Between English *and* Arabic

A Practical Course in Translation

Bahaa-eddin Abulhassan Hassan

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Between English and Arabic:
A Practical Course in Translation

By

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CAMBRIDGE
SCHOLARS
P U B L I S H I N G

To my family

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PREFACE

This book does not attempt a new theory of translation, but rather an introductory course for students of translation. It is designed to improve understanding of translation between Arabic and English. The book draws upon contrastive linguistics. Contrastive linguistics is a linguistic study of two languages, aiming to identify differences between them. Contrastive linguistics is a relatively modern discipline which began to develop in the 1930s, and the American linguist Benjamin Lee Whorf (1941: 240) foresaw its place as a successor to the comparative study of languages.

There is still an interest in contrastive linguistics because it is theoretical and descriptive. Translators transfer meaning between two different languages. One could therefore avoid problems of translation through a prior contrastive analysis in the two languages. It is probably most useful in pointing out areas where direct translation of a term or phrase will not convey accurately in the target language the intended meaning of the first. At the macro-level, it leads the translator to look at broader issues such as whether the structure of the discourse for a given text-type is the same in both languages. Furthermore, although contrastive linguistics is commonly used, there are some theoretical and practical problems in its application. The solution lies in identifying a common ground for comparison, comparing features of different languages, taking account of socio-cultural factors, and taking account of extra-textual and inter-textual factors. We have to take into consideration that the two languages must have some common measure or ground by which they can be compared; otherwise the contrastive task is not possible, a constant that underlies and makes possible the variables that are identified; this is known as the *tertium comparationis* (TC). Firstly, a particular grammatical structure in one language may be a requirement while in another it may be one choice amongst several; secondly, the choice which is represented by a grammatical structure in one language may have a different significance in that language from the choice represented by an apparently equivalent structure in another language; thirdly, a particular structure in one language may be unmarked while in another it may be marked. A pair of sentences might be semantically and/or pragmatically equivalent but have widely varying likelihoods of occurrence in the languages from which they are drawn.

Contrastive linguistics deals with systems rather than their users. Consequently it seems to be relevant to translations as products rather than to the process of translating - which many current translation specialists (e.g. Hatim and Mason 1990; Bell 1991) see as central to an adequate theory of translation. With regard to the conflict between product-oriented approach or process-orientated approach, we can consider that while contrastive linguistics focuses on the finished text - *the* product, it does not, cannot, ignore the process of translating. Contrastive analysis can shed light on translation strategies in different languages. Hatim and Mason (ibid.), for example, analyze co-reference strategies in French and English and text-signaling strategies in Arabic and English in order to account for translators' decisions.

This book is divided into six chapters. The first chapter is a short introduction to translation. It is a summary of possible strategies in translation. Chapter two tackles meaning-based issues in translation. Chapter three describes grammatical issues in translation. Chapter four touches upon phonological issues in translation. Chapter five deals with the process of editing and proofreading a translation. Chapter six gives suggested questions about the course.

Finally, I am aware that such a book has its limitations, and I hope that the selection of topics will prove an interesting introduction to students of translation studies. I also hope that this book may whet the reader's appetite and encourage him/her to read further.

LIST OF ABBREVIATIONS

SL   source language

TL   target language

SLT   source language text

TLT   target language text

LIST OF FIGURES

CHAPTER ONE

NATURE OF TRANSLATION

Translation is the interpretation of a source text meaning and the production of an equivalent text meaning in another language. Translation is a process that deals with meaning across language barriers. Throughout its long history, translation has never enjoyed the kind of recognition and respect that other professions enjoy. Translators have constantly complained that translation is underestimated as a profession (Baker 1992:2).

In its nature, translation is a science, an art, and a skill. It is a science in the sense that it necessitates complete knowledge of the structure of the two languages concerned. It is an art since it requires artistic talent to reconstruct the original text. It is also a skill because it entails the ability to smooth over any difficulty in the process of translation.

1.1 Knowledge

The most important task for translation "lies in the preservation of 'meaning' across two different languages" (House, 1977: 25). Scholars like Nida have been trying to deal with translation as a principled science, due to the nature of human languages and linguistics. Newmark (1981: 19) believes that "translation theory is neither a theory nor a science, but the body of knowledge that we have, and have still to have about the process of translating". As Newmark argues, with more knowledge about the process of translation and more research about meaning across cultures, we enrich our knowledge about the process of translation to make it more adequate in transferring texts across languages. The translator should have:

1) Target language (TL) knowledge
2) Source language (SL) knowledge
3) Text type knowledge
4) Subject area (real world) knowledge.
5) Contrastive knowledge.

Moreover, a fully competent translator isn't only bilingual, but also bicultural.

1.2 Decision Makers

The work of the translator is nothing but taking decisions. Decision making can be seen as the cognitive process which results in the selection of a translation strategy among several alternative strategies. A final choice is produced within every decision making process. A translator has to deal with:

1) The purpose of the original (how to express it through the available content),
2) The thematic structure,
3) And the style of the original.

1.3 Translation as Rewriting

Some scholars view a translator as a writer who writes the author's original message in another language. The only difference between her/him and the original writer is that these ideas are the latter's. Another difference is that the job of the translator is even more difficult than that of the original writer. The writer is supposed to produce directly his/her ideas and emotions in his/her own language however intricate and complicated his/her thoughts are. The translator's responsibility is more difficult, for s/he has to reproduce the experiences of a different person. Chabban (1984) believes that, however accurately the translator may search into the inner depths of the writer's mind, the two texts cannot be fully equivalent.

1.4 Criteria for a Good Translation

A good translation is one that carries all the ideas of the original as well as its structural and cultural features. A good translation is easily understood as fluent and smooth and idiomatic. A good translation conveys, to some extent, the literary subtleties of the original. It reconstructs the cultural/historical context of the original. It should capture the style or atmosphere of the original text. The best translations are produced by persons who are translating into their native language.

1.5 Three Steps for Novice Translators

The present book shows three main steps for any translator who begins his/her work in the field of translation: **analysis of the syntactic and semantic structures of the SL text**; **transfer from the SL to the TL**; and **restructuring the underlying form of the transferred text**. Nida (1984: 99) maintains that the translator is working at all three levels at the same time so that s/he would be able to get both the underlying and the surface meanings of the text. This is especially important when there are rhetorical functions involved. McGuire (1980: 80) emphasizes a similar method to Nida's suggesting that "the translator ... first reads/translates in the SL and then, through a further process of decoding, translates the text into the TL language." Mental processing in the phase of decoding is of a semantic nature when the translator identifies the relevant areas within the semantic field of any single word or sentence; and it is of a pragmatic nature when he or she deals with the logical match of the possible meanings with the general context and the co-text. In contrast, mental processing is of a syntactic nature when he or she tries to reconstruct the possible structure of the sentence, i.e. the relations within its elements.

1.5.1 Analysis

The first phase of the translation process consists of reading the text. The reading act, first, falls under the competence of psychology, because it concerns our perception. When a person reads, his brain deals with many functions in such rapid sequences that everything seems to be happening simultaneously. Simply reading a text is, in itself, an act of translation. Novice translators as well as student translators are advised to master the basic reading comprehension skills. They should read for gist and main ideas, read for details and identify the meaning of new words and expressions using one or more components of the structural analysis clause; prefixes, suffixes, roots, word order, punctuation, sentence pattern, etc. They should identify the writer's style: literary, scientific, technical, informative, persuasive, argumentative, etc. They should also identify the language level used in the text: standard, slang, etc.

A. Depth of the Analysis
The translator should be concerned with how deep he should go in the analysis of the SL structure. From a theoretical standpoint, the translator is advised to go to the deepest abstract meanings of structures to be able to obtain the propositions. He should go into the deep structures of texts.

Larson (1984: 4) presents the following diagram to explain the translation task.

Fig. 1-1 Overview of the Translation Task
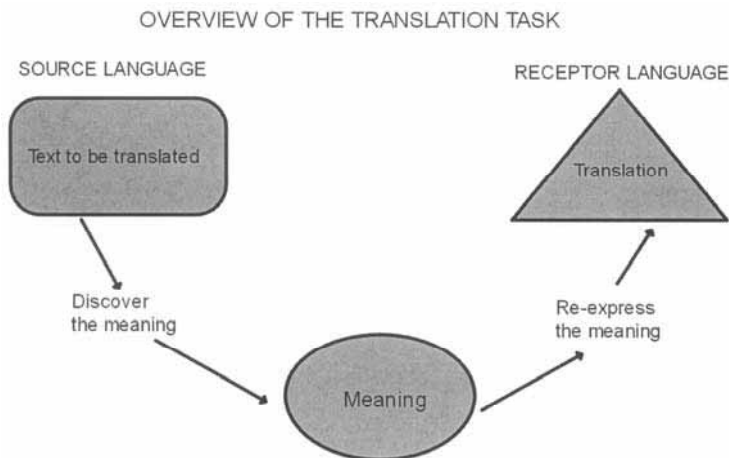
Nida (1984: 99) shows that a procedure in which surface and deeper structures are considered is only adequate at "individual clauses and even complex sentences", but if the depth of the analysis of structures is extended to cover the text at paragraph level or more, it will be "simply inadequate and misleading". To avoid such problems, the translator has to start with the surface meaning then go deeper until all its components are found and adequately identified. Any level in language has its own significance because it plays a role in the total meaning.

B. The Basic Unit for Analysis

Translators are advised to have a comprehensive idea about the work they are dealing with. Therefore, they should acquaint themselves with the whole text prior to analysis (de Waard & Nida, 1986: 53) and, basically, consider it all when they start the process of translation. Much debate among translation scholars is on the unit of translation. Should it be defined structurally, for instance a word, a phrase, or a clause; or semantically, for instance a proposition, an idea-unit, or a sense-unit? In general, the clause is the most acceptable form to be selected by linguists as translation unit, because events are mostly represented at clause level, and because the differences between languages appear at the lower levels

(Catford 1965, Toury 1986 cited in Malmkjær 2001: 286). Moreover, it is the smallest linguistic structure containing propositions (Isham and Lane 1993 cited in Malmkjær 2001: 286). Bell (1991) presents psychological and linguistic evidence to prove that the clause is the smallest segment which can be translated. However, other units can be more suitable in other situations (Enkvist 1991: 7; Newmark 1982: 30). The unit of translation is different from the translation equivalent. Equivalence can be established between the source and target texts at one level or a number of levels (of sound, structure, meaning, genre, text, discourse, function…) (Malmkjær 2001: 287).

   In fact, translation units in the SLT may differ from those in the TLT. An SL word should not necessarily be translated by one word in the TL (Newmark 1982: 30; Enkvist 1991: 7). According to Malmkjær, the "target texts in which the units are larger appear more acceptable than those in which the units are smaller" (2001: 286). El-Ezabi (1990) considers the communicative message to be the unit of translation. Thus, any stretch of the text that carries a communicative message should be a unit for translating. The study agrees with this choice since it clearly goes in accordance with the shifts that may occur in the process of translation.

   Since main ideas are expressed in paragraphs, Nida (1984:100) makes it even more specific suggesting that the best unit for analysis is the paragraph. The trend in translation known as text linguistics has made a shift from the domain of individual sentences for semantic as well as syntactic analysis to the domain of the text. Wilss (1982:112) says that "Translation, therefore, is text-oriented". Enkvist (1978:170) emphasizes the significance of this shift:

> The common creed of all these sects of embedded in the text linguistics is that even though the syntactic units of a language function within the clause and the sentence, the unit of communication is the discourse or the text. We do not normally communicate with single sentences out of context. A one-sentence text is a special case, a minimum. Rather we communicate with the aid of strings of sentences. And these strings reveal certain structural, linguistically describable patterns which go beyond the confines of the clause and the sentence. This can be readily tested, because our linguistic intuitions can distinguish a well-formed, coherent text from an incoherent, random string of sentences.

1.5.2 Transfer of Meaning into the TL

   Languages utilize their components in different manners to compose texts. The situation is even made more difficult when cultural factors are

involved in the transfer process. It is noted earlier that cultural elements are more resistant to translation than linguistic ones. The strenuous task of the translator, then, starts at this stage. The translator has to sense the cultural elements embedded in the text and consider them in the transfer. Nida (1984:119) comes to a definition of translation after discussing the transfer stage as:

> Translation consists in the reproduction in the receptors language of the message of the source language in such a way that the receptors in the receptors language may be able to understand adequately how the original receptors in the source language understood the original message.

Nida realizes the importance of this stage. He emphasizes avoiding formal correspondences from one language to another and focusing instead on the function. One may wonder at what level the translator should transfer the meaning of the SL into the TL. Nida (1984, 1969) suggests that the transfer occurs at the underlying level (i.e., the kernel level of structure). To Nida & Taber (1982: 39) the idea is that "languages agree far more on the level of the kernels than on the level of the more elaborate structures".

Many approaches in translation have been proposed. Most of these approaches are used to improve the quality of translation, both as a process and as a product. One of these approaches is called the sociosemiotic approach to translation. It provides a systematic procedure to determine the meaning of the message. The theoretical basis for the sociosemiotic approach is based on Halliday's sociosemiotic theory of language. He emphasizes the unity of the text (language), context (linguistic or non-linguistic), and social structure and advocates that language is a unique system of signs with a social function, capable of expressing the meaning of all the other sign systems. However, Peter Newmark's classification of the functions of language into expressive function, informative function, vocative function, aesthetic function, phatic function and metalingual function is much superior to Halliday's classification into ideational function, interpersonal function and textual function. The core of this approach is Charles Morris's semiotic approach to meaning. He treats a sign as a tripartite entity and classifies meaning in three dimensions of semantics, syntax and pragmatics, namely designative/referential meaning, linguistic meaning and pragmatic/associative meaning. The most significant part of this approach is that social semiotics does not just concern itself with what people say and do and how they do it; it also focuses on when (in what context) and why, i.e. the large-scale social consequences of such words and actions. Lexical items carry designative (unmarked) and associative (marked) meanings. The distinctive features of

each of any involved lexical items must be defined with regard to its context. The advocates of the sociosemiotic approach also assume that syntactic structures have designative as well as associative meanings. The setting is an important concept because it might be the only factor to clear out an ambiguity in a certain message. The setting in this sense is parallel to the cultural factors in revealing important information about a certain message or part of it. It helps to show under what circumstances the translated text was composed and when.

Nida (1984: 3) says that the verbal message is accompanied by a non-verbal message which is of two types:

1. Paralinguistic: intonation, quality of voice.
2. Extra-linguistic: gestures, hand movements.

The paralinguistic features may change the normal designative and associative meanings of the oral message. So these non-verbal messages are sometimes more important than the verbal message. Printed material also has similar significant features such as orthography (certain type of spelling (American/ British), form of type, page format, kind of paper, binding).

