can translate fluently, effectively, and correctly without encountering any difficulty during the translation process. There are, of course, a plenty difficulties and they differ from type to type, text to text, context to context. The fact is that, all problems should be worked out; each one in its own way according to its type, text and context; the translator has to find a solution of some kind in order to be able to carry on his translating task. Without a solution one can not translate, can not accomplish his translation. Meaning that, the translator, by confronting the first difficulty, would put pen down and stop translating, since he can not go further. That is why finding a solution is some which is indispensable; yet the solution ought to be "acceptable...it should be clear, reasonable and in the right direction"(Ghazala, 1995: 27).

Chapter Two: TRANSLATION STRATEGIES

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Chapter Two: TRANSLATION STRATEGIES

Introduction

The debate about whether to choose free or literal translation strategy goes back to the Cicero (first century BCE) and St Jerome (late fourth century CE) and forms the basis of all current exchanged, discussed theories introduced by a lot of translators; either practitioners or theorists. While commenting on his translation of Speech of the Attic Orators Aeschines and Demosthenes, Cicero (cited in Mandy, 2001: 19) claims that he did not translate them as an interpreter, meaning that he did not treat the source text word-for-word, yet he dealt with them by "keeping the same ideas and forms [...] in language which conforms to our usage[...] I did not hold it necessary to render it word-for-word, [...] I preserved the general style and force of the language" (Cicero 46 BCE 1960 CE: 346 cited in Munday, 2001: 19).

The same can be said while observing the translation method followed by St Jerome while trying to defend his Latin translation of the Greek Septuagint Old Testament; his strategy is formulated in the *De Optimo Genere Interpretandi*, a letter addressed to the Senator Pammachius in 395 CE. St Jerome described his strategy by saying that "I not only admit but freely announce that in translating from Greek, I render not only word-for-word, but sense-for-sense" (St Jerome 395 CE/1997: 25, cited in Munday, 2001: 19). Alongside these two ancient points of view, we find a lot of other translation theorists who are interested in such topics; which translation strategy to choose? When? Why? Which is the most workable? Effective? Linguists and translation theorists like P. Newmark(1981), Ghazala (1995), Vinay and Darbelnet (1973), and Mona Baker (1991); all these names and a lot of others have been interested in translation as a field of knowledge, and each one of them has accounted

about translation in his own way according to his vision and researches. Here we opt to account for Ghazala (1995) and Vinay and Darbelnet (1995) translation strategies.

As an opening for such a topic, let's mention that P. Newmark (, 1981:91) make it clear that the best strategy for translating is the literal one; all translators should be literal, and that the good translator avoids it only when it is impossible; yet it still helpful as a preliminary step. It helps the translator to get into the source text and makes him familiar with its vocabulary, so it can be seen as an entrance to the target language.

1. Ghazala's Translation Strategies:

Translation strategies are procedures for solving translation problems. They range from the realization of a translation problem to its solution or the realization of its insolubility by a subject at a given moment. When translation is held between a pair of texts of nature languages, there are typically many possible translations. Selecting one of these translations is not an easy task because natural languages translation is particularly noisy. It is difficult for the translator to choose the suitable method for carrying out his translating task. For the reason that, the existence of synonyms frequently allows for multiple correct translations of the same kind. The possibility of erroneous translations increases the number of possible variations and thus the opportunity for [hiding information] distorting the intended meaning of the source language writer.

Ghazala introduced three main categories of translation strategies; literal, direct, free translations. They are so easy to comprehend as they are logically organized and plainly explained and illustrated. We will account for them respectively.

all languages are structured the same way or identical over all their aspects. The correct translation for the above sentences is:

- الشمس ساطعة.

- إنه يلعب كرة القدم.

1.1.2. One-to-one translation:

Apparently this method is like the previous one [word-for-word], yet it is not, it is different. In favor of this method of translation, the translator's task is to keep the same category of the word while rendering from the source language into the target one. In other words, a word is translated into a word, a phrase into a phrase, a noun into a noun, and an adjective into an adjective. Furthermore, an idiom has to be translated into an idiom, a metaphor into a metaphor, and a proverb into a proverb. Meaning that, the translator has to replace each word not just by its equivalent in the target language; moreover, that equivalent item should be the same as the source language item relating to its class and category.(Ghazala, 1995: 08).

Like in:

- He is a young a man, he is kind-hearted. - هو يكون شابا. هو يكون طيب القلب
- You should wipe the floor by him. - يجب عليك أن تمسح الأرض به
- A stitch in time saves nine - درهم وقاية خير من درهم علاج.
- Let us shake hands. - دعنا نتصافح بالأيدي.
- This mission is a can of worms. - هذه المهمة تكون علبة مصائب.
- I have a blind confidence in you. - أنا أملك ثقة عمياء فيك.

This method is positive and helpful since it gives the translators the opportunity to translate the source language special uses, metaphorical expressions, idioms and proverbs. However the insistence on having the equivalent of each word keeping the same type; class and category is a hard task and might result in a poor translation like translating "to be" into "يكون" and "to have" into "يملك". Furthermore, we can render or replace a given idiom, metaphor, a collocation in the source language by an equivalent idiom, metaphor, or a collocation in the target language because language differ, they are dissimilar. In other words, each language has its own way of expressing ideas, accounting for events, describing and labeling things. Consequently, translating such cultural specificities like idioms, metaphors, and collocations is so hard and cause a lot of problems to translators. For instance the collocation of "shake hands" and "can of worms" if translated following the one-to-one method are going to be translated erroneously because on the first hand, the equivalent of "shake hands" in Arabic is not "يتصافح بالأيدي", but just "يتصافح". Since this word embeds and comprises the contribution of words in such act "shaking". It goes without saying that when two people shake hands is going to be performed using hands. So, there is no need according to the Arabic language and culture to add the word "بالأيدي" since "يتصافح" is enough and correct. On the other hand, the equivalent of the metaphorical expressions "can of worms" in Arabic is not "علبة مصائب", but it is "مهمة صعبة/عويصة".

It is for this reason that what might be an idiom, metaphor, or a collocation in a given language "source language" may not have its identical equivalent as an idiom, metaphor, or a collocation in the other language "target language".

—هو يكون شابا. هو يكون طيب القلب

- هو شاب طيب القلب

- دعنا نتصافح بالأيدي

- دعنا نتصافح. فلنتصافح.

- هذه المهمة تكون علية مصائب.

- هذه مهمة عويصة, بالغة الصعوبة.

- أنا أملك ثقة عمياء فيك.

- عندي ثقة عمياء (مطلقة) بك.

1.2. Direct translation: when Ghazala states that we are not translating words but we are translating meaning (1995: 05). So meaning is all what concerns translators. In favor of this method, the translator works on translating meaning as closely, precisely and complete as possible because this method is considered as a close translation. All translators work on translating meaning, yet this method in difference with the two previous ones, favors translating meaning in context, as well as it takes in consideration the grammar and the word order "structure" of the target language. That is why direct translation is considered as a full translation (ibid: 10).

According to this method, we can not say that literal meaning is just one fixed, unchanged for a given expression; words, phrases...whereas it may change according to the context. Meaning that translators should be aware of what is known in linguistics items in context. The translator should know not just the meaning of words; moreover he needs to know its collocations "the accompany that words might keep" (Firth, in palmer :); their co-occurrence possibilities and the collocation distribution because it is an essential part not only of linguistic competence but also of communicative competence. For the reason that, "it is often precisely in that area that translators as well as the very advanced language learners have the greatest difficulties certainly because of the lack of exposure to collocational and socio-cultural information". (Harouni Z., 2001: 07).

The direct translation method is the best, compared to the two previous ones, since it takes into consideration that, words may have more than one meaning "meaning in context", it deals with polysemous words (words which have more than one meaning) as it considers the words' central meaning as well as its peripheral meaning. For example, when consider the central meaning of the word "Sound" we would identify that it's the noise from the mouth made by the vocal cords, which may be translated into Arabic as "صوت" ; it is its core and/or primary meaning.