Elements of the SL message include rhetorical features. The rhetorical meaning is achieved by certain patterns of selection (at the level of contrasting similar sounds or major themes) and arrangement (words in simple clauses or large units). The author may make changes in the natural syntactic order to call the attention of the receptors, or for emphasis. Rhetorical structures are higher than the syntactic ones because the former are more inclusive than the latter, rhetorical structures start when syntactic ones stop. Repetition, rhythmic features, and novelty are also rhetorical features. The major functions of rhetoric are:

1. **Wholeness**: Wholeness involves two elements.
a. **Completeness** in the sense that the text has everything related to its purpose. De Waard and Nida (1986) suggest that shared backgrounds do not need to be included in the translation.
b. **Unity** which is the manner in which the parts of the text are arranged together.
2. **The aesthetic appeal**
This feature depends, to a certain extent, on the use of rhetorical devices such as repetition, shifts in order, figurative language, irony, rhythm and so on. The translator has to determine the function of the repetition and find the functional equivalence in the TL. Because in natural

languages sound and meaning correspondences are arbitrary, repeated sound effects are almost always lost in translation. Notice the repetition in the following Arabic saying:

رضا الناس غاية لا تدرك ورضا الله غاية لاتترك فاترك ما لايدرك وأدرك مالا يترك

3. **Appropriateness**
    It is the choice of language form for a certain theme, e.g., a soft poetic language for love, and naturalness or a slang for down-to-earth life.
    4. **Coherence**
    The harmony between the text and the world of the receptors; the translation should not look odd to them to have a successful communication.
    5. **Progression and Cohesion**
    Progression is how a text progresses from stage to stage. Cohesion is how the parts of a text are connected to each other.
    6. **Focus**, which involves these relationships:
    a. Foregrounding and back-grounding,
    b. New and old information,
    c. Theme and rheme

1.5.3 Recomposition

The role of the translator at this level is to change the level of the text from the kernel to a normal text in the TL. S/he transforms the text from its underlying level (transfer stage) to text composition. At this stage the translator uses his/her skill and theoretical knowledge. The translator should know how the TL employs its vocabulary to form natural appropriate sentences. A natural structure in the TL does not mean that it should be grammatical only, but also it should not look strange to the receptors (even if it is grammatical). Nida (1984: 104) discusses the translator's ability to render natural translation:

> A person, for example, may speak a foreign language without grammatical error, but the combinations of words, though intelligible, may still seem unnatural or at least the range of attribution may be highly irregular.

In addition, the translator should be aware of the cultural factors in both languages. Rhetorical as well as stylistic features must be considered in the reconstruction process according to the rules and style of the TL. But there are instances where there are no functional equivalences of certain linguistic and/or cultural elements of the SL in the TL. At this point, the

role of the translator is to do his best to compensate for the losses according to the structure of the TL. If that is not possible, then he should point that out in a footnote to the reader.

Receptors play a crucial role in any communication. "No analysis of communication can be complete without a thorough study of the role of receptors of a message" (Nida & Reyburn, 1981: 9). In the case of translation, one basic criterion to decide the correctness of a translated text is to know who the receptors are. The translator should make sure to whom he is translating in terms of social class, education, interests, attitudes, economical status, background, etc. Nida rejects the idea that receptors play only a passive role in the process of any communication. The interaction between the translator, by means of the translated text, and the receptors determines to what extent the transfer of the message is successful. If the translator transmits his message at a "wave length" that the receptors cannot receive, there will be a bad or no communication. De Waard & Nida (1986: 70) argue that individuals have quite different interpretations of verbal signs on the higher levels of mental operation because these signs must pass through so many neural grids, both personal and cultural. The receptors are the most reliable and effective means to test the translation. The kind of response to the translated message is an indicator to how successful it is. The feedback is important to the translator for any corrections to the translation.

The receptors of the message should be psychologically aware of both meanings. The impact of the figurative language depends on the novelty of the figurative meaning. The figurative meaning depends on the actual settings in the SL. Therefore, if these settings cannot be created in the TL, the translator has to explain that to its speakers. Notice how the word 'أبيض' is translated in the following sentences in the short story النار والماء by the Syrian writerزكريا تامر (Dickins et al 2002: 27).

فرفعت الهام الحجاب عن وجه <u>أبيض</u> وعينين سوداوين. فهتف باعجاب ونشوة: "آه"
Ibrahim lifted the veil away from her *beautiful shiny* face and dark eyes. Fawaz gasped with amazement and delight.

If the word 'أبيض' is translated literally, it will mean 'pale' or 'scared'. 'White' is not the right word to use in this context. One rarely refers to skin as being a certain color. In modern spoken English the idiom "old ball and chain" refers to a man's wife or girlfriend. It doesn't sound very nice, but it's kind of true and funny at the same time. If a woman controls her husband or boyfriend and doesn't give him much freedom, the guy's male friends will laugh at him and call her an old "**ball and chain**". This

figurative meaning can be rendered in Egyptian Arabic as "الحكومة" because it gives the same meaning in similar situations.

1.6 Translation Problems

Translation problems can be divided into linguistic problems and culture problems: the linguistic problems include lexicon, morphology, syntax, textual differences, rhetorical differences, and pragmatic factors. Much work has been done on the problems of translation between individual languages. The most intensive work has been conducted by Nida (1983), (1984), Nida & Taber (1969), de Waard & Nida (1986), Newmark (1981), and others. All these works concentrate on building up a theoretical frame work for translation. R. Jakobson stresses that "translation involves two equivalent messages in two different codes". Dangers in the process of translation involve:

1) Staying too close to the original, at the cost of taste and the target language.
2) Adhering too closely to the characteristics peculiar to the target culture, at the cost of the original.

1.7 Translation Shifts

Shifts in expectancy play a great role in the amount of impact of the message on the audience. Nida and others (1983: 36) maintain:

> ... shifts involve an increase in markedness. The tension which is introduced in such shifts between the normal and the non-normal, between the usual and the unusual, between the expected and the unexpected, accounts for the significantly greater impact involved in such shifts.

Types of shifts include shifts from syntactic norms or word order: Words, sentences, phrases are put in an unusual order for highlighting and impact. Irony is considered shift in meaning caused by the use of words to express an idea that is opposite to the literal meaning of the employed words. That is to say that there is a contradiction between the designative meaning and the associative meaning of a given expression. Figurative language is an important kind of shift; it is important for impact, aesthetic appeal, and new insights. For example the word '*fox*' is an animal as its actual meaning. But if a person is referred to by saying this word, then it has a different, figurative, meaning which is 'cunning'.

Equivalence is the relationship between the ST and the TT. Its main goal is to produce a text in the TL that will have the same effect as the original text had on the receivers belonging to the SL culture. Formal equivalence is the rigid adherence to the form of the original language. On the contrary, dynamic equivalence is the complete disregard for the form (not the message) of the original language. In fact, there are no complete or full equivalent texts. The concept of equivalence is relative because of linguistic and cultural differences.

Catford explores translation shifts which can be noticed in the process of translating:

1) **Structure shifts**: grammatical change between the structure of the ST and that of the TT (e.g. clause structure-questions, articles).
2) **Class shifts**: when a SL item is translated with a TL item which belongs to a different grammatical class (verb ➔ noun) e.g.,

رغوة لطيفة منظفة للوجه softly **foaming** facial wash
grazing grounds المناطق الغنية بال<u>كلأ</u>
وضحكت الهام فى <u>غبطة وحياء</u> Elham let out a <u>joyous, shy</u> laugh

Some words belong to different classes 'go' as a verb is different from go as a noun:

a go of brandy جرعة
full of go حيوية
it is a go صفقة رابحة
no go غير مجد – عقيم
on the go ناشط في غير كلل

The word 'feel' is sometimes used as a noun:

I know that feel أعرف ذلك الاحساس
شعور رائع **Very turning feel**

3) **Unit shifts**: Changes in rank (phrase ➔ word/clause).
4) **Intra-system** shifts: when translation involves selection of a non-corresponding term in the TL system (SL plural ➔ TL singular) e.g.,

وصرح وزير الداخلية أن <u>بلاده</u> آمنة
The minister states that his <u>country</u> is safe

The notion of translation shifts is based on the distinction between formal correspondence and textual equivalence. Textual equivalence means that

the ultimate aim of the translator is equivalence at text level. Text is a meaning unit, not a form unit (Baker 1992: 6). It communicates the overall meaning. A student of translation (a novice translator) cannot understand translation strategies at text level without getting familiar with the lower levels: (word, phrases and grammatical structure). At lower levels translation problems can be classified into:

1) phonological
2) morphological
3) syntactic
4) semantic (lexical)

1.8 Possible Strategies in Translation

Literal and free translation can be considered as two basic skills in practice. Literal translation is designed to translate the original text adequately, keeping the original message form, structure, including the word order, image used in metaphor and so on, unchanged. Free translation aims at an accurate representation of the original texts, paying little attention to the form and structure, also it must result in a version fluent and natural. But free translation does not mean to delete or add anything unnecessary to the original. Translations are measured according to degrees of freedom between the two extremes of *literal* and *free* translation. The degrees of freedom are infinitely variable. Literal translation is said to have bias to the source language and free translation is said to have bias to the target language.

An example of free translation is **communicative Translation**. A communicative translation is "produced, when, in a given situation, the ST uses an SL expression standard for the situation, and the TT uses a TL expression standard for an equivalent target culture situation. This is true of very many culturally conventional formulae that do not invite literal meaning" (Dickins et al 2002: 17)

No smoking ممنوع التدخين
Don't mention it. لا شكر على واجب

A good example of communicative translation is provided by the fact that the Standard English equivalent of 'شرطة مكافحة الشغب' is '**riot police**', (rather than 'anti-riot police', or 'riot combat police', etc.). Examples of communicative translation can be seen in religious formulae such as '**نعيما**' which can be translated as 'nice hair cut'. The translation of the expression

'**ان شاء الله**' depends on its meaning in the situation. It can mean 'I hope' or 'I promise' or 'I am not sure'.

Literal ⟷ Free
SL bias ⟷ TL bias

● اللى فات مات

Literal: What passed died

Free: Let bygones be bygones

● يوم لك ويوم عليك

Literal: A day for you, a day against you

Free: You win some, you lose some
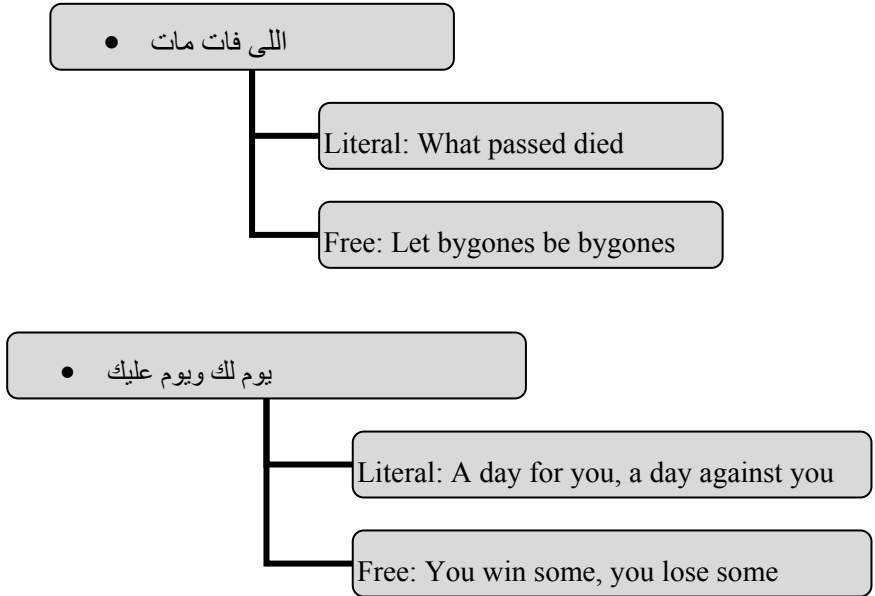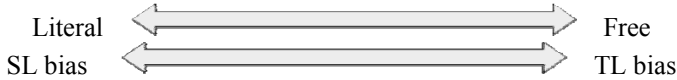
On the scale between free translation and idiomatic translation is **idiomatic translation**. It uses "a fixed figurative expression whose meaning cannot be deduced from the denotative meanings of the words that make it up" (Dickins et al 2002:18).

<div align="center">

ليس أمرا أحبه أو أميل اليه
It is not my cup of tea

</div>

Consider the different translations for the following sentence. They range from literal to free translations.

مثل هذه الأشياء عليها اقبال كثير الآن

Literal   The likes of these things have much demand now.

Faithful   Things like these are in great demand now.

Balanced   This kind of thing's in great demand at the moment.

Idiomatic   This type is all the rage.

Free   This one's dead trendy.

Nida's theory of translation is characterized by the distinction between two types of equivalence: **formal equivalence** and **dynamic equivalence**. For formal equivalence, the translator focuses on the message itself, that is, its form and content, and there should be a close similarity between the ST and the TT message (Nida, 1964).

Forbidden is the entrance ممنوع الدخول
with the well-being مع السلامة

Concerning dynamic equivalence, Nida mentions that this type is based on "the principle of equivalent effect", in which "the relationship between receptor and message should be substantially the same as that which existed between the original receptor and the message" (Nida 1964: 159).

no entry ممنوع الدخول
goodbye مع السلامة

According to Nida (1964:159), "the relation between receptor and message should be substantially the same as that which existed between the original receptors and the message". Communicative translation may be said to be an example of dynamic equivalence. However, in all cases translation loss is inevitable.

> Incomplete replication of the ST in the TT – that is, the inevitable loss of textually and culturally relevant features… There is translation loss even at the most elementary level… For instance, in most contexts 'بقرة' and 'cow' will be synonyms… But 'بقرة' and 'cow' clearly sound different: there is significant translation loss on the phonic and prosodic levels… But if the ST word is part of an alliterative pattern in a literary text, or, worse, if it rhymes, the loss could be crucial. (Dickins et al 2002: 21)

Professional translators use a list of translation strategies in order to cope

with the lexical and syntactical differences between Source Language and Target Language.

1.8.1 Addition

It is translation strategy in which something is added to the TT which is not present in the ST. Notice how the following underlined words in the translation of Naguib Mahfouz's Trilogy are enriched in the TT.

<div dir="rtl">

اعتزمت أن <u>أكمل نصف ديني</u>
</div>

I've decided to <u>perfect my religious observance by marrying</u>.

<div dir="rtl">

وددت بعدها لو تهتف مستنجدا: "زملوني .. دثروني"
</div>

Immediately afterwards you would have liked to <u>echo the Prophet's words when he would feel a revelation coming and cry out for help: 'Wrap me up! Cover me with my cloak!'</u>

<div dir="rtl">

و لو سمعها سامع فى الدكان وهى تشكونى فى هذه الظروف العسيرة لحسبنى <u>ريا أو سكينة!</u>
</div>

Anyone hearing her complain about me in the store under such adverse conditions would have thought I was <u>a cold-blooded killer like those dreadful women in Alexandria: Rayya and Sakina</u>.

<div dir="rtl">

<u>وخمسة فى عين من لم يصل على النبي</u>
</div>

<u>plus five-like the five fingers of the prophet's granddaughter Fatima held up to ward off the evil of infidels</u>

Addition is used in explanatory translation of poetry.

<div dir="rtl">

إذا المَرءُ لَم يُدنَس مِنَ اللُؤمِ عِرضُه   فَكُلُّ رداءٍ يَرتَديهِ جَميلُ
</div>

When a man's honor is not defiled
By base deeds and villainy, then
Whatever dress he wears is beautiful
(For, the most important thing in man
I his honor and not his appearance)

<div dir="rtl">

إذا أنت أكرمت الكريم ملكته ******* و إن أنت أكرمت اللئيم تمردا
</div>

If you do a favor for a good man,
He will always be grateful
(to you and never forget your kindness)
But if you do a favor to a villain
(he will think that you are weak and will not
Respect you)

1.8.2 Omission

This strategy may sound rather drastic, but it does no harm to omit translating a word or expression in some contexts, if the meaning conveyed by a particular item or expression is not vital enough to the development of the text. Omission can occur for many legitimate reasons:

A- Background information is sometimes not translated: Arabic for example uses different patterns of cohesion. Arabic radio broadcasts usually use of the phrase "وجدير بالذكر" or "هذا و...." as a signal in Arabic that what comes next is background information to the main argument (Cf. Hatim 1997: 67-74). Thus, such phrases are not expected to be translated in an English TT.

B- "Another occasion for omission is when the information conveyed is not particularly important" (Dickins et al 2002: 23).

وكان الرئيس الامريكى بيل كلينتون قد اكد مساء اول من امس
"Two days ago, the American President, Bill Clinton confirmed…."

Unlike Arabic, English does not afford the concept 'two days ago in the evening'.

C- Cultural differences provide another area in which simple omission may be a reasonable strategy. The ST word 'الفاتيكان' in the following example is better omitted because Western readers would be unaware of any Popes other than the Catholic one.

بابا الفاتيكان يوحنا بولس الثانى
Pope John-Paul II

1.8.3 Using General Words

This is one of the most common strategies for dealing with many types of non-equivalence. It depends on the semantic notion 'superordinate', e.g.

Shampoo the hair with a mild WELLA-SHAMPOO
يغسل الشعر بشامبو من "ويللا"
يمطر ثلجا   Snow

1.8.4 Paraphrase Using a Related Word

The word "حلال", for example, is either translated as "halal" or paraphrased as "slaughtered by hand with a sharp knife as per Islamic rules".

كنافة
Sweets shredded pasta bars

1.8.5 Cultural Transposition

Cultural transposition: any departure from literal translation that involves replacing SL-specific features with TL-specific features, thereby to some extent reducing the foreignness of the TT (2002: 29). According to Dickins and others (2002: 29), "the various degrees of cultural transposition can be visualized as points along a scale between the extremes of *exoticism* and *cultural transplantation*". It ranges between exoticizing and naturalizing the text.

SL bias Unidiomatic/strangeness	*	*	TL bias Idiomatic/ familiarity
Exoticism & calque	Cultural borrowing	Communicative translation	Cultural transplantation
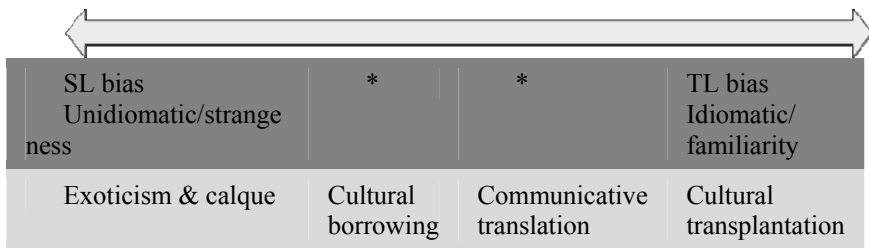
A- Exoticism

It is the use of ST features in the target text. "The extreme options in signaling cultural foreignness in a TT fall into the category of exoticism. A TT marked by exoticism is one which constantly uses grammatical and cultural features imported from the ST with minimal adaptation, and which thereby constantly signals the exotic source culture and its cultural strangeness" (2002: 29-30).

السلام عليكم
Peace be upon you

B- Calque

Calque is "an expression that consists of TL words and respects TL

syntax, but is unidiomatic in the TL because it is modeled on the structure of an SL expression" (2002: 31).

Play a role يلعب دورا

Open fire يفتح النار

Cover news يغطى خبرا

زاد الطين بلة
It increased the clay moistness

عزز الجيش من تواجده فى المنطقة
The army strengthens its existence in the area

Eco-friendly صديق للبيئة

The following translations are idiomatic.

Play a role يقوم بدور

Open fire يطلق النار

Cover news ينقل خبرا

زاد الطين بلة
Things have gone from bad to worse

عزز الجيش من تواجده فى المنطقة
The army bolster in the area

Eco-friendly محافظ على البيئة

C- Cultural Borrowing

It means taking over an SL expression verbatim from the ST into the TT; the borrowed term may remain unaltered in form, or it may undergo some degree of transliteration. Cultural borrowing differs from calque and exoticism, which do not use the ST expression verbatim, but adapt it into the TL, however minimally.

فتوى Fatwa

Using a loan word sometimes requires explanation (cf. Baker 1992):

For maximum effect, cover the hair with a plastic cap or towel
للحصول على فعالية يغطى الشعر بواسطة ''كاب'' أى قبعة بلاستيكية أو بواسطة منشفة

D-Cultural Transplantation

It is the highest degree of cultural transposition, involving the wholesale deletion of source-culture details mentioned in the ST and their replacement with target-culture details in the TT.

قيس وليلى Romeo and Juliet

خمسة وخميسة touch wood
زرقاء اليمامة Cassandra
درهم penny

Notice how some concepts in Shakespeare's *King Henry VI* are translated in Arabic.

York: Thy hand is made to grasp a palmer's staff. (KH VI, V, 1, 97)
يورك: ويدك هذه لم تخلق الا لتحمل عكاز الدراويش

The expression (عكاز الدراويش) is quoted from Islamic mysticism. In the following example the term 'Elysium' refers to Greek paradise.

Richard: How sweet a thing it is to wear a crown; within whose circuit is Elysium. (KH VI, I, 2, 29-30)
ريتشارد: ما أجمل ان يلبس المرء تاجا بدائرته جنة الخلد

The Arabic phrase (جنة الخلد) is an Islamic name for paradise. In the following example the Latin expression 'adsum' means 'I am here'.

Spirit: Adsum (KH VI, I, 4, 23)
شبيك ، لبيك

The translation is taken from the Arabian Nights to associate with the language of the genii. It is usually translated as "your wishes my command". In the following example the wilderness of England, where there is water and wild plants but no human beings is quite different from the desert of Arabia, which is waterless and lifeless.

<div align="center">

A wilderness is populous enough,
So Suffolk had thy heavenly company. (KH VI, III, 2, 36-7)
فالصحراء المقفرة تصبح آهلة بالسكان
اذا حظى فيها سافوك بصحبتك القدسية

</div>

1.8.6 Compensation

Translators need to "palliate the effects of the use of calque by some form of compensation" (2002: 40). The following sentence which is taken from the short story 'مشوار' إدريس (1954:127) includes words which are incomprehensible to the English readers.

<div align="center">

وحين زغردت زبيدة ضاع صوتها فى تمتمة الشيوخ وبسملتهم وزقزقة النساء ودوامات الذكر...

</div>

According to Dickins and others (2002: 41), a transliteration of the underlined words as cultural borrowings would maintain a certain foreignness. These effects would be a betrayal of the ST effects, and therefore count as a serious translation loss. The loss could be palliated by adding an exegetic element. The word 'زغرد' can be translated as 'let out a ululation as women do at times of great joy'. The word 'ذكر' could be rendered as 'communal invocations of the name of God' or 'incessant repetition of certain words or formulas in praise of God, often accompanied by music and dancing'. Notice how the word 'Gorgon' is translated in the following verse.

<div align="center">

Approach the chamber, and destroy your sight
With a new <u>Gorgon</u>.
ادخلا الغرفة واعميا بما تريان من الخطب الجلل

</div>

1.8.7 Illustration

This is a useful option if the word which lacks an equivalent in the target language refers to a physical entity which can be illustrated. There is no better way to translate the sentence "Nobody does chicken like KFC" than the logo used worldwide.

Fig. 1-2 KFC logo

1.9 Contrastive Linguistics in Translation

Translation involves the process of comparing at least two language systems. Therefore, translation can be approached from a contrastive-linguistics view. The following three chapters will adopt the contrastive linguistics approach in English-Arabic translation. A translator should be aware of how to compare two languages. Many a student of translation should pay attention to comparing the grammars of the source language and the target language. But the process of comparison should also include the phonology and the style of the languages concerned.

In this study, English and Arabic can be taken as examples in the contrastive-linguistics approach to translation because there have been a few attempts to explore the problems of the translation between Arabic & English. Every translation has points of strength and points of weakness and every translation is open to improvement. In each chapter, an attempt is made to identify translation problems at a certain level and possible strategies for solving these problems. Translation strategies are not prescribed; they are identified by analyzing authentic examples of translated texts in English and Arabic.

Hatim (1997) acknowledges the link between contrastive linguistics and translation. His book attempts to establish such a link. He adopts Reinhard Hartmann's view that discourse analysis and contrastive linguistics are inseparable and translation is 'an optimally appropriate framework within which the entire enterprise of languages in contrast may be usefully dealt with' (1997: xiii).

CHAPTER TWO

MEANING-BASED ISSUES IN TRANSLATION

Though the translator is advised to consider the original text, at least, at paragraph level in her/his analysis, s/he should also look into the meanings of individual items because they are used to construct sentences which are used to compose texts. The translator needs to study the words so that s/he would be able to recompose the original meaning. Many lexical items have multiple meanings according to different contexts. For this reason the translator is required to establish which meaning s/he is dealing with in a particular setting. Sometimes signs resist the process of translation either because the system of the TL does not have equivalent signs, or they (the signs) are used in different senses. In this chapter, I will investigate such problems with regard to Arabic and English.

Prior to dealing with the nature of meaning, the translator needs to have in mind a few basic factors. These factors are very important for translators to be able to handle the problems which are associated with the meanings of semantic units. They (the factors) also help the translator to determine the meanings of semantic units and how to benefit from lexicons.

1-Where there are a number of interpretations involved in the analysis of a given lexical item in a given context, the translator should have in mind that the right meaning of that lexical item "is that which fits the context best" (de Waard & Nida, 1986: 139).

2-The translator should assume that, in general, lexical items probably bare one meaning in a given context.

3-Other important assumptions could be that there is no complete synonymy among lexical items, and that the sense of words (or semantic units) is usually determined by other semantic units in a given context.

Signs can be defined by means of two classes of other signs, namely, verbal, and non-verbal (de Waard & Nida, 1986: 140). The verbal signs are those which occur in the same semantic domain of the verbal sign in question. Nida (1975: 71) uses the matrix cited below to distinguish features of the verbal sign *chair* assuming that its semantic domain would include verbal signs such as these: *bench, stool, and hassock.*

features	chair	bench	stool	hassock
for one person vs. more	+	-	+	+
with a back vs. without	+	±	-	-
with legs vs. without	+	+	+	-

But the word '*chair*' has a different connotation when uttered in a specific setting. For example, when somebody, at a meeting, says ''Listen to the chair'', the hearer would not think of a piece of furniture, but of the person who heads that meeting. Here the nonverbal context defines the word '*chair*' not the semantic domain of the verbal signs listed above.

2.1 Changes in Meaning

One main characteristic of natural languages is that they are in a constant process of change (semantically, syntactically, and phonologically) with varying degrees from slight to drastic. This could be more important when the translator deals with old literature which might exhibit such changes. The translator needs to be aware that words may change their meanings, or that two words may reciprocally change their meanings over a period of time, long or short. In other words, the translator should deal with the text having in mind its original setting. This is very important because lexical items are not only linguistically and culturally bound, but they are also bound in terms of time and place. However, the translator should also be aware of the fact that "For lexical change to occur, it is by no means necessary that there be a change in the nature of kinds of things to which we refer" (Jeffers & Lehiste 1979: 126).

An example of lexical change is the lexical item which is, at some time, used to refer to more than one member of a certain class and is now restricted to include less members of that class. For example the English word '*girl*' used to refer to both sexes (Middle English '*gurle*'). In Modern English the word '*girl*' refers to young females or children (Webster's, 1976: 486). Moreover, two lexical items which used to be employed to alternatively signify any one of two concepts in the language are employed to signify only one concept each. That is to say that each lexical item is specified to exclusively *signify* only one concept leaving the other concept to be exclusively signified by the other lexical item. For example, the lexical items 'كسوف' '*kusuf*' and 'خسوف' '*xusuf*' used to be alternatively used to refer to any of the two eclipses (Ibn Manzur 1984, v. 9: 67, 298), but later people started to specify '*kusuf*' for the sun eclipse and '*xusuf*' for the moon eclipse. Wehr (1976: 239) renders '*xuuf*' as 'lunar eclipse', and (p. 827) '*kusuf*' as 'solar eclipse'.

New words are coined. Two lexical items are coined to form one word which inherits some or all of the semantic content of the two original words. This type of innovation is formed by taking parts of two existing words and putting them together to form a new word. For example the English word '*brunch*' is formed from the English words '*breakfast*' /br-/ and '*lunch*' /-unch/. These mechanisms of innovations seem to differ from language to another. One of the most common ways to accomplish this technique of invention of new words is by adding affixes, for example the English word '*weather-wise*' (weather plus the suffix -*wise*, and the Arabic word 'رأسمال' *ra?sumal* 'capital' which consists of the words *ra?s* 'chief and *mal* 'wealth'. The Arabic suffix -*iyya* can be used to form the abstract noun 'رأسمالية' '*ra?sumaliyya*' 'capitalism'.