However the same word can be used to mean other meanings in other contexts. It happens to have more than one meaning, it depends on the word it accompanies and the context in which it occurred. So, it may mean Firm, Wise, a Narrow channel and an Inlet of the sea. These are some less popular meanings of it. Hence forth, in a sentence like: I admire the sound of birds, the translator would come across no problem while translating the word "sound" for it is obvious that its equivalent is "صوت" . Conversely, the translation problems are going to show up when the word is used to mean one of its less common meanings, like;

- Your suggestion sounds reasonable. - يبدو اقتراحك معقولاً.
- It is a sound basis. - انه أساس صلب.
- Thank you for the sound advice. - شكرا على النصيحة الحكيمة.
- She had a sound examination. - أجرت امتحانا صعبا.
- That sound is quite narrow. - ذلك البرزخ ضيق جدا.
- Fish have sound. - للسماك مئانة هوائية.

(Ghazala, 1995: 102).

For translating such words, the translators has to know their meaning when they are used alone "central meaning" in addition to its peripheral meanings; when it is used in accordance with other words that may alter its meaning. In other words, the combination in a given sentence plays a great role in understanding it, as understanding is so crucial and helpful in the translation process. For this reason, one can not say in Arabic "شكرا على النصيحة الصوتية/ يبدو اقتراحك صوت معقول" but he should say ". "نصيحة معقولة أو حكيمة/ اقتراح معقول".

Thus, we can say that this is a good, workable translation method. Since it takes in consideration the context, collocations; in addition to arousing the attention of the translators via pushing them be aware to the polysemous words and their different uses and meanings in order to get an appropriate, and accurate translation.

1.3. Free Translation:

It is true that all translation should be literal, and the bad translators do anything to avoid translating literally. However, the good translator avoids the literal translation when it is not workable, and successful (Newmark, 1981:21). So, any translator either a theorist or practitioner can never deny that the literal method is not always of great help. Translators may need other methods as solutions to some difficult cases, especially in contexts in which the literal method cannot cope with. Translators are in need of a free method through which they can conduct a free and accurate translation. As stated by Ghazala (1995: 14) the translator needs a method in which "no limitations are put, he can translate something the way he understands it [...] he can not translate the way he likes, but the way he understands".

1.3.1. Bound Free Translation:

Bound free translation is an acceptable and sometimes is advised because it is derived from the context. However the translator may go out of the context but not too far from it. For the reason that, even if it is free translation with no limitations, yet the translator should keep related to the linguistic context of the original text. Bound free translation is free in the sense that the translator "may go out of context in the form of exaggeration, expressivity or strong language"(Ghazala, 1995: 14).

In this translation method the translation derives the equivalents by digging deep in the target language. He has to be familiar to, or exposed to the target language expressions, popular sayings, religious sayings, proverbs, collocation, poetry and pompous styles; in addition to some cultural specificities. For instance:

- Are you lying to me? - أتفتري على الله كذبا.
- East or west, home is best. -بلادي و إن جارت علي عزيزة***و قومي و إن ظنوا علي كرام.
- She was sad deep down. - تفتقر قلبها من الحزن.
- She had a new baby. -رزقها الله بمولود جديد.

We can see that these translations are derived from the religious expressions "Quran", poetry, collocations and popular religious expressions respectively. The translator needs to be exposed to all what concerns the target language linguistically as well as culturally.

1.3.2. Loose Free Translation:

While following this method the translator translates the way he understands, as he may go out of the context to a great extent even if for his personal reasons

In difference of the bound free method, when following the loose free translation the translator has the right to go out of the context more freely. Meaning that the translator may translate the way he understands, according to his personal needs or reasons. Even though the translation of such a method is so loose and seem to be out of context, still it has to keep related to the original text in one way or another. Like in "I am frightened" which can be translated into " ابقني معي " The speaker is asking the listener to stay with him in an indirect way by telling him that he is afraid of something, otherwise he could say "stay with me" directly and simply. Other example is when the speaker says: no bacon in my breakfast, please? One can translates it into "أنا مسلم". In other words, the speaker here wants to say that he is a Muslim person. Since pigs' meat is forbidden in Islam, he used the expression "no bacon" as a sign of Islamism, meaning that I am a Muslim in an indirect way.

This method is advised especially for the novice translators because they may go too far from the context i.e.: being too loose and thus distorting the intended meaning of the original text.

2. Vinay and Darbelnet strategies of translation:

The division of Ghazala (1995) concerning translation strategies is so clear and easy to grasp, as one can see is more logical and acceptable. Since, he has introduced them in an easy manner, well organized, justified and exemplified. In addition to Ghazala's division; one can not deny what Vinay and Darbelnet (1995) have introduced relating to their procedures, steps of translation. Their model is considered as one of the best-known models and more representative models which deal with translation strategies. Vinay and Darbelnet taxonomy in "stylistique comparée du

Français et de L'anglais", is a classical model and one which has had a very wide impact.

Vinay and Darbelnet work is a kind of comparative linguistics research, they compared French and English styles trying to identify the differences between both languages as well as categorizing their different translation strategies. Vinay and Darbelnet work importance and worthiness have led many comparative linguistics and translation researchers to do the same. Even though their work was solely based on French and English languages, it has formed the basis for other works like the French-German translation (Malblanc's *Stylistique comparée du Français et de L'allemand*, 1963), in addition to two similar books on English-Spanish translation (Viquez-Ayora's introduction, 1982).

Vinay and Darbelnet work to a given extent they share approximately the same idea as Ghazala, the difference is in the way of stating it. The two general translation strategies identified by Vinay and Darbelnet (1995: 84-93) are Direct and Oblique translations, which sound like Literal and Free divisions. There is subtle difference in that Ghazala has three categories literal, direct, and free strategies, while, Vinay and Darbelnet have just two divisions literal (word-for-word + direct), and Oblique (free). Meaning that, the direct translation introduced by Ghazala is given as a synonym for direct translation (84). The two categories discussed by Vinay and Darbelnet comprise seven procedures of which Direct translation covers three:

2.1. Borrowing: or as can be labeled "transference" it is a method in which the source language word is transferred directly to the target language without it being translated (Vinay and Darbelnet, 1995: 85). For instance; many English words are "borrowed"

into other languages; for example "software" in the field of technology and "funk" in culture. English also borrows numerous words from other languages; "abbatoire, café, passé" and "résumé" from French; "hamburger" and "kindergarten" from German; "bandana, musk" and "from" Sanskrit. here is an other example of borrowing which was introduced by (Edith Harding & Philip Riley, 1986: 57); An example of Borrowing is the verb 'mailer', which is used in Canadian-French utterance; here, the French suffix-er is added to the English verb 'mail' to conform to the French rules of verb-formation

It is note worthy to mention that, some translators resort to this method, borrowing, in cases where the TT in question does not have a lexicalized correspondence for the concept that ought to be translated, for stylistic or rhetoric reasons as well. Sometimes borrowings are employed to add a local color: (pétanque, armagnac and bastide in a tourist brochure about south west France, for instance).

2.2. Calque: This special kind of borrowing (Vinay and Darbelnet, 1995: 85) where the source language expression or structure is transferred in a Literal translation. For example, the French calque "complément de la saison" for the English "compliments of the season". Vinay and Darbelnet noted that both borrowing and calque often becomes fully integrated and widely accepted in the target language. For example here are a few calqued expressions that have been absorbed into English including; standpoint and beer garden from German Standpunkt and Biergarten; breakfast from French déjeuner (which now means lunch in Europe, but maintains the same meaning of breakfast in Québec). These are some expressions which become widely accepted in the target language (such as the Spanish peso mosca and Casa Blanca from English flyweight and White House). (Example from Gabriela Bosco: 2010).

2.3. Literal translation: this is a word-for-word translation, which Vinay and Darbelnet described as being most common between languages of the same family and culture. Their example is "I left my spectacles on the table downstairs" which become "jai laissé mes lunettes sur la table en bas"(Vinay and Darbelnet, 2000: 68-88).

Literal translation, as opined by Newmark is the appropriate strategy for all translations, and as Newmark (19981:.21) said that the bad translator will do his best to do not use literal translation (word-for-word), and that all good translation should be literal, here we find Vinay and Darbelnet saying the same thing; but stating it differently. By giving some reasons, justifications why one cannot translate literally in all the contexts with all texts; they say "Literalness should only be sacrificed because of structural and metalinguistic requirements and only after checking that the meaning is fully preserved"(Vinay and Darbelnet, 1995: 288).

Vinay and Darbelnet (2000: 34-35) stated that the translator may judge the literal translation to be unacceptable because it:

- a- Gives a different meaning;
- b- Has no meaning;
- c- Impossible for structural reasons;
- d- Does not have corresponding expression within the metalinguistic equivalence of the target language.