2.2 Types of Lexical Meanings

Lexical meanings operate at more than one level specified by the contexts where words occur. De Waard and Nida (1986) recognize two levels which they call the denotative lexical meaning, and the connotative lexical meaning. De Waard and Nida provide the best discussion of the types of meanings of lexical items and determining their meanings. Therefore, most of the discussions in the next sections are based on their handling of the meanings and types of lexical items.

2.2.1 Denotative Meaning

Denotative meaning is the conventional range of referential meaning attributed to a linguistic expression. It is also known as 'cognitive' or 'propositional' meaning (cf. Baker 1992:13-14). It is also sometimes referred to as 'literal' meaning. In the case of words, it is denotative meanings that are given in dictionary definitions. In fact, words may, and typically do, have more than one denotative meaning. The situation in which a word has more than one different and distinct denotative meaning – or more technically more than one *sense* – is known as polysemy. Polysemy can be illustrated by the word '*plain*', which means (i) 'clear' (as in 'a plain sky'), (ii) 'unadorned' (as in 'a plain paper bag'), and (iii) 'obvious' (as in 'it's a plain case of forgery'). There are sometimes problems in deciding between cases where two uses of a word represent more than one sense – i.e. cases of polysemy – and where the two uses in question are merely 'variants' of a single overall sense. (There are also problems in deciding between what constitutes two senses of a single word, and cases where two words happen to sound the same. This latter

situation is known as *homonymy*. An example of homonymy which is fairly frequently quoted is *'bank'* = 'side of a river' vs. *'bank'* = 'institution for the investment and borrowing of money'.

2.2.1.1 Sense Relations and Polysemy

Polysemy occurs when one word in a language has several different meanings. The word 'mouth', for example, is a polysemous form in English which indicates several different meanings; it is one lexeme with several different senses such as 'organ of body,' 'entrance of cave', etc. It is not necessary, however, that a polysemous word in English should have a similar diversity of meaning in another language. Therefore, we would expect to find a different set of polysemous words in Arabic. For example, the verb 'وجد' 'he found' is a polysemic word which has an original meaning 'find out' and many additional meanings, which can be shown in the following tree diagram. While it has one surface structure (SS), it has three deep structures (DS).
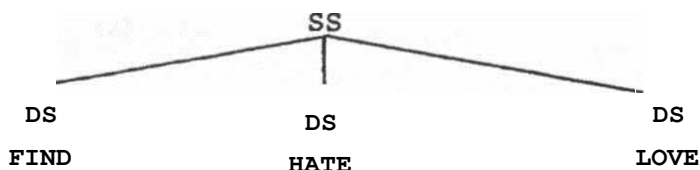
These three meanings of 'وجد' can be best understood when used in sentences, as in the following:

وجد الولد كتابه (1)
The boy found his book.
وجد أحمد على زيد (2)
Ahmed got angry with ziyad.
وجد أحمد بسعاد (3)
Ahmed loved Suᶜad.

2.2.1.2 Synonymy and Lexical Translatability

Synonymy occurs when two or more words can be used to substitute for one another in a particular context, and still give similar but not necessarily identical meanings. Many linguists have considered that

complete synonymy does not exist in any language, and consequently complete equivalence in translation is something unattainable. Eugene Nida defines synonymy in language as "words which share several (but not all) essential components and thus can be used to substitute for one another in some (but not all) contexts without any appreciable difference of meaning in these contexts, e.g. *love* and *like*" (Nida 1969:73). He then tries to illustrate the phenomenon of synonymy by drawing a pattern of overlapping, as in the following figure which shows the relationship between the two synonymous words.
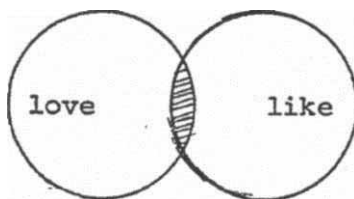
Figure (1)

Peter Newmark takes a position similar to that of Nida when he declares very clearly, "I do not approve of the proposition that translation is a form of synonymy" (Newmark 1981:101). Further, Bassnett-McGuire maintains that "equivalence in translation should not be approached as a search for sameness, since sameness cannot even exist between two TL versions of the same text, let alone between the SL and the TL versions" (Bassnett-McGuire 1980:29).

The nearest semantic equivalent for translating the denotative meaning of an ST expression usually falls short of being a full TL synonym. A simple example of this kind of failure is provided by a comparison between 'uncle' in English and 'عم' or 'خال' in Arabic (Dickins et al 2002:54-55). How can we translate the following verse?

<div dir="rtl">

وقد لامنى فى حب ليلى أقاربى   وابن عمى وابن خالى وخاليا

</div>

Here the English term 'uncle' might be a typical translation equivalent of the Arabic 'عم' or 'خال'; 'uncle' may refer to father's brother or mother's brother. Therefore, to have a synonymous relationship translators resort to paraphrase their translation by using 'maternal uncle' for 'خال' and 'paternal uncle for 'عم'. The relation between 'uncle' and 'عم' and between 'uncle' and 'خال' is known as superordinate-hyponymy. An expression with a wider, less specific, range of denotative meaning is a hyperonym or

superordinate. Conversely, an expression with a narrower, more specific range of denotative meaning is a hyponym. Lexical loss arises from the fact that exact synonymy between ST words and TL words is relatively rare. The word 'لحم', for example, might be considered an exact synonym of English 'meat'. For many Arabs, however, chicken may not count as 'لحم', and 'fish' almost certainly will not (2002: 54-55).

It was indicated that the Arabic poets of the pre-Islamic era always enjoyed describing certain aspects of life in the desert, using rich vocabulary in synonymous uses. For example, the words 'فرس', 'حصان', 'حازم', and 'أدهم', 'جواد', stood for 'horse'; 'سيف', 'مهند', 'حسام', 'افرند', and 'حازم' stood for 'sword', and 'يم', 'بحر', and 'لجاج' stood for 'sea'. The question which will inevitably arise here is the following: does each synonymous word in the above examples have the same factual meaning as every other synonym? In other words, are all these synonyms substitutable for one another in real contexts? And consequently, how can the translator approach this problem without losing or gaining unnecessary associations?

Let us take the words for 'horse', for example, and look up the meanings of all those synonymous uses related to that word. In *Lisan Al-Arab*, an Arabic dictionary by Ibn Manzur, we find that the meanings of those words include the following components:

(1) حصان: horse; male; singular.
(2) فرس: horse; male or female; singular,
(3) جواد: horse – particularly one which is fast, male or female, singular.
(4) أدهم: horse – particularly one which is completely black, male or female, singular.

According to Nida, when dealing with synonymous words, we must look at the different componential features of the meanings of these synonyms and "select only those meanings which compete in the same semantic fields" (Nida 1969:64). They show certain overlapping areas of meaning which 'compete in the same semantic field''. Relevance ranks synonyms based on how closely a synonym's sense matches the sense we select. We can enrich our translation by using explanatory words; e.g. 'أدهم' can be translated as 'black horse' and 'جواد' can be translated as 'race horse'. It is important to note that synonymous words in English may not be synonymous in Arabic. The Arabic word 'الخيلاء' is based on the sense of 'sight' but the word 'الفخر' is based on the sense of "hearing". This difference does not exist between the English words 'self-conceit' and 'pride'.

2.2.1.3 The Problem of Antonymy

Discussing the issue of synonymy will certainly invoke another question, the investigation of the nature of antonymy. Dictionaries rarely deal with one of these conceptions without referring to the other. It is important to establish norms according to which problems of antonymy can be analyzed. These norms will include (a) the analysis of antonymous forms in terms of their relationship to human/non-human or animate/inanimate features, and (b) the analysis of antonymous forms in terms of their degree or level of occurrence, i.e. their relative or absolute opposition. There are different gradable antonyms in English and Arabic. Between "hot" and "cold" in English is a continuous scale of values which may be given names such as (warm, cool, or tepid). In Arabic there are four different divisions:

/بارد/ (cold / cool)
/حار/ (hot) weather
/ساخن/ (hot) object
/دافئ/ (warm)

2.2.2 Connotative Meaning

The meaning of a text comprises a number of different layers: referential content, emotional coloring, cultural associations, social and personal connotations, and so on. Connotation is the implicit overtones that a linguistic expression carries over and above its denotative meaning. Associative meaning is an example of connotative meaning. It is that part of the overall meaning of an expression which consists of expectations that are – rightly or wrongly – associated with the referent of the expression. The word 'nurse' is a good example. Most people automatically associate 'nurse' with the idea of female gender. Given the relative cultural distance between the Arab world and the English speaking world, associative meanings are likely to be a problem. Consider the potential difficulty of translating 'مقهى' into English; a denotative near-equivalent might be 'tea-house', 'tea-garden', 'coffee-house', 'coffee-shop' or possibly 'café'.

A simple contrast of two occurrences of the same lexical item may help make the difference between denotative meaning and connotative meaning clear. When we say

That animal with the big tail is a *fox*

the word *'fox'* is used to refer to a certain animal. But when we say

This man is a *fox,*

the word '*fox'* does not refer to the animal, rather it only refers to someone who is clever and good at deceiving people. It refers to one of the characteristics which people have associated with this animal. So, the word 'fox' in the second context signifies a different meaning from the former context.

To determine the denotative meaning of lexical items, two semantic ranges of meaning must be examined: the first range involves the examination of the lexical item against other similar lexical items within, in Nida's words, "the same semantic domain" where all such lexical items share one or more features. De Waard and Nida (1986:144-5) put the word *'whisper'* on the basis of these features (voiceless, low volume, nonmusical, verbal, oral communication) within this class of words: *shout, mumble, sing, shriek,* and *hiss,* as its same semantic domain, for all these lexical items share the feature of oral communication. In the second range, the lexical item in question would be examined against other lexical items which are in a related semantic domain. For example the word *'whisper',* in contexts like:

1. whisper campaign
2. she is always whispering about her neighbors
3. the wind was whispering in the trees

has a new set of features which, to a certain extent, differ from the ones listed above (i.e. there are negative contexts (1, 2), and voiceless and low volume are irrelevant here). The word '*whisper'* should be contrasted with lexical items such as *gossip, tattle,* and *criticize.*

2.2.3 Collocative Meaning

Collocative meaning is the connotative meaning lent to a linguistic expression by the meaning of some other expression with which it frequently collocates. 'Pretty' and 'handsome', for example, have a shared sense of 'good looking' in English. However, 'pretty' collocates readily with 'girl', 'boy', 'woman', 'flower', 'garden', 'color', 'village', while 'handsome' collocates with 'boy', 'man', 'vessel', 'overcoat', 'airliner', 'typewriter' (cf. Leech 1981: 17; also, for translation implications of collocation, see Baker 1992: 46-63). Consider the following examples:

'التعاون الوثيق' 'close cooperation' (not, for example, 'firm cooperation', 'الذكاء التجارى' ابتسامة , ('commercial acumen' (not 'commercial intelligence') 'مصطنعة' 'forced smile' (not 'artificial smile'). "An important area for collocation is the use of conjoined phrase on the pattern 'X and Y'. Thus, English tends to say 'knives and forks' rather than 'forks and knives'" (Dickins et al 2002: 71). English tends to say 'night and day' or 'day and night' but it is 'ليل نهار' in Arabic. Some collocations of this kind have become established idioms. The phrase 'من دم ولحم' has to be translated as 'flesh and blood', rather than the reverse 'blood and flesh'.

Problems in the process of translating may arise from non-equivalence when words combine with other words. First, there are selectional restrictions in any language; restrictions on the co-occurrence of words.

<div dir="rtl">

طباع حادة hot temper
يخرق القوانين break laws
شاى ثقيل strong tea

</div>

Some words are collocated, e.g.

<div dir="rtl">
يقوم بزيارة pay a visit
</div>

Most of these patterns are arbitrary.

<div dir="rtl">

يسلم خطاب   deliver a letter
يلقي محاضرة   deliver a speech /lecture
ينقل أخبار   deliver a news
يوجه صفعة   deliver a blow
يصدر حكما   deliver a verdict
يولد امرأة   deliver a baby

</div>

In English we find the collocation "bread and butter" which means a job or activity that provides you with money we need to live, but in Arabic we find "عيش و ملح". Other collocations include the following:

<div dir="rtl">

ليل نهار   (night & day (day & night
واضح زي الشمس   clear as crystal
مدخن شره   heavy smoker
تندلع الحرب   war break out
يفشي السلام   peace prevails
دليل دامغ   smoking gun
عقبة كئود   stumbling block

</div>

Meaning of a word in a collocate differs in another collocate, e.g.

<div align="center">

dry voice = cold

Run a car ≠ drive a car fast

Christmas is just <u>around the corner</u>   عيد الميلاد <u>على الأبواب</u>

Fan the flames يسكب الزيت على النار

</div>

Translators should make the necessary adjustments.

2.2.4 Idiomatic Meaning

Idioms are very intricate expressions. Thus they are not easy to translate. First, idioms are culture-bound, i.e. specific to particular culture and society. Second, their meaning is rather metaphorical than literal. Notice the following examples.

Keep it under your hat   ما حك جلدك مثل ظفرك فتول أنت جميع أمرك

Idioms with the word 'بصل' "onion" in Arabic:

ما يسواش بصلة   not worth a damn

keep your nose out of other people's business يا داخل بين البصلة وقشرتها

a posy from the beloved is a ruby   بصلة المحب خروف

Idioms with the word 'فول' "beans" in Arabic:

Every jack has his Jill   كل فولة وليها كيال

as like as two peas in a pod   فولة واتقسمت نصين

spill the beans   ما يتبلش في بقه فولة

know the ropes   عرف الفولة

Idioms with the word 'ابن' in Arabic:

Mr. Right   ابن الحلال

One of good breading   ابن أصول

Nice fellow   ابن بلد

Happy – go – lucky   ابن حظ

A good sort   ابن حلال

A man of whims   ابن ساعته

Made for the job   ابن كار

Jokester   ابن نكتة

Born businessman   ابن سوق

Idioms with the word 'يا' in Arabic:

Bloody hell	يا خبر اسود
How cute	ياختي عليها
Dear me	يا خرابي
What a dead loss you are	يا خيبتك
You dumb ox	يا بجم يا صنم
Big deal	يا فرحتي

In English we notice idioms with the word 'pig':

sweat like a pig	يتصبب عرقا
when pigs fly	فى المشمش

Notice the difference between the literal and non-literal meanings of some idioms:

(1) break the ice
> Literal: اكسر الثلج
> Non-literal: مهد الأمور / الطريق

(2) he looks blue
> Literal: يبدو أزرقا
> Non-literal: يبدو حزينا

(3) he is a black sheep
> Literal: هو خروف أسود
> Non-literal: هو شخص سيء الأخلاق

(4) he is in the clouds
> Literal: هو في الغيوم
> Non-literal: هو شارد الذهن

2.3 Problems Related to Lexical Items.

Translation between English and Arabic involves certain morphological, syntactic and semantic problems. To understand these problems, one has to return to the cultural and social background of the Arabic language and try to discover how these may affect the process of translating into English. It is also essential to note that Arabic is a VSO, non-Indo-European language whose speakers differ in cultural and social behavior from those of the western languages. Those problems can be solved through:

1) looking into the cultural and social background of Arabic, and.
2) accounting for the peculiarities of Arabic lexicon and structure.

Observing the root-system of Arabic is not merely to understand the derivational process in which the root plays a role, but, more important, because almost all the derivations from a given root are interrelated semantically. Every primary conception in the Semitic languages is expressed by means of three consonants. These three consonants form the root. Primary modifications of the meaning are expressed by internal vowel variations, secondary modifications partly by the same method and partly by affixes and inserted consonants. W. Wright, in his book *A Grammar of the Arabic Language* (1967) refers to the three consonants of the root as 'radicals'. He further notes that the simplest and most basic form in Arabic in which these consonants (radicals) appear is the verb. Hence, "the 3d pers. sing. masc. perf., being the simplest form of the verb, is commonly used as paradigm" (Wright 1967:29), such as the verb *qatala* 'he killed'.

To illustrate the modifications of the meaning of the root as expressed by internal vowel variations, we may note that from the root (ق – ت – ل) (Q-T-L), which consists of three consonants and conveys the idea of 'killing', we can form the verb 'قتل' [qatala] 'he killed', another verb 'قاتل' [qaatala] 'he fought,' the noun 'قتل' [qatl] 'killing' the adjectival nouns 'قاتل' [qatil] 'a killer' and 'قتّال' [qattal] 'one who takes killing as a hobby or profession,' and 'قتيل' [qatiil] 'one killed', with its plural 'قتلى' [qatla], and a number of other derivations. That is the reason why every kind of dictionary (Arabic-Arabic, or Arabic-English or Arabic-French, etc.) lists the entries by root rather than alphabetically, in all derivations. For instance, if we wish to find the meaning of the word 'مكتبة' [maktaba] in Hans Wehr's Arabic-English Dictionary, we must look it up under the root (ك – ت – ب) (K-T-B), and we find the following derivations: 'كتب' [kataba] 'to write', 'كتاب' [kitab] 'book', with its plural 'كتب' [kutub], 'كتّاب' [kuttab] 'Koran school,' 'كتيب' [kutayyib] 'booklet', 'كتابة' [kitaba] 'writing, 'مكتب' [maktab] office, desk, with its plural 'مكاتب' [makatib], and 'مكتبة' [maktaba] 'library, bookstore, and a number of other related derivations Wehr 1976:812, 813). Arabic verbs are inflected for the grammatical categories by internal vowel variation.

The translator must be aware that the Arabic verb encompasses a wide range of aspects. The various modifications commonly expressed by modals in English are expressed in Arabic by one model, the verb 'كان' [Kana] "to be", by several verbal particles, such as 'س' "sa —" (indicating future), and by various independent verbs, such as 'استطاع' [istaTaʕa] "to

be able". The exact English translation for a given Arabic verb form depends on these features and, to an important degree, on the larger context. For example, the verb form 'كسر' [Kasar-a] 'he broke' is formed from the root (ك – س – ر) [KSR]. Another verb form is 'كسّر' [Kassar-a] which is formed by doubling the second consonant. It implies that the act is done with great violence. When the verb is intransitive such as 'فرح' [FaRiH-a] 'be became glad', it may become transitive 'by doubling the second consonant, e.g. 'فرّح' [FaRRaH-a] 'he caused to be glad'. When the first vowel is made long, the verb form implies reciprocity, e.g.

'قتل' [QaTaL-a] 'he killed' but 'قاتل' [QaaTal-a] 'he fought with'

'صرع' [SaRaʕ-a] 'he throw down' but 'صارع' [SaaRaʕ-a] 'he wrestled with'.

2.3.1 Arabic Lexicon and Translation

Words are linguistic symbols that are free, arbitrary and conventional. Meaning, therefore, does not exist without words. "Meaning", according to Newmark, "arises from sights, sounds, smells, tastes, surfaces, … as well as drives, feelings, ideas, memories, images, etc., that reach consciousness; but all these can only be mediated by words, assisted sporadically by mental images" (Newmark 1981:98). Yet when one translates, s/he does not transfer "free" words from the SL to the TL. Although the "freedom of symbols," according to Nida, enables us to enter and use different symbols already known in one language "to describe new objects which come into the culture" (Nida 1964:49), yet when we translate we translate words that are used in context, that is, "words that are lexically conditioned and constrained by collocation and connotation, grammatically by syntax, into nationally by word-order, sometimes phonetically by assonance, alliteration, onomatopoeia, and moreover they are normally referentially bound" (Newmark 1981:135). In the next section, I shall explain how the Arabic lexicon affects the process of translating into English. So, on the lexical level, I shall be concerned with the problems of semantic derivation and lexical gaps, and words and meaning.

2.3.2 Semantic Derivation and Lexical Gaps

It is not always the case, however, that every lexical unit in the language has a single word entry to express an inchoative or causative

form. When some lexical units in the derivational paradigm are missing, there is a lexical gap. In English, for instance, there is no one word for '*become blue'*, or '*make sneeze'*, but the idea can be paraphrased. It is important to note that the lexical gaps which occur in English may not necessarily occur in Arabic. Let us examine the following derivational forms in both languages.

Table 2-1 Lexical Gaps between English and Arabic

	State		Process		Action - Process	
	Ar	En	Ar	En	Ar	En
1	كبير	Big	كبر	(gap)	كبّر	(gap)
2	أزرق	Blue	أزرق	(gap)	زرّق	(gap)
3	ميت	Dead	مات	Die	أمات	(gap)

A semantic field is an area of meaning which can be delimited from others in a language. Thus we might talk about a semantic field of FOOD or CLOTHING or EMOTIONS. Within CLOTHING, for example, we find words for all the different kinds of garments. 'Semantic Field' is a somewhat elastic term. Thus we could say that ANIMALS and PLANTS are semantic fields, or we could group them together into a single larger field called LIVING THINGS. In English there are different hair styles 'قصات الشعر' such as *Spiky / Crew cut / Strait / Curly / Flat top / Plait (braid) / Mohican / Wavy / Skinhead / Dreadlocks / Cornrows*.

Semantic fields are composed of smaller groupings called lexical sets or sub-fields. Within EMOTIONS, we can identify lexical sets of words for Love, Fear, and Anger, etc.

One can say that a semantic field is a collection of words that fell under one category. For example, a semantic field of bugs/insects could include bees, wasps, spiders, moths, flies etc. Thus, a semantic field of "dog" might include, for example, *Labradors, Alsatians, poodles, terriers* etc, rather than a list of different ways in which the word "dog" can be used. Put simply, it's not so much words that define dogs, it's words that are examples of dogs. English makes a distinction between 'blue' and 'green' but some languages do not. On the other hand some languages treat 'light (often greenish) blue' and 'dark blue' as separate colors, rather than different variations of 'blue', while English does not.

Fig. 2.1 Hair styles (Cambridge Dictionary)
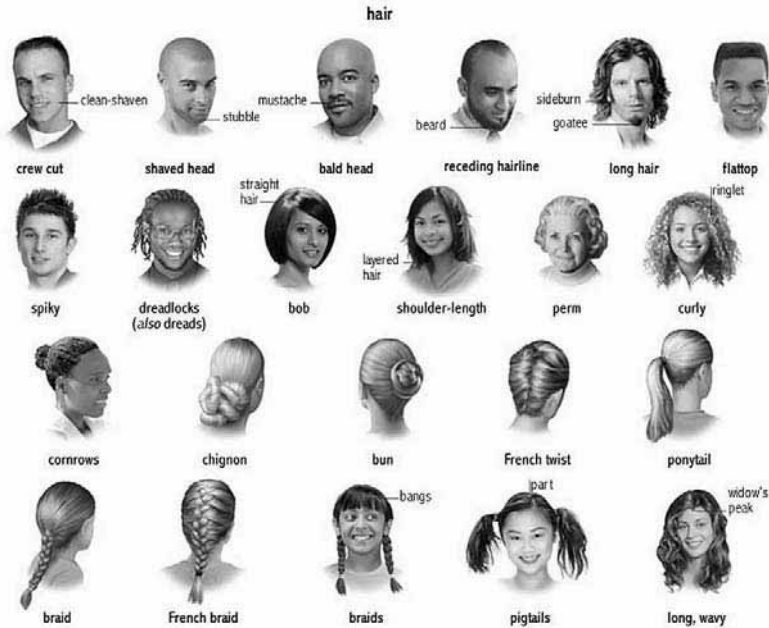
Languages differ in their semantic fields. There is more agreement among languages on the hyponym and less agreement as sub-divisions of a semantic field. Notice differences in the field of furniture. In English *stool* and *chair* differ and *bench* is different from 'sofa'. In Arabic, *stool* is rendered as "كرسي بلا ظهر" and *sofa* as "مقعد طويل منجد ذو ذراعين" or "الأريكة". Componential analysis can be a useful tool to the translator. According to the componential model, words display what is called distinctive features, which are the building blocks that words consist of and can be broken down into. Kinship words differ from a language to another. The word "uncle" is used to refer to parent's male sibling and "aunt" to parent's female sibling. In Arabic there are four words, e.g. 'عم', 'عمة', 'خال', and 'خالة'. Flora and species differ because of different environment, e. g.,

duck × drake   ذكر البط / العلجوم
goose × gander   ذكر الأوز

Another example of non-equivalence of a specific word (hyponym) in Arabic is the variety of hyponyms which English has under the word

'house'; e.g. *'bungalow'*, *'cottage'*, *'croft'*, *'chalet'*, *'lodge'*, *'hut'*, *'mansion'*, *'manor'*, *'villa'*. The verb *'disgorge'* does not have an equivalent word in Arabic. It means "يصب", "يتقيأ", or "يخرج بأعداد كبيرة".

يخرج الناس أفواجا من المترو The subway disgorges people

The word 'attic' is not lexicalized in Arabic. It means a space or room under the roof of a house often used for storing things. It is sometimes rendered as "العلية".

It is interesting to note that, although Arabic and English show similarity in the system of semantic derivations illustrated above, semantic domains of the" vocabulary in the two languages may not be so similar. In English, for example, expressions like 'chairman,'' 'chairperson,' and 'he chaired the meeting' are all related to the word 'chair,' which is considered the semantic domain of these expressions. In Arabic, the equivalents of the above-mentioned English expressions are related to a completely different semantic domain. The corresponding Arabic expressions are [ra?iis] 'chairman, or 'chairperson,' and 'رأس الجلسة' [ra?isa l-jalsata] 'he chaired the meeting'. All the above Arabic derivations are related to the word 'رأس' [ra?s] 'head'. The English word 'Seabed' ' قاع البحر' which means the solid surface of the Earth which lies under the sea is related to the semantic domain 'bed'.

2.3.3 Words and Meaning

When dealing with the meaning of words, we do not assume that the translator should depend on "literal" or "word-for-word" translation; rather, we would like to emphasize that words are textually and culturally bound. But this section is focusing on words. When the translator is faced with words which are un familiar to her/him, or in a more general term, ambiguous, s/he will usually want to refer to the dictionary for help. It is obvious that the dictionary may not be the only reliable source for a final or better solution, for the translator has "to reconcile several possible meanings, including the author's intended meaning, the dictionary definition, and his own interpretation of the word or phrase" (Duff 1981:17). The dictionary may furnish several possible meanings for one word, and the translator may be faced with another, more subtle, intriguing issue, when he has to choose the appropriate equivalent for that word. We can investigate this difficulty in the following text, translated into English.

SL text

وذكر وزير الزراعة بأنه يضع النهوض بمستوى الزراعة في البلاد نصب عينيه وأنه لن يدخر جهدا أن يجعل على قدر الإمكان في متناول المزارعين أحدث النتائج التي توصل إليها العلم الحديث باستخدام الوسائل الميكانيكية لغرض واحد هو تيسير وإنشاء زراعة عصرية حديثة ومنظمة.

The TL Text is translated as follows

The Minister of Agriculture declared (stated) that he would be primarily concerned with (lit. keep in-front of his eyes) the raising of the standard of agriculture in the country, and that he would spare no effort to place, as far as was possible, the most recent innovations achieved by modern science within reach of the farmers (cultivators), through the employment of mechanical aids, with one aim in view and that was the facilitating and building up of an up-to-date well-organized agriculture.

In the SL text, 'ذكر' means 'mentioned' or 'said', but the translator prefers to use other words, such as 'declared' or 'stated'. The latter equivalents seem to give a more prestigious status to the Minister's speech. In the SL text 'نتائج' means 'results' or 'outcome'. The translator uses a totally different word in the TL, 'innovations', which may serve best to suit the textural meaning. It is evident that the translator is trying to improve the SL text, by using his own intuition to select a better equivalent. In the TL, the prepositional phrase 'in view' has no counterpart in the SL text, but the translator adds this phrase to the TL text in order to clarify the situation in the SL phrase 'لغرض واحد' 'for a single aim'. Here too it is obvious that the translator is trying to improve the SL text. In the TL text, 'up-to-date' stands for two different words in SL text 'عصرية' 'modern' and 'حديثة' 'recent' which have similar meaning in the SL text. It seems that the translator preferred to pack up these two words in one word 'up-to-date' which served him well to produce redundancy.

2.3.4 Ambiguity

Ambiguity arises when a single surface structure has many possible deep structures. This can be the result of polysemic predicates. A polysemic predicate is a verb that has a single form, with many different meanings. John Lyons (1977) considered the following sentence ambiguous: 'they passed the port at midnight,' where 'port' may denote or 'a kind of fortified wine' (Lyons 1977:397). Consider the different possible meanings of the underlined words:

We saw her <u>duck</u>.
(1) We saw her lower her head.
(2) We saw the duck belonging to her.

The chicken is ready <u>to eat</u>.
(1) The chicken is ready to be eaten.
(2) The chicken is ready to eat some food.