However, this method is not feasible in all contexts and with all languages; for example the Spanish sentence: "El equipo está trabajando para terminar

el informe" could be translated into English as "The team is working to finish the report". Up till now this method can be considered as a workable, yet sometimes it can not be so. For example, the Spanish sentence above could not be translated into French or German using this technique because the French and German sentence structures are different, besides a sentence that can be translated literally across languages does not mean that all sentences can be translated literally. El equipo experimentado está trabajando para terminar el informe translates into English as the experienced team is working to finish the report ("experienced" and "team" are reversed). (Example from Gabriela Bosco: 2010

In cases where Literal strategies can not be applied, cannot be of great help for translators, Vinay and Darbelnet see that the Oblique strategy is the solution. This covers further four procedures:

2.4. Transposition: (1995:94-95). This is the change of one part of speech for another without changing the sense. It is in a sense a shift of word class (blue ball becomes boule bleue in French). Transposition can be;

Obligatory: like in "dés son lever" in a particular past context would be translated "as soon as she got up".

Optional: for example, in the reverse direction "as soon as she got up" could be translated literally as "dés qu'elle s'est levée" or as transposition into "dés son lever".

Vinay and Darbelnet (1995:94) see transposition as "probably the most common structural change undertaken by translators". They list at least ten different categories among them:

Verb-noun: as soon as she got up → dès son lever

Adverb-verb: He will soon be back → il ne tardera pas à rentrer. (Literally; he will not tarry in returning).

2.5. Modulation: this changes the semantic and the point of view of the source language text. In other words, "modulation" consists of using a phrase that is different in the source and target languages to convey the same idea. For example; "Te lo dejo" in Spanish may be translated literally into "I leave it to you" but translates better as "You can have it". (Example from Gabriela Bosco: 2010).

Modulation can be:

Obligatory: for example, "the time when" translates to "le moment où" (literally; the moment where");

Optional: though linked to preferred structures of the two languages: for example, the several points of view in "it is not difficult to show" translated into "il est facile de démontrer". (Literally: it is easy to show).

Modulation is a procedure which is justified by that; when, although a literal or even transposed translation results in grammatically correct utterance, it is considered unsuitable, unidiomatic or awkward in the target language'(2000:89) Vinay and Darbelnet asserted that modulation is " the touch stone of good translator, whereas transposition simply shows a very good command by the target language"(1995-246).

Modulation at the level of message is subdivided (246-255) along the following lines:

- Abstract for concrete. / - Cause-effect. / -part-whole. /- Part-another part. / - Reversal of terms. /- Negation of opposites. /- Active to passive (and vice versa). / Space for time. / - Rethinking of intervals and limits (in space and time)/ - Change of symbol (including fixed and new metaphors).

2.6. Equivalence: Here you have to express something in a completely different way; it is considered as creative method. Vinay and Darbelnet used the term (1995: 90) to refer to cases where languages describe the same situation but different stylistic or structural means. Equivalence is particularly useful when translating idioms, advertising slogans and proverbs (the sense, though not the image of "comme un chien dans un jeu de quills" literally can be translated into 'like a dog in a set of skittles', whereas it can be rendered as 'like a bull in a China shop').

2.7. Adaptation: this involves changing the cultural reference when a situation in the source culture does not exist in the target culture. In other words, Adaptation occurs when something specific to one language culture is expressed in a totally different way that is familiar or appropriate to another language culture; it is a shift in cultural environment. For example, Vinay and Darbelnet suggest that the cultural connotation of a reference in an English text can be related to the game of the cricket might be best translated into French by a reference to the tour de France. The authors claim that a refusal to use such adaptation in an otherwise 'perfectly correct' target text may still be noticeable by an indefinable tone, something that does not sound quite right' (Vinay and Darbelnet, 2000: 53). However, whereas their solution may work for some restricted metaphorical uses, it would make little sense to change cricket to cycling in phrases such as 'that isn't cricket' or 'a sleepy Wednesday morning country match at Lords'.

Conclusion:

The translator is free to choose any method through which he would conduct his translation. What is required from him is just feasibility and appropriateness; meaning that he must be careful while selecting any method. Other factor, which is, also, so important in selecting a method of translation, is that the translator has to know how he wants to transmit the texts message to his would be readers, as how to keep the essential properties of the original text. Choosing one of these or any other non discussed approach depends on the original text type and message contained in it; in addition to the type of readers, and sometimes depends on their level of education and field of specialty.

Chapter three: EQUIVALENCE

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Chapter Three: EQUIVALENCE

Introduction

In this chapter, we would try to define equivalence, as to account, briefly, for some kinds of it. Thus, attempting at demonstrating the criteria under which we can judge a translation, or a translator as a good, qualified and acceptable or the reverse. In other words, we will discuss some criteria which, we think, that are the most worthy and deserves to be accounted for.

1. Equivalence: general view

The theory of equivalence is the essential issue in translation that is why it resulted in various theories and heated controversies which were a result of researches done by some theorists like Vinay and Darbelnet 1995, Jakobson 1959, Vinay and Darbelnet 1995, Nida and Taber 1969/1982, Catford 1965, House 1977, and Baker 1992.

These theorists have brought to us translation students, or to those who are researchers and practitioners important insights. They shed light on a lot of this crucial factor in the practice of translation; equivalence. Each researcher has introduced his theory or his notion according to his own point of view, depending on what he has found as a result after doing a lot of a painstakingly investigations.

Generally speaking, one can notice that they are divided into three main groups. The first group favors the linguistic approach to translation and forget about dealing with both the SL and TL cultures, such as Catford (1965) approach which was based on the linguistic approach of Firth and Halliday (1966). His main contribution in the field of translation is the introduction of the concept of types and shifts of translation. The second group consists of the theorists Vinay and Darbelnet (1973), Jakobson (1959), Nida and Taber (1969), and House (1977); these researchers, according to their concepts introduced, and proved that the linguistic theories are not satisfactory for carrying out a fruitful translation, "linguistic competence" (Chomsky, 1957) is not everything in the task of translation. They have provided some evidences which show that the linguistic theories are limited and insufficient. They think that linguistic theory is the most capable of finding solutions for translational difficulties. The third group consists just of Mona Baker 1992; who introduced four types of translation equivalence;

- Equivalence at word level and above word level; she argued that when considering a Lexeme; one word or multi word expression, the translator should be aware of some factors like: number, gender, and tense.

- Grammatical equivalence: the difference between the SL and the TL at the grammatical level is some thing unavoidable. There is no pair of languages which are identical. The grammatical variety may cause a lot of problems to translators especially when the TL and the SL are not a like, they do not have the same divisions and concepts; the TL may lack some concept, number, gender, tense, voice a~d person.

= Textual equivalence: it refers to equivalence between the SL and the TL text concerning information structure and cohesion.

- Pragmatic equivalence: means the focus on the implicit meaning in order to grasp the ST message as to succeed in transmitting it into the TL. Meaning this, the role of the translator is to pay attention to what is implied, non spoken, so that to be able to convey the meaning and to recreate the same impact into the TL as it is in the SL.

It is commonly known that researchers spent a lot of time as they made a lot of efforts to identify what equivalence is? Moreover, a lot of researches are done to tell translation practitioners how to achieve it, as to figure out how to establish a certain kind of correspondence between the ST and the TT. Here we will deal with the most known types of equivalence; Formal and Dynamic equivalence.

2. Formal vs. Dynamic equivalence:

Among the imminent figures who contributed to translation studies especially when we talk about the concept of "equivalence" is Nida (1964) who, concerning such an area is considered as a pioneer. In fact the distinction he draws between "formal" and "dynamic" equivalence constitutes a major contribution in modern translation because it played a great role in establishing a link between type of translation and the typical context in which it may be used. In other words, we translate differently in different situations; that is to say when we focus on the message we are not going to translate the same way as when we focus on the receiver of this message. So, the

translator has to decide first which way he is going to translate through; which factor is going to be the controller, the "message" meaning or the receptor of that message. Thus, formal correspondence is being concerned with the text; it denotes a correspondence of form and content, as stated in (Nida, 1964: 159) "formal correspondence focuses attention on the message itself, in both form and content". On the other hand, Dynamic equivalence is being concerned with the reader, denotes an equivalence realizing the closest possible effect on both target and source text readers; in other words "dynamic equivalence is based on the principle of equivalent effect"(Nida, 1964: 159). That is to say, the target reader should understand the translated text with the same degree of ease as far as possible like the degree of ease which has been ensured for the source reader with the source text.