The problem of homonymy is solved through context. In homonymy a word has two different senses which are far apart from each other.

```
┌─────────────────────┐
│ Punch               │
└──────┬──────────────┘
       │   ┌───────────────────────┐
       ├───│ Blow with a fist      │
       │   └───────────────────────┘
       │   ┌───────────────────────┐
       └───│ Kind of fruity alcoholic drink │
           └───────────────────────┘
```

```
┌─────────────────────┐
│ bark                │
└──────┬──────────────┘
       │   ┌───────────────────────┐
       ├───│ Of a dog              │
       │   └───────────────────────┘
       │   ┌───────────────────────┐
       └───│ Of a tree             │
           └───────────────────────┘
```
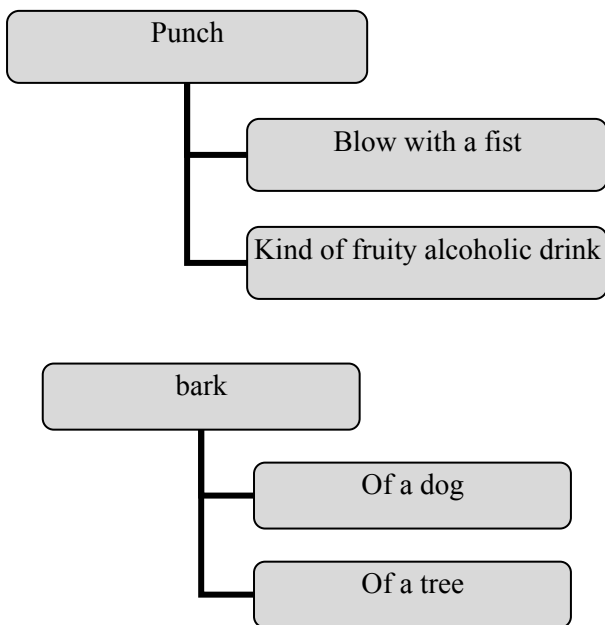
Context plays an important role in disambiguifying words. Another type of ambiguity is structural ambiguity. Some sentences are syntactically ambiguous at the *global level*, in which case the whole sentence has two or more possible interpretations.

He hit the boy with the stick.
ضرب الولد بالعصا
ضرب الولد ذا العصا

<div align="center">

Old men and women

رجال مسنون ونساء

رجال مسنون ونساء مسنات

Flying planes can be dangerous

قد يكون تحليق الطائرات خطير

قد تكون الطائرات المحلقة خطيرة

</div>

2.4 Translating Metaphors

Larson (1984) identifies the problems of translating metaphors. Difficulty in translating metaphors is due to the fact that "the image used in the metaphor or simile may be unknown in the receptor language" (1984: 250). Moreover, the image may be unclear and difficult to be interpreted by the TLT reader. The receptor language sometimes draws comparisons which are different from those which occur in the SL metaphor (1984: 251). Dickins and others (2002) give illustrative examples of metaphors. As Larson comments,

> In light of these various problems – the difficulty in discovering the meaning of metaphors in the source language and the misunderstanding which there may be in their interpretation – the translator must give careful consideration whenever a metaphor is found in the source text… A literal translation of a metaphor or simile often leads to wrong meanings or no meaning at all. (1984: 252)

Larson summarizes five ways of translating metaphors.

1- The metaphor may be **kept** if the receptor language permits (that is, if it sounds natural and is understood correctly by the readers) having the same vehicle in the TL.

<div align="center">

الجدران شاهدة على فرحه وحزنه
The walls had witnessed his joy and sadness

</div>

2- The stock SL metaphor can be **replaced** with a stock TL metaphor having a different vehicle. In the following excerpt in the translation of Mahfouz's Trilogy Zanuba tells al-Sayyid that she does not understand him. The metaphor of being in two different valleys is used in the SLT to mean that the two speakers are different.

فدارت ابتسامة بعثها الثناء ، ثم تظاهرت بالدهشة ، وهى تقول:
ـلا أفهم مما تعنى شيئا ، الظاهر أنك فى واد وأنى فى واد ... (قصر الشوق ، ص105)

She hid the smile his praise had inspired and pretended to be astonished as she said, "I absolutely do not understand what you mean. It's clear that we're mountains apart…." (Palace of Desire, p.101)

The translators chose to change the metaphor. In English the idiomatic expression "worlds apart" means that people are different. But the translators use the word "mountains" to keep the atmosphere of the original metaphor.

3- A metaphor may be converted into a simile (adding like or as).

بدا النهر منكسرا يكسوه الحزن
The river appeared heart broken as if clothed in sadness

4- The metaphor may be kept and the meaning explained (that is, the topic and/or point of similarity may be added).
5- The meaning of the metaphor may be translated without keeping the metaphorical imagery (1984: 254).

كاد أن يستبد به النعاس
He was about to feel sleepy

Dobrzynska (1995) advocates the first, third and fourth solutions. The first choice means preserving the exact original metaphor. The third presents the substitution of an SL metaphor with a TL metaphor that has a similar sense. The fourth refers to the strategy of explicitness. Therefore, Dobrzynska considers three possibilities:

1. M ⇒ M procedure = preserving the original metaphor
2. M1 ⇒ M2 procedure = using another TL metaphor
3. M ⇒ P procedure = explacating or paraphrasing the metaphor.

Dobrzynska considers explicitation as "better than absolute faithfulness to the original or introduction of a metaphor that is false from the cultural point of view" (1995: 603). In fact, the problem of translating metaphor is a problem of being either faithful or beautiful. As Dobrzynska comments,

"it is not always possible to adhere to the principle of faithfulness, M ⇒ M, without risking that a metaphorical utterance will become incomprehensible or will lead to an interpretation which is incompatible with the one intended in the original" (1995: 600). Sometimes it may be appropriate to introduce other features in the TT in order to compensate for the loss of the metaphor. Allusion from the Holly Qura'n is used to compensate for the metaphor in the ST.

After a storm comes a calm
إن مع العسر يسرا

2.5 Translating Proverbs

Proverbs are said to be close to metaphors (Levinson 1983: 151). Norrick (1985) distinguishes literal proverbs from figurative ones. When the literal reading of the proverb does not correspond to its interpretation, the proverb is figurative (Ibrahim and Kennedy 1996: 183). Ibrahim and Kennedy argue that "[a] figurative proverb may also be metaphoric" (1996: 183). Thus, proverbs can be analyzed as implicatures. In the following example, al-Sayyid speaks of his son Kamal and points at himself.

ذاك الشبل من هذا الأسد (بين القصرين ، ص 244)
"He's this lion's cub." (Palace Walk, p. 256)

He means that his son behaves like him. The implied meaning is "like father like son". But the translators preserve the metaphor of the lion at the cost of comprehension. The same meaning is expressed in another situation when Fahmy speaks of his brother Yasin but with a different metaphor.

ـ ابن الوز عوام .. (بين القصرين ، ص 296)
"**The son of the goose is a good swimmer**" (Palace Walk, p. 310)

Fahmy intends the same implied meaning. The translations of the two proverbs are literal. Ibrahim and Kennedy (1996: 205-207) notice that Egyptians use too many proverbs for the same situation. Their Arabic language is formulaic and full of figures of speech.

Understanding proverbs is relatively different among language users. Native speakers of Arabic understand Arabic proverbs because they are of the same culture. But non-native readers of a translation of an Arabic

proverb would be sometimes unable to grasp the relevance of the proverb. The problem of losing relevance in the translation of proverbs is evident when the proverb is figurative.

A speaker would use proverbs which would be maximally relevant to the hearer. For example, the following Arabic proverb cannot have a satisfactory interpretation for a target language community.

<div dir="rtl">

بكرة نقعد جنب الحيط ونسمع الزيطة
</div>

Tomorrow we'll sit beside the wall and hear the noise

In a study of figurative language Ibrahim and Kennedy (1996) find that American interviewees cannot understand the given proverb. They notice that the American interviewees do not maintain semantic connections with the literal translation of the proverb through the words "wall", "hear" and "noise" (1996: 201).

Figurative proverbs are distinguished from literal proverbs (Norrick 1985). When the literal reading of the proverb does not correspond to its interpretation, the proverb is figurative (Ibrahim and Kennedy 1996: 183). A figurative proverb is metaphoric. Translators follow different strategies in translating metaphors in proverbs. First, the metaphor may be kept if the receptor language permits (that is, if it sounds natural and is understood correctly by the readers).

<div dir="rtl">

الطيور على اشكالها تقع
</div>

Birds of a feather flock together

<div dir="rtl">

عصفور فى اليد ولا عشرة على الشجرة
</div>

A bird in the hand is worth two in the bush.

Second, a metaphor of the receptor language which has the same meaning may be used in case of non-equivalence of the source metaphor; the substitution of a source language metaphor with a target language metaphor that has a similar sense.

<div dir="rtl">

باب النجار مخلع
</div>

The shoe-maker's wife is ill-shod.

<div dir="rtl">

بصلة المحب خروف
</div>

A posy from the beloved is a ruby.

Third, the meaning of the metaphor may be translated without keeping the metaphorical imagery.

<div dir="rtl">

اللى مكتوب على الجبين لازم تشوفه العين
</div>

What must be must be.

The criterion which governs the use of one of these strategies is relevance. A proverb may be entertained in different ways and to different degrees by different language users. Thus, a figurative proverb that is relevant to the source language community may be best translated as literal proverb that is relevant to the target language community. Understanding a proverb has to be a trade-off between being metaphoric and being relevant. Thus, the most accessible interpretation is the most relevant.

Relevance can also help translators compensate the loss of social meaning. Social meaning may be lost in the process of translating proverbs. Social meaning conveys the idea that the use of proverbs by native language users is a confirmation of their solidarity and common knowledge because they belong to a shared world. To the contrary, the target language community always loses that sort of social meaning when interpreting a proverb of a different culture. The only factor which compensates the loss of social meaning is the relevance of the proverb.

Therefore, translators should consider relevance in the translating of proverbs. Relevance is one of the factors which they should pay special attention in the interpretation of proverbs. The translation of a source language proverb should be relevant to the target language community. Non-native reader of the translation of the following Arabic proverb may not be familiar with its interpretation.

<div dir="rtl">

اكفى الجرة على فمها تطلع البنت لامها
</div>

Like mother, like daughter.

In successful translations the information presupposed by the writer to be known to the source language reader should be clear to the target language reader (Nord 1991: 96). In translating proverbs pragmatic failure may occur. If the translators use some information not to be known by the target language reader, relevance loss will be likely to come about in the translation. They must refer to the world of the target language reader. The probability of relevance being present can be calculated from the 'distance' of the source language community and the target language community to the cultural environment of the subject matter.

Proverbs bear cultural presuppositions. Ibrahim and Kennedy (1996) consider proverbs as a component of a context of shared knowledge or what Quinn and Holland (1987) term a community's cultural models.

> Cultural models are presupposed, taken-for-granted models of the world that are widely shared by the members of a society and that play an enormous role in their understanding of that world and their behavior in it. (1987: 4 cited in Ibrahim and Kennedy 1996: 185)

Ibrahim and Kennedy (1996) argue that "interpretations of given proverbs by people from differing cultural backgrounds should show corresponding differences in the use of language…" (1996:181). For example, not all proverbs should be translated literally. Translators should find a pragmatic equivalent in case of not finding a literal equivalent. Notice how the following proverbs are translated.

<div dir="rtl">

ان كان حبيبك عسل ما تلحسوش كله
</div>

Don't abuse the kindness of a friend.

<div dir="rtl">

كل عقدة ولها حلال
</div>

There is always a way.

Once bitten, twice shy

<div dir="rtl">

لايلدغ المرء من جحر مرتين
اللى اتلسع من الشوربة ينفخ فى الزبادى (عامية)
</div>

In fact, the problem of translating metaphorical proverbs is a problem of being either faithful or beautiful. In any case, it is not always possible to adhere to the principle of preserving a metaphorical utterance. Preserving metaphors in figurative proverbs will lead to an interpretation which is incompatible with the one intended in the original. Bastin (2001) confirms that "a successful translation is one that looks or sounds like an original piece of work" (2001: 8).

2.6 Case in Translation

Case Grammar models deal with the semantic content of sentences and ignore their syntactic structure. As stated above, the (propositional) content (or deep structure) of the sentence is analyzed in terms of a central verb and a series of case-marked noun phrases associated with that verb. The system was created by the American linguist Charles J. Fillmore in

1968, in the context of Transformational Grammar. This theory analyzes the surface syntactic structure of sentences by studying the combination of deep cases (i.e. semantic roles) -- Agent, Object, Benefactor, Location or Instrument—which are required by a specific verb. For instance, the verb "give" in English requires an Agent (A) and Object (O), and a Beneficiary (B); e.g. "Jones (A) gave money (O) to the school (B).

  1- John / broke / the window / with a hammer
     A   …..   O   I
  2- The hammer / broke / the window,
     I   …..   O
  3- John / broke / the window.
     A   …..   O
  4- The window / broke,
     A   …..

   The active and passive uses of a verb, like 'break', are considered as diverse surface structures related to identical deep role structures, as in the following (using Fillmore's case labels):

  (1) The door broke (intransitive).   S ➔ V + O
  (2) a. The hammer broke the door.   S ➔ V + O + I
     b. The door was broken with the hammer.   S ➔ V + O + I
  (3) a. John broke the door.   S ➔ V + O + A
     b. The door was broken by John.   S ➔ V + O + A
  (4) a. John broke the door with a hammer.   S ➔ V + O + I + A
     b. the door was broken by John with a hammer   . S ➔ V + O + I + A

However, case grammar emphasizes that the semantic relations among different constituents remain unaltered whether the sentence is ultimately actualized as a passive or a non-passive.
   The active and passive uses of the verb 'break', as we have seen above, are considered diverse surface structures related to identical deep role structures. Comparing, these uses of the passive to Arabic, we find that the verb 'كسر' has the same case frame as that of its equivalent in English, 'break'. Let us consider the following illustrations:

  انكسر الباب (5)   S ➔ V + O
       (The door broke)

(6) a. كسرت المطرقة الباب   S ➔ V + O + I
       (The hammer broke the door)
       b. كسر الباب بالمطرقة   S ➔ V + O + I
       (The door was broken with the hammer)
(7) a. كسر أحمد الباب   S ➔ V + O + A
       (Ahmed broke the door)
       b. كسر الباب   S ➔ V + O + A
       (The door was broken)
(8) a. كسر أحمد الباب بالمطرقة   S ➔ V + O + I + A
       (Ahmed broke the door with the hammer)
       b. كسر الباب بالمطرقة   S ➔ V + O + I + A
       (The door was broken with the hammer)

One use of case grammar in translation is the recovery of verbs and **verbal force** (that is, the verbal meaning) in verbless clauses, which is obviously central in the bilingual communication situation where the translator has to tease out the semantics from the source text and build up a semantic representation to encode into a target text. This is relevant in the translation of a lot foreign languages into English, where stylistic constraints in many cases require the main verb to be there in English, while it may be left out in other languages. As it happens, Arabic and English are quite alike in this respect. There are some situations where they differ, one being the exclusion of verbs in adjunctive adverbial clause in English:

He smiled sardonically, *his finger on the trigger*.
وابتسم ساخرا واصبعه على الزناد

2.7 Culture

2.7.1 Culture & Translation

Culture is far more complex phenomenon than it may seem to the translator. The more a translator is aware of differences between cultures, the better a translator s/he will be. Cultural differences have been a main issue in translation theory. The main concern has traditionally been with words and phrases that are so heavily and exclusively grounded in one culture that they are almost impossible to translate into the terms - verbal or otherwise - of another. Long debate has been held over when to paraphrase, when to use the nearest local equivalent, when to coin a new word by translating literally, and when to transcribe. All these

"untranslatable" cultural-bound words and phrases continued to fascinate translators. Mounin (1963) underlined the importance of the signification of the lexical level. The problem with this theory is that all the cultural elements are not only reflected on the lexical level, what should a translator do in the case of cultural implications which are implied in the background knowledge of SL readers?

Nida's definitions of formal and dynamic equivalence in 1964 consider cultural implications for translation. According to him, a "gloss translation" mostly typifies formal equivalence where form and content are reproduced as faithfully as possible and the TL reader is able to "understand as much as he can of the customs, manner of thought, and means of expression" of the SL context. However, dynamic equivalence "tries to relate the receptor to modes of behavior relevant within the context of his own culture" without insisting that he "understand the cultural patterns of the source-language context" 1964: 59-60).

2.7.2 Readership

Once the ideal ST readership has been determined, considerations must be made concerning the TT. The translator's first and major difficulty is the construction of a new ideal reader who, even if he has the same academic, professional and intellectual level as the original reader, will have significantly different textual expectations and cultural knowledge. Problems related to cultural differences which include many extralinguistic features, such as religion, social backgrounds, unfamiliar natural phenomena, and others. Cultural problems include dichotomies such as translatability or untranslatability and adaptation or cultural equivalence. Culture is an umbrella term that includes various problems in the process of translation such as problems arising from mixing between the denotative and connotative meanings of words, forms of address, and the problems associated with idioms and metaphors. Dickins and others (2002) stress the seriousness of cultural problems in translation. Decency, for example, is culture specific and relative to people. Notice how considerations of decency are made in the following translation.

Petruchio: Come Kate, We'll to bed.
(The Taming of the Shrew, V, 2, 184)
بتروشيو: هلم يا كيت ، فلنبدأ حياتنا الزوجية

The same applies to the following example.

Talbot: Shall all thy mother's hopes lie in one tomb?
John: Ay, rather than I'll shame my mother's womb. (KH VI, 5, 34-5)
تالبوت: أو تنتهى آمال أمك كلها فى قبر واحد؟
جون: أجل فذلك أفضل من أن أدنس شرفها وسمعتها

2.7.3 Translatability and Untranslatability

The translatability of a text depends on many aspects. It depends on the degree to which the source text is embedded in its own culture. The more culture-bound a text is, the more difficult it is to translate. The less culture bound a text is, the less it needs to be adapted to suit the TL readership. We should speak of a sliding scale of translatability, largely depending on the degree to which a text is embedded in SL culture. The translatability of a text is deeply connected with the communicative function of the text. Promotional leaflets, business letters and poetry are meaningful examples of different degrees of translatability. An example of untranslatable models is case. It is a grammatical value which cannot be equal in languages.

Mary and I went to the ceremony. ذهبت وماري للاحتفال
The letter was addressed to Mary and me (not Mary and I)

The issue of translatability and untranslatability has been debated by many linguists over a long period of time. While a group of linguists argue that translation from one language to another is not possible because of some losses, another group argues that it is possible. Dinneen (1967) states that if a full equivalence of the SL message is aimed at in the TL by translation, then translation is not possible by any means. Von Humboldt paradoxically asserted the impossibility of translation and presented untranslatability as a challenge to be taken up (Baker 2009: 301). Von Humboldt's words, from a letter to A.W. Schlegel, dated July 23, 1796, exemplify this approach to translation:

> All translation seems to me to be simply an attempt to solve an impossible task. Every translator is doomed to be done in by one of two stumbling blocks; he will either stay too close to the original, at the cost of taste and the language of his nation, or he will adhere too closely to characteristics peculiar to his nation, at the cost of the original. The medium between the two is not only difficult, but downright impossible. (As in Wilss, 1982: 35)

De Waard and Nida (1986: 42) also confirm that "absolute communication in translating is impossible" due to the fact that some losses in the message

are inevitable for the reason, they state, that "sources and receptors never have identical linguistic and cultural backgrounds" (de Waard & Nida, 1986: 42).

Jacobson (1959) also has addressed the issue of untranslatability, especially with regard to poetry, for which he maintains that:

> Phonemic similarity is sensed as semantic relationship. The pun, or to use a more erudite and perhaps more precise term - paronomasia, reigns over poetic art, and whether its rule is absolute or limited, poetry by definition is untranslatable. (Jacobson, 1959: 238)

Catford (1965: 99) distinguishes between two types of untranslatability: linguistic, and cultural. The linguistic type of untranslatability arises when linguistic features, mainly stylistic and phonological, cannot be recomposed in the system of the TL. That is to say that there is linguistic untranslatability when there are certain linguistic differences between the SL and the TL structures which do not allow the transfer of the exact message. Playing on words or jokes can be a typical example because they involve semantic as well as phonological and/or stylistic features which have to go together. The cultural type of untranslatability, on the other hand, according to Catford (1965: 99), occurs "when a situational feature, functionally relevant for the SL text, completely absent from the culture of which the TL is a part". In such a case, the SL and the TL have different socio-cultural background.

Newmark (1981: 134-5) puts the matter in a different way when he considers the reasons for translatability or untranslatability as being tangible or mental. The comments of Newmark bring us to the second view about the possibility of translation, which divides into two groups: one group believes in complete translation; the other group believes that there is translation but it is not complete. In other words, there are losses which cannot be made up by any techniques. Although there are difficulties in translation, some scholars in the field still believe it is possible to translate, and that some special certain techniques may help reduce losses to minimum.

Jacobson (1959: 232-5) has addressed the issue of the possibility to convey knowledge from one language to another. He maintains:

> All cognitive experience and its classification is conveyable in any existing language. Where there is deficiency, terminology may be qualified and amplified by loanwords or loan translation, neologism, or semantic shifts, and finally by circumlocution.

Nida (1969: 483-98) argues that translatability is possible because of the fact that this world is the same for all people, and people express their thoughts about the world in a variety of different languages.

2.7.4 Allusion

Allusion, as a culture-specific concept, is a brief reference, explicit or implicit, to a person, place, or event or to another literary work or passage. As Wheeler (1979: 5) puts it, "Allusion helps to elucidate the meaning of each text and to indicate the literary modes and conventions in which its author works." For example, we can say that one sonnet of Shakespeare alludes to a specific part of the Bible. Allusions enrich the texts in which they are used when it is not possible to speak directly because of social or political considerations. It can rightly be said that allusion plays the most important role in persuading its readers to accept what the author says especially when they quote some parts from religious texts or famous literary works. Modern Western Culture has inherited beliefs from the ancient Greeks and Romans. The Arabic reader is not familiar with these classical ideas. The translator in the following excerpt from King Henry VI chose to explain the allusion.

Now am I like that proud insulting ship
Which Caesar and his fortune bare at once. (KH VI, 1, 2, 138-9)
وما أحسبنى الا كيوليوس فى سفينته العاتية
اذا قال لربانها لا تخشى بأسا فمعك قيصر ونجمه البازغ على السفينة

Proper name allusions might be real-life or fictional figures, names of well-known people in the past, writers, artists, etc. Sometimes, they are quoted from myths, films, advertisement, various catch phrases, clichés, or proverbs. Sometimes, phrases from religious texts are mentioned as key phrase allusions. Religious texts have always been a source of inspiration for poets and authors of literary texts .In fact they allude to religious texts to attribute value to their works.

An example of a good allusion is clear in Mahfouz's *Palace of Desire* in the utterance of Kamal when he hears Aida calling his name.

وددت بعدها لو تهتف مستنجدا: "زملونى .. دثروني" (قصر الشوق ، ص21)
Immediately afterwards you would have liked to echo the Prophet's
words when he would feel a revelation coming and cry out for help:
"Wrap me up! Cover me with my cloak!" (Palace of Desire, p.18)

The enrichment of the utterance is a good decision from the translators to make the allusion clear. It gives the TL reader knowledge about the religious expression "زملـونى ... دثروني". A competent and responsible translator, after noticing an allusion in a passage of the ST and after analyzing its function in the micro and macro context, must decide how to deal with it. Retention of the allusion, changing it somehow or omitting the allusion is a culture-based decision. Differences arise from the fact that key phrases may only exceptionally be retained in their source-language forms. But proper-name allusion is indeed based on retention of the name, replacement of the name by another name and omission of the name, each strategy with some additional variants. (Leppihalme, 1997) suggests nine strategies. The following are examples of these strategies:

(1a) Retention of the name as such
Joseph→ جوزيف
(1b) Retention of the name with some additional guidance
يوسف → John, the prophet
(2a) Replacement of the name with another source-language name
God's son→ المسيح
مريم العذراء→Virgin

'Gate of heaven', 'Morning star', 'Tower of ivory', are some of titles of Saint Mary used by Catholics. Since TL readers from another religion may not understand these words the translator uses the general word.

(2b) Replacement of the name with a target-language name
مجنون و ليلي →Romeo and Juliet
 (3) Footnotes, endnotes, forewords and other additional explanations outside the text itself:
a- Some words are culture-specific; the SL word is unknown to the reader.
Ex. (كانون - كنافة)
b- Some words have cultural connotations or expressive meaning.
Ex. سي السيد
c- Some words bear cultural presupposition.
Ex. ريا وسكينة

In Mahfouz's *Palace of Desire* Khadija is speaking of her mother-in-law's complaint about her. She says that people will think that she is like " ريا أو سكينة".

ولو سمعها سامع فى الدكان وهى تشكوني فى هذه الظروف العسيرة لحسبني ريا أو سكينة!
(قصر الشوق، ص238)

"Anyone hearing her complain about me in the store under such
adverse conditions would have thought I was a cold-blooded killer like
those dreadful women in Alexandria: Rayya and Sakina." (Palace of
Desire, p.231)

The utterance "ريا أو سكينة" is successfully translated because it is
pragmatically enriched to help the target reader understand the meaning.

> (4) Simulated familiarity, internal marking (marked wording or syntax):
> It occurs when the translators make use of stylistic contrast to signal an
> allusion. In addition to these strategies Leppihalme suggests that it is
> possible that the allusion is left untranslated, that is, it appears in the
> target text in its source-text form.

CHAPTER THREE

GRAMMATICAL ISSUES IN TRANSLATION

All the demonstrable features contained in a text could (in another text) be different; i.e. each textual variable constitutes a genuine option in the text. There must be certain shifts in translation which depend on the stylistic systems of individual languages and on the vocabulary. We can distinguish several levels where maintaining equivalence in translating could be problematical. The most significant are: the word level, the grammatical level and the textual level.

Describing a grammar of a language includes description of its morphology and syntax. There are two types of grammatical structure: (1) morphological patterns affecting individual words – affixation/inflection, compounding and derivation; (2) syntactic patterns, whereby words are linked to form more or less complex pattern phrases and sentences. In both, what concerns the translator is the fact that the structural patterns differ from language to language.

3.1 Morphological Level

The word level refers principally to the idea that not all languages function on the same basis because the concepts of one language may differ completely from those of another language. For example, there is a range of prefixes in English which have to be translated into Arabic as separate words: rewrite has to be transferred into 'write again' (يعيد كتابة) in Arabic. This suggests that there is no "one-to-one correspondence" (Baker 1992: 11) between words and morphemes across languages. An example of the different word formation in English and Arabic is the derivational morphemes; e. g. English adjectives with the suffix "able" can be translated as passive verbs or by adding words such as "قابل لـ" or "يصلح لـ". Adjectives such as 'portable' and 'edible' can be rendered as "ينقل" and "قابل للنقل" or as "يصلح للأكل" and "يؤكل". The adjective 'livable' meaning 'endurable' is better translated as ممكن تحملها. However, some adjectives with the suffix 'able' have more than one meaning; e.g., the adjective 'readable' is translated 'مقروء ، ممكن قراءته' when it modifies 'writing' or

'print' but is translated as 'سهل وممتع القراءة' when it modifies 'book'. Some
suffixes in English words are substituted with Arabic articles such as the
negative "لا" in the words "wireless" which are translated "لا سلكي". Some
prefixes and suffixes in English convey a sort of meaning which cannot be
easily expressed in Arabic, for example, the suffix 'ish' in 'greenish' and
'ize' in 'standardize'. The suffix "ese" is difficult to translate unless it is
paraphrased: e.g. legalese, Journalese.

The marked use of grammatical structure is very common in literary
texts. Examples of distinctive grammatical structures can be seen in
morphological repetition (Dickins et al 2002: 100). Dickins and others
(2002) explain different types of morphological repetition.

1- Pattern Repetition
Pattern repetition involves repetition of the same pattern (فعل- فاعل-
مفعول -مفعلة- etc) in two or more words in close proximity. It is an
extremely common feature of Arabic and frequently occurs without
any particular stylistic significance.

البيت القديم الكبير

2- Root Repetition
It involves repetition of the same morphological root in close
proximity in a text. It is a stylistic feature which can be compensated in
the TT (2002: 103).

درسنا هذا الدرس
We studied this lesson

The use of the absolute accusative in Arabic potentially gives a sense of
emphasis. Consider the following:

نمت نموا متسارعا
It grew <u>so</u> rapidly

The English translation has included an emphatic particle 'so', which
seems to reflect the emphasis which is a function of the root repetition.
Elsewhere, other translation techniques may be used to compensate for
some degree of emphasis in the TT. Alliteration and assonance are used in
the following example to relay the emphasis of the original root repetition.

<div dir="rtl">

ليودع امه الوداع الأخير
</div>

'in order to bid his mother a final farewell'.

The choice 'final farewell' is more successful than 'final goodbye'.

3- Suffix Repetition
It is repetition of the same suffix at the end of words in close proximity. It is a stylistic feature which can be compensated in the TT. It is less important than pattern and root repetition, but still significant (2002: 108).