This is clearly stated by Nida and Taber (1966/1982) in the second edition of their work, in which they provide a more detailed explanation of each type of equivalence.

If we look at translation in terms of the receptors, rather than in terms of respective forms, then we introduce another point of view, the intelligibility of the translation. Such intelligibility is not; however, to be measured merely in terms of whether the words are understandable and the sentences are grammatically constructed, but in terms of the total impact the message has on the one who receives it.

Nida and Taber (1969:22).

So, thanks to Nida and Taber and for a lot of translation theorists who tried hard to distinguish between equivalence types, in a try to make it clear and easy to be handled. These two types of equivalence are different, for each of them has its own circumstances and contexts

in which it is preferable and feasible. Yet, Nida and the other theorists tend to overemphasize "dynamic" equivalence claiming that it enables translation to accomplish its communicative goal, considering the "formal equivalence" as the one which has to be used in most restricted contexts wherever the aim is to bring insights about the grammatical, lexical and structural functioning of the ST. Otherwise, "dynamic equivalence" is the preferable.

3. Translation competence:

Up to a recent time, translation was studied in relation to its products, i.e., translation materials were emphasized at the expense of the translation process. In other words, the concern was on how well the target text corresponds in form and content to the source text. This is called a "text-based" approach to translation. Then, with the shift of emphasis in language study, researchers started to investigate the factors that yield such translation products. After all, whether the translated text is considered good or bad, it is the result of a process that was undertaken by the translator. This gave rise to a "translation-based" approach to translation whereby the translator is no more considered as a "a ghostly perfect bilingual, but as a living being with a role and abilities that can be described and discussed" (Stuart Campbell, 1998: 4). Through this new perspective, a special emphasis is being assigned to the translation competence in regard to this question: what are the skills and abilities that fortify such a competence.

Translation competence received different interpretation by different researchers depending on these latter's purpose of study. When the purpose is to implement translation activities in teaching programmes in order to help learners

learn the foreign language, translation competence is analyzed into its major components in terms of skills and abilities that can be developed in the learner. Within this tradition Nord (1992) (in Campbell, 1998) categorizes such a competence into sequential series of competencies, which constitute the objectives of a planned programme for teaching translation. These competencies are "competence of text reception and analysis", "research competence", "transfer competence", "competence of text production", "competence of translation quality assessment", "linguistic and cultural competence both the source and the target side"; quoted in Campbell (1998: 5)

Toury (1984) in (Campbell, 1998), on the other hand, categorizes the translator's competence into two building blocks which are "innate translation competence comprising bilingual and interlingual ability" and "transfer competence". For Toury (1984), any bilingual is gifted with a translation ability that is liable to develop in a systematic way if it is encouraged by adequate teaching programmes. For this, Toury suggests that "in translators training the development of bilingualism might be partially sacrificed for other abilities" (Campbell, 1998: 4). These abilities, we may think, fall on the same line as those proposed by Nord above in terms of different categories of competencies.

Another purpose beyond the study of translation competence may be related to understanding the psychological process that the translator undergoes in his translation. Through think-aloud protocols as an empirical method of investigation, researchers can gain insights into strategies and processes that make use of. Toury, in fact, who was seen to be inclined towards translation competence pedagogy, brought

so far the same contribution to the analysis of translation as a product. He proposes that there is "a gradual movement along a scale of professionalism" suggesting thus, "a process of initiation that a translator can be said to undergo from the point where his humanly innate predisposition for translation is first realized" (Toury, 1984: 79). Such a developmental view is taken again by other researchers through long and painstakingly steady in whereby subjects are being placed under observation for a long time. The observation is supposed to give an analytic view of the kind of development in the translation competence of the subjects. This development is very much similar to that obtained in inter-language studies.

A third purpose beyond the study of translation competence may be attributed translation quality assessment whereby a set of criteria is determined and compose the yardstick against which translation is to be evaluated. These criteria are set in terms of some kind of competence is bring about the supposed, expected product. In other words, by determining what good a translator is in terms of skills and abilities, we can hope to determine criteria upon which we assess translated products.

In this chapter we have actually devised that we are making hints at all sorts of competence which is required to produce natural and readable translation, a criterion very much valued in terms of reader's response equivalence. The subjects of our sampled population are assumed to possess a good command of both English and Arabic. We want to investigate the other factors that contribute in developing an adequate translation competence in them. The results obtained will give us an idea

about the different aspects that shape this kind of translation competence. It is our aim to work for getting a better understanding of the translator's competence as we attempt to highlight some stages that are so important for developing it.

Conclusion:

In this chapter, we have tried to be inclusive, to cover, to some extent variant aspects of translation equivalence; a presentation of some criteria that are thought of as the measurements for assessing any translation, or a translator's competence and ability to produce an acceptable and fruitful translation. This can be considered as characteristics which go hand in hand with the different aspects, issues of equivalence introduced; and of course non exhaustively discussed.

Chapter Four: FIELD WORK

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CHAPTER FOUR: FIELD WORK

Introduction

In the practical part, the students are asked to answer all the questions of the questionnaire, and to translate a text. Through the questionnaire and the translated text we want to examine the students' level in translation, their problems and strategies. The sample consists of thirty third year student of English, in applied linguistics

1. Part one: THE STUDENTS' QUESTIONNAIRE

1.1. Description of the questionnaire:

In the questionnaire, the students were asked to answer twelve questions concerning translation importance, and its value in relation to them; whether it is important, not important; helpful or not helpful? In addition to that, they are required to tell whether they confront some problems while translating or not, if yes: what type theses problems are; grammatical, lexical? Moreover, they are asked about their strategies and solutions adopted to solve any problems that may confront them. That is to say, we want to have some insights about the students' attitudes toward translation, its value, as well as checking their linguistic knowledge alongside with their translation ability and level

1.2. Analysis of the students' questionnaire answers:

1. Question one: do you like translation? Yes or no? Why?

Twenty eight students said that they like translation (94%). Yet, two students (6%) said that they do not like it.

Students attitudes	Students number	Percentage %
Like translation	28	94
Do not like translation	2	2

Table 03: Students' attitudes toward translation

The 28 students said that they like translation because it is easy, exciting, and it is helpful because;

- It improves their linguistic knowledge, and it enriches their vocabulary. It also makes them aware of the different uses of some words, idioms, phrasal verbs, and tenses.
- It provides new ideas about the people of the second language, and creates a link between both languages (S/T) in the form of a cultural communicative manner.
- It promotes fluency in more than one language.
- It helps understand foreign theories, books, and scientific discoveries; since the Arabs, according to them, have nothing concerning such a field.
- It makes them feel good because they enjoy dealing with different words and structures. They like to evaluate their linguistic knowledge in both Arabic and English.
- It provides insights about others cultures, civilizations, ideas as it allows them to introduce theirs, and develops cross cultural communication.
- They like translation because English is an international language; helpful in many aspects of life.

On the other hand, some students (just two) said that they do not like translation because for them;

- The real translation is so hard; the translator always bothers himself by looking for strange and unknown words, difficult words. Translators are obliged to follow the principles of translation.

- It is not easy, because they can not guess the meaning of the ST, they can not bring the equivalent word easily.

02. Question two: Do you think that translation is important, very important, or not important?

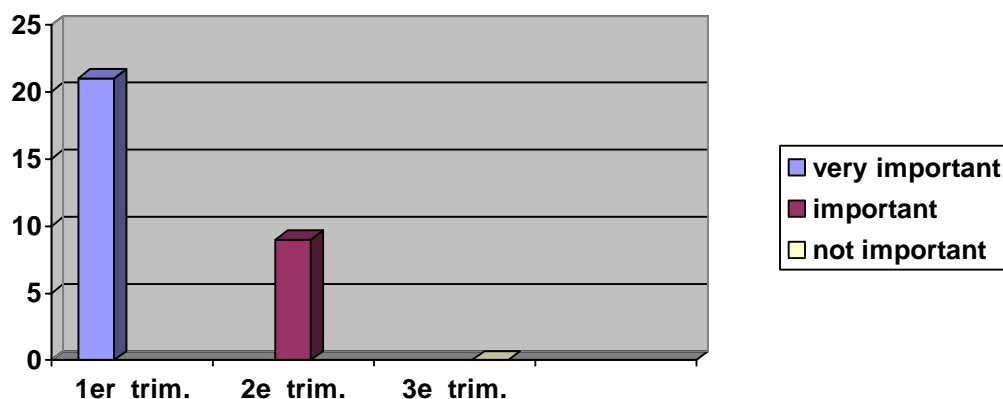
- Twenty one students (70%) said that translation is very important as a unit, or a field knowledge.

- Nine students (30%) considers it just as an important unit...for them may be it is not that so needed module since it is not their field of specialty, it is not a preferential, basic unit.

Translation importance	Students number	Percentage %
Very important	21	70
Important	9	30
Not important	0	0

Table 04: Importance of translation

Noting that, no one of those students has answered by saying that translation is a non important unit, depending on the questionnaire's answers.



Histogram 01: Importance of translation

03. Question three: Translation courses and practice helps in; making you a good translator, or enriching your linguistic knowledge about the TL.

- Fifteen students (50%) consider it as a helping unit which makes them good translators.

- Sixteen students (53%) think that it is important because it enriches their linguistic knowledge. It is a valuable source for new words.

While answering this question, our students were tolerated to select both answers if they believe that translation is important and can fulfill both options. As it noteworthy to mention that some three students did not answer this question at all.

Translation utility	Students number	Percentage %
Making good translator	15	50
Enriching vocabulary	16	53

Table 05: Translation utility

4. Question four: Do you like translating from Arabic into English?

- Seventeen students (56%) like translating from Arabic into English; whereas, twelve students (40%) said that they do not like it.

Translation directionality	Students number	Percentage %
Like it from Arabic into English	17	56
Do not like it	12	40

Table 06: Translation directionality 01

5. Question five: Do you like translating from English into Arabic?

- Twenty four students (80%) said that they like translating from English into Arabic, while five students (16%) said that they did not like such translation.

While answering the fourth and the fifth questions, the students are allowed, also, to select both options; they may like translating from Arabic into English as well as translating from English into Arabic. Meaning that, one can say that he likes them both; either translating from A into E or vice versa.

Translation directionality	Students number	Percentage%
Like it from English into Arabic	24	80
Do not like it	5	16

Table 07: Translation directionality 02

- Nine students (30%) said that they translate the text as whole.

Translation procedures	Students number	Percentage%
Word for word	3	10
Sentence by sentence	20	66
Text as a whole	09	30

Table 09: Students' translation procedures

While answering this question some students selected more than one answer, they see that they can combine two ways while translating.

8. Question eight: when you translate do you come across some problems?

Translation Problems	Students number	Percentage %
Yes	30	100
No	0	0

Table 10: Students' problems in translation

9. Question nine: If you come across some problems, are they grammatical, lexical, stylistic, or cultural?

- Fifteen students (50%) said that they come across grammatical problems.

- Twenty three students (76%) said that they come across lexical problems.

- Fourteen students (47%) said that they come across stylistic problems.

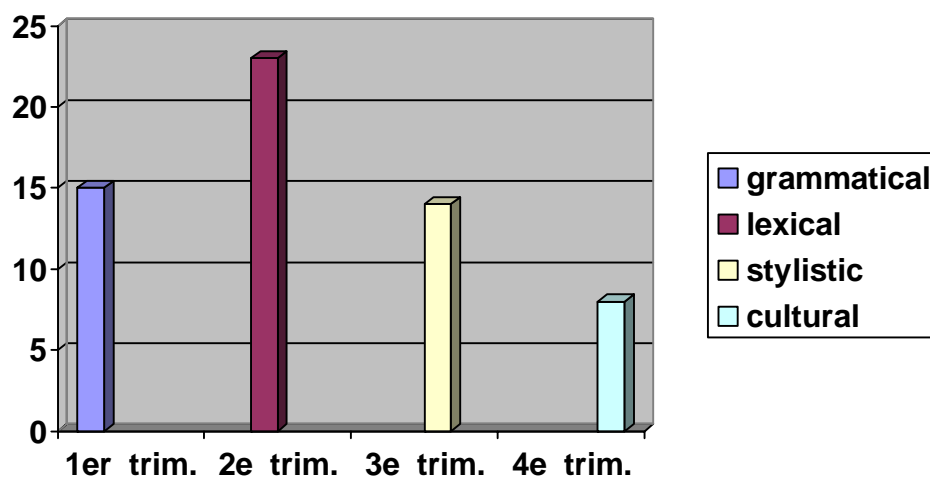
- Eight students (26%) said that they come across cultural problems.

Again, the students are allowed to select more than one option, they may select the four options if they think that they come across all of these types of

problems. This depends on the students' translation abilities; language proficiency in both languages English as well as Arabic.

Problems types	Students number	Percentage %
Grammatical	15	50
Lexical	23	76
Stylistic	14	47
Cultural	8	26

Table 11: Types of students' problem



Histogram 03: Encountered problems' proportions

10. Question ten: when you do not find the exact equivalent of a given expression, do you use a synonymy, hyponymy, guess the meaning from the context, or leave it empty?

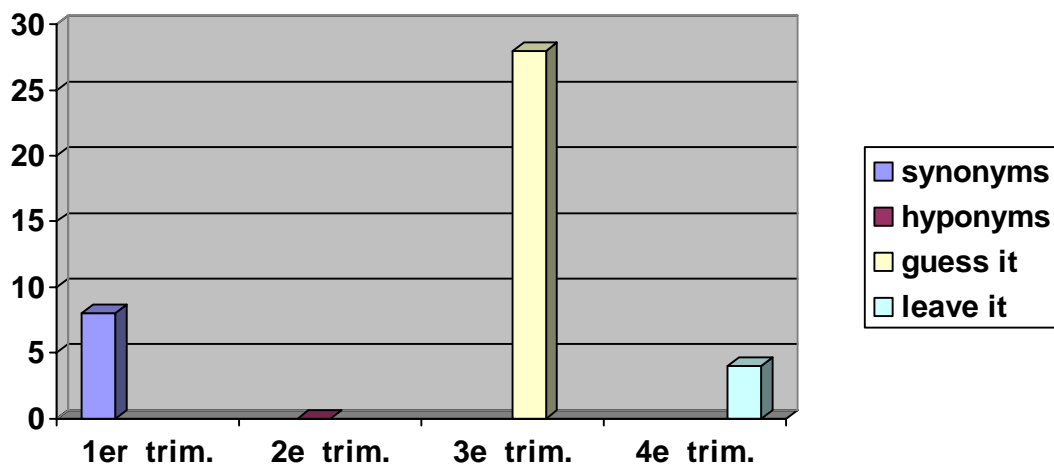
- Eight students (26%) said that they prefer to use synonyms.
- No one 0 answered by using hyponyms.

- Twenty eight students (93%) said that they are able to guess the meaning from the context.

- Four students (13%) said that they prefer to leave it empty.

Translation strategies	Students number	Percentage %
Synonymy	8	26
Hyponymy	0	0
Guess the meaning	28	93
Leave it empty	4	13

Table 12: students' translation strategies



Histogram 04: Solutions provided by students

11. Question eleven: when you translate do you take in consideration; the reader's culture, or the author's culture?

- Fourteen students (47%) said that they take into consideration the readers' culture. In other words, may be, they prefer to translate dynamically; the "Dynamic equivalence"

theory. For them, the reader should feel the TT as an original text; as if it is not a translated or a second hand text.

- Sixteen students (53%) said that they take into consideration the authors' culture; they prefer to convey the content faithfully "formal correspondence". They like to be faithful to the ST; even if they would be readers' culture, maybe, do not share the same culture as the one of the authors', for them translation is just rendering a given text from one language into another; tackling it linguistically only.

Place of culture	Students number	Percentage%
Reader culture	14	47
Author culture	16	53

Table 13: The place of culture

12. Question twelve: Do you find it easy to translate; literary text or scientific text?

- Twenty students (66%) said that they prefer to translate the literary texts.

- Ten students (34%) said that they prefer to translate the scientific texts.

Students preferences	Students number	Percentage %
Literary text	20	66%
Scientific text	10	34%

Table 14: Easiness of literary or scientific text

Conclusion:

So, according to data collected, all the students said that they like translation. More over all the majority of them consider it as a very important, important module, noting that no one considered it as a non important. In addition to that, our students'

translation problems are displayed above; it seems that the lexical and the grammatical are the most dominant types of problems that are frequently confronted by our students (according to our samples). Talking about the way they translate; their solutions when they do not have the exact equivalent, our students (100%) said that they resort to guessing the meaning from the context, few of them said that they would either, use a synonymy, or leave it empty.

2. Part Two: TRANSLATED TEXT ANALYSIS

Introduction

Here is the text submitted to students in order to be translated. Basing on their translation we will provide us with an idea about their level and problems. We would try to find out the solutions adopted by them to solve their difficulties.

The text title: A Brahmin Meal in South India

In South India, where the old customs are carefully preserved, the Brahmins are accustomed to perform rigid ceremonials, the origin of which may be attributed to hygienic causes and their desire to keep their food clean. Before starting his meal, a Brahmin bathes and puts on clean clothes. Thereafter, he puts off his sandals, leaves them outside the eating place and enters barefooted. He sits on a mat on the floor. His plates contain fresh slices of banana leaves newly cut and carefully washed. Before the food is served he sprinkles the leaves with water in order to remove any dust that may have been attached to them. Cooks serve the meal out of the cooking pots with long-

handed spoons. The meal consists of a handful of rice mixed with spices or with curds. The eater uses his right hand because his left hand considered unclean. The meal ends with drinking butter-milk. When the meal is over, hands are washed. Thus, the Brahman has had a nourishing meal conforming with hygienic conditions.

(Assied Mensy et. al.,

1988: 160)

The translation modal provided by (Assied Mensy et.. al, 1988: 160):

وجبة الطعام عند البرهمي في جنوب الهند

في جنوب الهند حيث يحافظون على عاداتهم اعتاد البراهمة أن يقوموا بإجراء مراسم دقيقة قد يعود أصلها إلى الرغبة في جعل طعامهم نظيفا. وقبل أن يبتدئ البرهمي في وجبة الطعام يغتسل و يرتدي التنظيف من الثياب ثم يخلع حذائه – صندله – خارج مجال الطعام ويدخل حافي القدمين و يجلس على حصير مفروش على الأرض و تحتوي أنية طعامه على جزارات طازجة من ورق الموز قطعت حديثا بعد غسلها جيدا. و قبل أن يقدم الطعام يرش الماء عليها ليزيل ما قد يكون قد علق بها من غبار و يقدم الطهارة بعيدا عن أواني الطبخ في ملاعق طويلة الأيدي. ويتكون من حفنة من الأرز ممزوجة بالبهارات مطبوخة بالفلفل الحار و اللين. و يتناول الأكل الطعام بيده اليمنى لان اليد اليسرى تعتبر غير نظيفة. و تنتهي وجبة الطعام بتناول اللبن الخض و بعد الانتهاء تغسل الأيدي و يقذف بورق الموز بعيدا ثم يكنس مكان الأكل و يغسل. و على هذا فقد تناول البرهمي وجبة طعام مغذية ووفقا للشروط الصحية

2.1. Text choice and description:

This text is chosen for the reason that it is simple, in the sense that it does not contain very difficult words. The students are supposed to be able to translate it without any difficulty; they are expected to be able to translate it easily and effectively. The topic of the text deals with a Hindu culture which is different from the students' culture. The students' reaction to the text conveys that they have never heard or read about it.

The text translated is chosen to be from English into Arabic. That is to find out whether our students know the English language, especially, its grammar and lexis which are the domains that are most expected to cause problems to our students. Another reason for selecting the text to be from English into Arabic is that; we will try to consider our students translation effectiveness from English into Arabic because English language students, as commonly known, have the ability to work as translators with some foreign factories. In other words, we will consider these translated samples to come out with a general view, to get an idea about our students' readiness, and linguistic background.

In our analysis, we are not going to focus on a special type of problems or a precise type of methods and solutions. Hence, we are going to give a general account about our students' level concerning their translation abilities, and their linguistic proficiency as well.

The text is a literary one. This is done in purpose for the reason that all the students in the English language department belong to the literary field. Moreover, almost all students who choose to study in such literary fields were registered in literary faculties during their secondary school. As to check whether our students are good or not while dealing with literary texts, checking their linguistic level; since the better way for checking their linguistic proficiency and translation level is through translating literary text. Their translations will enable us to find out how they translate, the problems they confront most of the time.

In other words, in this research we aim at shedding light on our students' translation level, to see whether they are good, average, or bad translators. Even if translation is not their field of specialty; but they have it as a module for two years; second and third year. Our students are expected to have some basic translation courses, practice and theory during these two years. They are to a large extent ready to translate, they have a considerable background which allows, and helps them to translate easily and effectively.

2.2. Translations of some difficult words data:

Here are two tables to see and to check how our students dealt with some problematic expressions. For the students, these are said to be new words, they have never encountered. So we will demonstrate their translations of nine expressions.

Here is the first table:

Brahmian meal	Brahmins	Rigid ceremonials	Hygienic conditions	Old customs
وجبة إبراهيمية	البراهما	طقوس معتادة	اسباب تنظيفية	تقاليد قديمة
وجبة براهمين	براهمين	مراسم مقدسة	نظيف و صحي	عادات قديمة
وجبة براهمية	البراهما	طقوس	طعام نظيف	تقاليد مقدسة
وجبة براهميان	الابراهيميين		المحافظة... الطعام	عادات قديمة
	البراهمينز	الحفلات	نظافة الطعام	عاداتهم القديمة
وجبة براهمية	البراهمة	عروض متنوعة	اسباب تنظيفية	تقاليد محفوظة
	البراهميون	طقوس مقدسة	الحفاظ على صحتهم	عادات و تقاليد
وجبة براهمي	الابراهيميون	طقوس دينية		عادات قديمة
	الابراهيميون		الحفاظ... نظيف	العادات القديمة
وجبة براهمي	البراهمي	طقوس صارمة	ابقاء... نظيف	التقاليد
وجبة براهمين	البراهميون	طقوس قاسية	اسباب... النظافة	العادات
وجبة براهمية	البراهميون	طقوس صارمة	اسباب... النظافة	العادات و التقاليد
وجبة براهمي	البراهمي	طقوس دينية		العادات القديمة
وجبة براهمين	براهمي	طقوس	ابقاء... نظيف	العادات القديمة
وجبة براهمين	البراهميون	طقوس صارمة	مسائل صحية	العادات القديمة
	البراهميون	طقوس	أسباب صحية	العادات
	البراهمين	عادة رسمية	أسباب صحية	العادات القديمة
وجبة طعام الإبراهيمية	الابراهيميين		الحفاظ على الصحة	العادات
	الابراهيميون	طقوس صعبة	الحفاظ... نظافته	العادات القديمة
	الابراهيميون	عادات غريبة	أسباب روحية	عاداتهم القديمة
	ابراهيم	طقوس صارمة	الحفاظ... نظافته	

	البراهمة	معتقدات طقوسية	إبقاء طعام نظيف	العادات القديمة
	البراهمة	احتفالات و طقوس	أسباب نظافية	العادات القديمة
وجبة براهميان	البراهميون	احتفالات صعبة	أسباب نظافية	التقاليد القديمة
	البراهميون	احتفالات	أسباب نظافية	التقاليد الأولية
وجبة براهمين	البراهميون		خطوات صحية	العادات القديمة
	لبراهمينز	طقوس صعبة	أسباب صحية	العادات القديمة
	المهراجا	طقوس	الحفاظ... النظافة	العادات القديمة
	البراهمينز	عادة رسمية	أسباب صحية	عاداتهم القديمة
وجبة براهمين	البراهمية	مراسم مقدسة	أسباب صحية	العادات القديمة

Table15: Problematic and difficult words 01.

Here is the second table:

Table: 02

barefooted	Long handed spoons	Nourishing meal	Hygienic conditions
حافيا	طويلة الذراع		
حافي القدمين			
حافيا			
حافي	طويلة الأذرع		
حافيا	ملاعق طويلة		شروط صحية
حافيا			أسباب صحية
حافيا	ملاعق ذو أذرع كبيرة	وجبة مغذية	ظروف صحية
حافيا	ملاعق أذرع طويلة	وجبة مغذية	ظروف صحية
حفاة	ملاعق طويلة	وجبة مغذية	ظروف نظيفة و صحية
حافي القدمين	ملعقة طويلة	وجبة مغذية	شروط النظافة
حافي القدمين	ملعقة		ظروف صحية
حافي القدمين	ملعقة	وجبة غذائية	ظروف النظافة

حافي القدمين		وجبة غنية	صحية
حافي القدمين	ملاعق بمقابض طويلة	وجبة مغذية	ظروف صحية
	ملاعق كبيرة	وجبة منعشة	ظروف صحية
		أكلة مغذية	شروط صحية
حافي القدمين	ملاعق طويلة	طعام متنوع	ظروف النظافة
حافي القدمين	ملاعق طويلة		اجواء روحانية
حافيا	ملاعق كبيرة	وجبة طازجة وصحية	
حافي القدمين	ملعقة يدوية طويلة	وجبة غذائية	شروط و سباب النظافة
	ملعقة يد طويلة	طعام مغذي	
	ملاعق	وجبة غنية	شروط النظافة
	ملاعق تقديم الطعام	وجبة صحية	شروط النظافة
حافي القدمين	ملاعق كبيرة	وجبة غذائية	شروط صحية
حافي الرجلين	ملاعق طويلة	وجبة مغذية	شروط صحية
حافي القدمين		وجبة مغذية	
حافي القدمين	ملاعق كبيرة الحجم		
حافي القدمين	ملاعق طويلة	وجبة غذائية	قواعد صحية

Table 1: Problematic and difficult words 02.

2.3. Students' Translations strategies and level description:

These tables display our students' translations of some selected expressions on which we are going to base our analysis. These words, as said before, are considered as difficult words for students; and while reading the text translated, one can notice that these words are translated differently by our students; especially when they cannot find the exact equivalent, every one would try to translate the expression in hand according to his understanding. One can notice that some of the guessed translated words are acceptable while others are out of subject; some translations are poor.

Generally speaking, the majority of the students, twenty four (%80) have accomplished their translation task, they translated the whole text; whereas, just six students (20%) students did not accomplish their translation task. Some students did not accomplish their task and left out from one or five (1 to 5) sentences without translation; this may be due to their poor linguistic background.

Translation accomplishment	Students who accomplished	Students who did not
Number of students	24	6
Percentage of students %	80	20

Table 17: Students' translation capability

Apparently the most dominant type of problems is the lexical one, and the most, resorted to solution to solve this problem is interpretation. The students try hard to guess the meaning from the context, and this is confirmed again since all students, while answering the questionnaires, said that they guess the meaning whenever they don not find the exact equivalent. (Check the questioners in the appendix). As mentioned above, not all students were successful in finding the correct equivalent for all expressions of the ST, some of them left a lot of words without translation; omission strategy, some of them did not even finish their texts; they have abandoned more than one sentence.

Generally speaking, our students' methods of translations are the direct translation and the word-for-word translation methods. While reading their translations, one can notice that the direct translation is the most used strategy by our students. As it is obvious, the most problematic aspect for our students is the lexical one. It is rare to find a grammatical or a stylistic difficulty; as a result of their knowledge gathered from the first year to the permanent third year. In other words, they have an acceptable background concerning these aspects, grammatical.

One cannot notice any cultural problem. The text in its own part speaks about strange cultural aspect and specific social act. We can notice that our students dealt with it in a normal way; they tried to translate it, but the most and the most annoying problems were caused by the poor linguistic background of some students, since a lot of them fail to translate some words, and leaving some others empty without translation. In other words, even if the text talks about something which is so strange for our students, they were able to translate it without any problems; as some students' translations reveal that, twenty four students have accomplished their tasks. In addition to that, the tables above show that the majority of our students succeeded in producing an acceptable translation. That is to say that, our students' level concerning translation is acceptable, or average.

The reader would clearly notice that our students' translations, even if not all of them, are to a great extent satisfactory, especially when bearing in mind that translation is not their field of specialty; it is just a secondary module. So, our students' performance concerning such a module is good enough, meaning that they are, to a given extent, ready to translate any text. Concerning the lexical problems, our students are required to read a lot: books, novels, short stories in the second language to gain, know new words and expressions, as to know their different uses and different meanings because the meaning of some words may change from one context to another.

2.4. Analysis of some translated words:

One can notice, through reading the translated texts, that our students while translating have given different versions for a lot of words (read the sample and see the tables). For example, the expression "rigid ceremonials" which is normally translated to "مراسم دقيقة / ثابتة" is translated differently; a lot of versions are given to it. As we can notice that no one translated successfully the word "rigid". All the translations of this word were wrong when compared to the translations of the second part of the expression which is "ceremonials". The word "rigid" has been translated differently as our students have done their best to translate it; guessing its meaning from the context. All our students thought of it as an adjective of hardship and difficulty, official, and strangeness; consequently some of them translated it into "صعبة/ صارمة/ رسمية/ مقدسة/ "

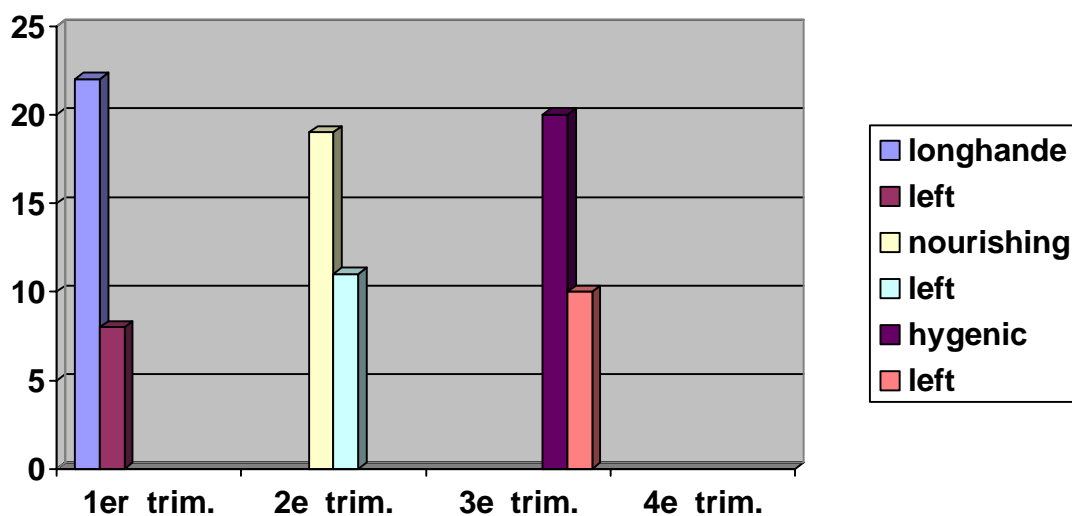
"ثابتة" except may be one student who has been too close to the meaning of "غريبة/ متنوعة" when he translated it as "معتادة". Noting that no one of our students has left it empty, all of them have tried to translate it each one according to his own linguistic abilities and personal interpretation.

The same can be said about the word "ceremonials" which just two students (7%) succeeded to translate it correctly into "مراسم", whereas twenty eight students (93%) translated it into عروض/ احتفالات/ طقوس/ معتقدات/ عادات. This is may be can be said to be the result of the fragile or the poor linguistic background of our students. The majority of the students failed to interpret the words, to guess its meaning; consequently they have been unsuccessful in their translating task. Of course this proportion (93%) of the student who failed to translate such a simple expression is astonishing. One can notice that, despite this fact, the students succeeded in bringing about the general idea and the central meaning of the text and succeeded to translate some words effectively. This concerns one expression among those which our students could not translate effectively. Despite that the students could deal with some terms successfully, it is amazing to find out that all the students who translated the expressions "long handed spoons", "nourishing", and "hygienic conditions" have dealt with these expressions in an acceptable manner.

Even if not all of them succeeded to bring the most appropriate equivalents, they have given them versions which are acceptable and truthful. Noting that the expression "long handed spoons" is translated by twenty two students (73%) and left empty by eight students (27%), "nourishing" is translated by nineteen students (63%) and left empty by eleven students (37%), and "hygienic conditions" which has been translated by twenty students (66%) and left empty by ten students (34%). What attracts the reader of such translated texts is that, all the translations of the students who did not leave it empty; the students who managed to translate these expressions can be considered to a great extent successful and acceptable.

Difficult words	Students' number	Percentage %	Leave it empty	Percentage%
Longhanded spoons	22	73	8	27
Nourishing	19	63	11	37
Hygienic	20	66	10	34

Table 18: Students' translation accuracy



Histogram 05: Translations accomplishment share

Hence, even if the expressions (01) "long handed spoons", (02) "nourishing meal", and (03) "hygienic conditions" should be translated into "ملاعق طويلة الأيدي", "وجبة مغذية", and "شروط صحية" respectively. Our students have given them some approximate meanings, translations. There are some translations of these expressions. For example:

Long handed is translated into: ملاعق ذو أذرع طويلة/ملاعق ذات مقابض طويلة/ملاعق يدوية طويلة/ملاعق كبيرة الحجم

Nourishing meal is translated into: وجبة مغذية/وجبة منعشة/وجبة غنية/وجبة صحية/وجبة غذائية/أكلة مغذية

Hygienic conditions is translated into: ظروف صحية/شروط النظافة/أساليب صحية/قواعد صحية

What is noticeable is that the students (approximately 75%) who translated these words either correctly or just tried and translated them in an approximate and acceptable manner, by giving them tolerable versions; resorted as they stated in the questionnaires to the guessing strategy. Moreover, the other part of students (approximately %25), students who could not translate such expression have left it empty, for the reason that, may be they don not have the exact equivalents so they would not bother themselves by guessing its meaning, or maybe they were not able even to guess the meaning from the context. They opt to leaving it empty without translation. Maybe they have an insufficient linguistic background, even if they have seen these expressions before, but they did not seek to know its meaning in Arabic.

Conclusion:

Obviously, our students' level of translation is average. In addition, they need to develop their ways of translation; the word for word and the direct translation. They are also required to read a lot to gain, to build up a sound linguistic basis because linguistic knowledge is the most needed in the translations task, rather than any other aspect. They need to practice translation a lot because through translation they may come across a lot of new different structures, expressions and texts types. This diversity would be of great help in making them competent

translators. Moreover, translating a lot and learning new expressions helps in finding out a solution to the most problematic lexical aspect.

General conclusion:

Trough this research we have to tried to be exhaustive; it is an attempt to cover the greater part of translation aspect. We tried to talk about its problems and solutions. Furthermore, we investigated through a questionnaire and a translated text our third year students translation attitudes towards translation, types of problems confronted by them while translating, in addition to finding out their procedures of translation which they resort to in order to solve the problems confronted.

This research, to a great extent, was helpful in giving us an idea about our students' level of translation which can be considered to be acceptable; though it is not their field of specialty, yet they translated in a very acceptable and to some extent an accurate manner. Furthermore, the research demonstrated the type of problems that is the most confronted by our students; lexical. Besides it makes us aware that our students most preferred solution for overcoming this problem "lexical" is the guessing strategy, our students do not give up and stop translating because they believe that they are able to guess the meaning from the context; they are able to translate any text whatever difficulties it contains.

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Appendices:

Appendix 01: students' questionnaires

Appendix 02: text translated

Appendix 02:

The text submitted to the students for translating it into English

The text title: A Brahman Meal in South India

In South India, where the old customs are carefully persevered, the Brahmins are accustomed to perform rigid ceremonials, the origin of which may be attributed to hygienic causes and their desire to keep their food clean. Before starting his meal, a Brahmin bathes and puts on clean clothes. Thereafter, he puts off his sandals, leaves them outside the eating place and enters barefooted. He sits on a mat on the floor. His plates contain fresh slices of banana leaves newly cut and carefully washed. Before the food is served he sprinkles the leaves with water in order to remove any dust that may have been attached to them. Cooks serve the meal out of the cooking pots with long-handed spoons. The meal consists of a handful of rice mixed with spices or with curds. The eater uses his right hand because his left hand considered unclean. The meal ends with drinking butter-milk. When the meal is over, hands are washed. Thus, the Brahman has had a nourishing meal conforming with hygienic conditions.

(Assied Mensy et. al., 1988: 160)

The translation modal provided by (Assied Mensy et.. al, 1988: 160):

وجبة الطعام عند البرهمي في جنوب الهند

في جنوب الهند حيث يحافظون على عاداتهم اعتاد البراهمة أن يقوموا بإجراء مراسم دقيقة قد يعود أصلها إلى الرغبة في جعل طعامهم نظيفاً. وقبل أن يبتدئ البرهمي في وجبة الطعام يغتسل و يرتدي النظيف من الثياب ثم يخلع حذائه – صندله – خارج مجال الطعام ويدخل حافي القدمين و يجلس على حصير مفروش على الأرض و تحتوي أنية طعامه على جزارات طازجة من ورق الموز قطعت حديثاً بعد غسلها جيداً. و قبل أن يقدم الطعام يرش الماء عليها ليزيل ما قد يكون قد علق بها من غبار و يقدم الطهاة بعيداً عن أواني الطبخ في ملاعق طويلة الأيدي. ويتكون من حفنة من الأرز ممزوجة بالبهارات مطبوخة بالفلفل الحار و اللين. و يتناول الأكل الطعام بيده اليمنى لان اليد اليسرى تعتبر غير نظيفة. و تنتهي وجبة الطعام بتناول اللبن الخض و بعد الانتهاء تغسل الأيدي و يقذف بورق الموز بعيداً ثم يكنس مكان الأكل و يغسل. و على هذا فقد تناول البرهمي وجبة طعام مغذية ووفقاً للشروط الصحية

Résumé

Par cette recherche, on a essayé d'étudier le regard des étudiants de troisième année lettre Anglaise vis-a-vis la traduction par le biais d'un questionnaire accompagné d'un texte écrit en Anglais pour le traduire en langue Arabe afin de savoir si les étudiants considèrent la traduction comme un domaine scientifique. On a voulu aussi savoir si ces derniers sont capables de traduire le texte donné avec efficacité, et les stratégies utilisés pour les dépasser au moment de la traduction.

D'après les résultats obtenus, on a constaté que le niveau de traduction chez les étudiants est acceptable, alors que'ils traduisent par amour de cet art et encore ils le considèrent comme un domaine scientifique. D'un autre part leurs essais donnent l'impression que'ils sont capables de dépasser les problèmes rencontrés surtout en ce qui concerne le côté lexical.

الملخص

سنحاول من خلال هذا البحث معرفة الكيفية التي ينظر بها طلبة السنة الثالثة أدب انجليزي للترجمة. وذلك عن طريق إجراء استبيان يقوم من خلاله الطلبة بالإجابة عن كل الأسئلة. كما طلبنا منهم ترجمة نص من اللغة الانجليزية إلى اللغة العربية قصد معرفة اتجاهاتهم وميولاتهم إزاء الترجمة كمجال علمي و كفن إبداعي. و اختبار قدرتهم على الترجمة من لغة التخصص (اللغة الانجليزية) إلى اللغة الأم (العربية) و تقييم ثروتهم اللغوية. و من جهة أخرى نسعى إلى معرفة ما إذا كان الطلبة قادرين على أن يترجموا بفعالية, و سعينا في نفس الوقت إلى اكتشاف الاستراتيجيات التي يلتجأ إليها الطلبة من أجل تخطي الصعوبات التي يواجهونها خلال عملية الترجمة.

استنادا إلى النتائج المحصل عليها يتبين لنا أن مستوى الترجمة لدى طلبة السنة الثالثة (العينة الممتحنة) يعتبر مقبولا. كما يمكن أن نستخلص أن الطلبة يحبون الترجمة كعلم قائم بذاته و كفن إبداعي, حيث بدا ذلك جليا من خلال إجاباتهم على أسئلة الاستبيان و من خلال ترجمة النص الموزع عليهم. زيادة على ذلك, توحى إجاباتهم بأنهم قادرين على أن يترجموا أي نص مع القدرة على تخطي المشاكل التي قد تعيقهم خلال عملية الترجمة. و قد تبين لنا أيضا أن المشكل الأكثر شيوعا و الذي يعترض الطلبة في أغلب الأوقات هو المشكل المفرداتي, و أن الطريقة التي يتبعها الطلبة من أجل تخطي هذا المشكل هي تخمين المعنى من خلال السياق و التي تعتبر فعالة إلى حد كبير أو استعمال مفردات متقاربة.