<div dir="rtl">

أرض النبوءات والرسالات والخرافات والمخابرات
</div>

The land of prophecies and divine messages, superstitions –
and secret services

Suffix repetition emerges from the grammatical structure of Arabic, in this case from the use of the suffix ـات as one of the means of forming the plural. Typically suffix repetition would seem to be an emphatic device used in more or less 'poetic' contexts. Very often it is better ignored in translating. Sometimes other means of emphasis may be adopted in the translation. In the above extract the four elements displaying suffix repetition in the ST have been split into groups in the TT, the first positive (prophecies and divine messages) and the second negative (superstitions – and secret services). The use of alliteration and assonance in the TT is another means of relaying the suffix repetition in the ST.

4-Lexical Repetition
It is repetition of a single word. It is very common in Arabic (2002: 108). It functions not just as a stylistic feature, but as a text-building device contributing to the cohesion of the text. As with lexical item repetition, English tends to go for variation in phrases, while Arabic frequently prefers repetition.

<div dir="rtl">

حوار الثقافات ، أو حوار الحضارات ، أو حوار الأديان كلها عناوين لموضوع واحد
</div>

The notions of dialogue between cultures, or civilizations, or religions,
all relate to a single topic.

3.2 Syntactic Level

Syntactic patterns differ from a language to another. Translators are concerned with cross-linguistic similarities and differences.

Differences in the grammatical structures of the source and target languages often result in some change in the information content of the message during the process of translation. This change may entail adding to the target text information not expressed in the source text or omitting information specified in the source text in the target text" (Baker 1992: 87).

Present perfect tense in English could serve us as an example when translated into Arabic because in Arabic it does not exist. Arabic therefore does not dispose of any linguistic features to express it and the translator has to decide whether to translate it into present or past tense in Arabic. It is essentially important for the translator to reveal the intention of the source language text. The intention may be expressed by such grammatical structures as "passive voice, impersonal verbs or propositions like 'unfortunately' or 'hopefully'" (Newmark 1988: 12) which can be understood as evidence of the author's different points of view. These structures represent the source language writer's attitude towards the subject matter. Notice how adverbs are formed in English and Arabic. The common accusative suffix 'ﻼَ◌ً' is recognized as a means of forming adverbs in Arabic and 'ly' is its English counterpart.

Infrequently قليلا
Quickly   سريعا

It is more common, however, to find complex forms of various kinds in Arabic translated as English verbs. Among other things, these may be:

1- as prepositional phrases

Recently   فى الاونة الاخيرة
Persistently   على نحو ملح
Quickly   بخطى سريعة
Slowly   بخطى وئيدة
Cheerfully   بلهجة مرحة

2- as cognate accusatives (absolute accusatives) مفعول مطلق

he wept bitterly بكى بكاءا مريرا

One of the common errors in translating from English into Arabic is the negligence of cognate accusatives. The previous sentence is sometimes translated as
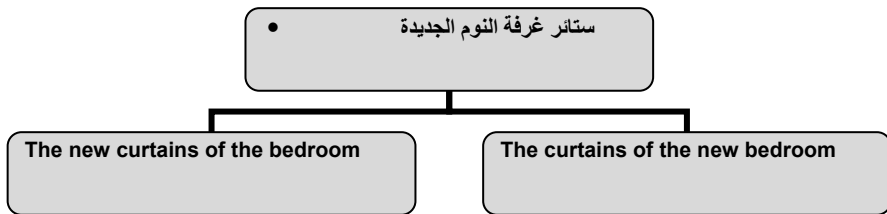
بكى بشكل مرير (بصورة مريرة)

This structure is not rhetorically motivated in Arabic.

3- as (حال-clause)

وكانت عيناها تبتسمان فرحتين **her eyes twinkled happily**
فاستأنف السير مشدود القامة سريع الخطى **he walked on stiffly and quickly**

The way how genitive structure is translated is a good example of grammatical difference between English and Arabic. Notice the different ways of the translating the following phrase:

```
        ● ستائر غرفة النوم الجديدة

The new curtains of the bedroom      The curtains of the new bedroom
```

Arabic therefore frequently resorts to more complex phrases in order to avoid such ambiguities, for instance through the use of 'ل'; thus ' الستائر الجديدة لغرفة النوم' 'the new curtains of the bedroom' or 'the new bedroom curtains'. Grammatical differences are clear in verb tenses. The system of tenses of Arabic is quite different from English; 'يشترى', for example, can mean both 'buys' and 'is buying'.

Exclamation is one of the grammatical structures which can be contrasted in English and Arabic. The grammarians' choice to describe exclamatives in English as one of the sentence types is based on the fact that most of exclamatives begin with what or how without inversion of subject and operator. These utterances cannot be easily categorized as declaratives or as interrogatives.

What a shoddy trick it is!
How shoddy that is!

Arabic shows an interesting type of exclamative construction. There are two types of exclamatives in Arabic. The first type is rhetorical; it is governed by speakers' choice or use of language. Rhetorical exclamatives

have no fixed form and are entertained via context. In this type language speakers use the vocative particle /ya:/ or words such as /lilah/ or / šadda/ or /9ajabtu/ or /sobHan/. Consider the following examples of the first type:

ياله من رجل
What a man he is

لله درك
What a generous man!

شد ما يفخر الرجل
The man is much too proud!

عجبت لمن يجهل الامر
I wonder who doesn't know the matter!

سبحان الله
Glory to God!

Rhetorical exclamatives can be expressed through interrogative forms.

من يبالى؟
Who cares?

The second type of exclamatives in Arabic is idiomatic or formulaic. It is standardized or has fixed rules. There are two main formulas. The first formula is the use of particle /ما/ and a verb form based on the pattern /أفعل /, i.e. Arabic verb formation in this formula is based on the tri-consonantal root. The verb is followed by a noun phrase that functions as an object.

ما أضخم الهرم
How big the pyramid is!

ما أكذبه
What a liar he is!

The second formula is the use of an imperative verb form, i.e. Arabic verb formation in this formula is based on the tri-consonantal root /أفعل /. The verb is followed by a prepositional phrase. The prepositional phrase has the structure /bi/ as a preposition and a noun phrase which is in the genitive case. Notice the following example.

<div dir="rtl">أجمل بالوردة الحمراء</div>
How beautiful the red rose is.

Note the two verbs نعم and بئس, which are only used in certain stock phrases in the Holy Qur'an, e.g.

نعم ما فعلت! How well you have done!
بئس المصير! What an evil fate it is!

The vocative is another construction which can be contrasted in English and Arabic. The vocative in Arabic is introduced by the interjection يـ but in English it is preceded by 'O!'

يا ولد O boy
يا محمد O Mohammed

A rhetorical and rather pompous way of introducing the vocative in Arabic is to prefix يا أيها / يا أيتها which must be immediately followed by the definite article.

يا أيها الناس O people!
يا أيها الضابط الشجاع O brave officer!

The optative is also another field for Arabic English contrastive. The optative in English is expressed by the use of the modal 'may', while in Arabic by the perfect of the verb although in modern Arabic the imperfect is more commonly used, e.g.

رحمه الله! May God have mercy on him!
بارك الله فيك! May God bless you!

The negative of the optative is introduced by لا not ما, e.g.

لا شربت ماء نقيا طول حياتك!
May you not drink pure water all your life.

One of the common mistakes in English/Arabic translation is the use of لازال to mean 'still' or 'remain'. The expression مازال should be used. Notice the following example:

Dialogue between cultures was and <u>remains</u> the main road for the development of human civilization.

الحوار بين الحضارات كان و <u>مازال</u> الركيزة الأساسية لتطور الحضارات الإنسانية

The verbal particle ياليت is used in Arabic but English uses '(O) would that…' or 'If'.

ليت الشباب يعود يوما
Would that youth were to return one day!
If youth were to return one day!

يا ليتنا لم نسمع ذلك الخبر
Would that we had never heard that piece of news!

Many Arabic passive structures have English passive correspondences. Though there are some exceptions to this generalized rule. For example, ''تُوفي الرجل'' is a passive sentence in Arabic and cannot be rendered into an English passive sentence [*the man was died]. The sentence "Coca Cola is enjoyed all over the world" is rendered as the rhetorically motivated active constructions ''الكوكاكولا ممتعة فى كل العالم'' or '' يستمتع الناس بالكوكاكولا فى كل العالم''. Notice the following English sentence and its Arabic translation.

The 'head of the mission' is the person charged by the sending state….
يراد بمصطلح رئيس البعثة الشخص الذى تكلفه الدولة المعتمدة

The English sentence is translated as passive because it is not the actual head of the mission but the term 'head of the mission' that is being talked about here. The by-agent passive in the sentence is more idiomatically rendered in Arabic as active. Theoretically speaking it is not at all accepted to translate form to form rather than function to function or meaning to meaning. Formal equivalence cannot deal with problems in translation posed by the semantic features of Arabic and English. Nida and Taber (1982:13) maintain that meaning must be given priority, for it is the content of the message.

Another example of the difference in grammatical structure between English and Arabic is the order of adjectives. The phrase 'two nice old round red candles' follows the normal order for adjectives in English which is represented in the following table. On the contrary, Arabic has no fixed word order of adjective.

Table 3-1 Adjective order in English

Adjectives					Noun
determiner	Opinion	fact			
		age	shape	color	
two	nice	old	round	red	candles

Some grammatical words may give meaning in a certain context. Prepositions are examples of this grammatical meaning. Prepositions can be confusing. The difference between 'on time', 'in time', and 'just in time' is an example. Notice the use of prepositions with the divisions of time, e.g., 'at Christmas', but 'on Christmas Day', and 'on Christmas morning'.

<div dir="rtl">

كنت حريصا جدا فى الليلة الثامنة
</div>

Upon the eighth night I was very cautious.

Another example of grammatical meaning is phrasal verbs. Notice for example the difference in meaning resulting from the phrasal verb 'wait'.

Wait at/on table يعمل نادلا

While she was pregnant, her husband waited on her hand and foot.
<div dir="rtl">

عندما كانت حاملا فعل زوجها كل شئ بوسعه ان يفعله لراحتها
</div>

Don't wait dinner for me - I'll be home late.
<div dir="rtl">

لاتؤخر العشاء من أجلى ، سوف أرجع البيت متأخرا
</div>

Adverbs of degree vary in meaning. The word "rather", for example, is similar to the word "quite" which means less than "very" but more than "a little". We use "rather" mainly with negative words and negative ideas.

She is quite intelligent but rather lazy.

When we use "rather" with positive words (nice/interesting), it means "unusually" or "surprising". For example, rather nice means 'unusually nice' or 'surprisingly nice' or 'nicer than expected'. The adverb "quite" may mean "completely" with a number of adjectives (such as sure, right, true, clear, different, incredible, amazing, certain, wrong, safe, obvious, unnecessary, extraordinary, impossible). In English there is a difference between the conditional "in case" and the conditional "if".

> **1) I will buy the food in case you come (whether you come or not).**
> **2) I will buy the food if you come.**

Translators should pay attention to grammatical meanings in the ST and the TT.

Languages do differ in the way they express similar ideas. While one uses a verb, for example, another may use an adjective and a third may differ from both of them. Syntactic structures usually bear different semantic meanings in different languages even when languages exhibit similarities in their syntactic structures. Nida (1984: 75) states that:

> One of the serious mistakes made by the study of combinatory meaning is to assume that if constructions are syntactically similar, they are therefore likely to be semantically similar. This assumption can be extremely misleading.

3.3 Cohesion and Coherence

Texture is said to be provided by the cohesive relations. Halliday and Hasan (1976:02) point out that "what distinguishes a text from non-text is its texture". Cohesion is a network of lexico-grammatical relations which link various parts of a text and that can be defined as continuity to its total unity. In Halliday and Hasan' words (1976: 04):

> Cohesion occurs where the INTERPRETATION of some elements in the discourse is dependent on that of another. The one PRESUPPOSES the other in the sense that, it cannot be effectively decoded except by recourse to it. When this happens, a relation of cohesion is set up, and the two elements, the presupposing and the presupposed, are thereby at least potentially integrated into a text.

The following is an example suggested by Yule (2006:125) to illustrate the importance of the cohesive ties in creating text unity and meaning:

My father once brought a Lincoln convertible. He did it by saving every penny he could. That car would be worth a fortune nowadays. However, he sold it to help pay for my college. Sometimes I think I'd rather have the convertible. (Underlined words are by the author of this work).

Readers assume that this is a meaningful whole. This text makes sense through the function of its various cohesive markers. It is clear that the underlined items are referents: the pronoun 'he' stands for 'my father', 'my' refers to the speaker 'I', and both 'that car' and the 'convertible' refer to the 'Lincoln convertible'. The cohesive relationships between elements in a text are affected by the existence of the referring item and the presence of the item to which it refers.

Different types of cohesive ties can be recognized within a text with different frequency. It is a notion which helps analyze text cohesion and identify the relation between its propositions. Halliday and Hasan distinguish between five types of ties, namely reference, conjunctions, ellipses, substitution, and lexical cohesion.
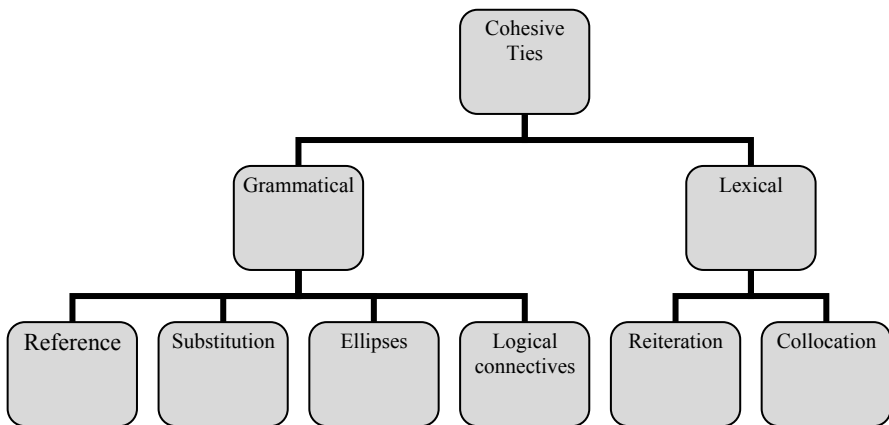
Notice the occurrence of the ST words and the occurrence of their English correspondence in the following excerpt from Dickins and others (2002).

إن القومية العربية ليست جمال عبد الناصر وليست شكرى القوتلى .. وليست زعيما من الزعماء ولكنها أقوى من هذا كله ، إنها انتم ايها الشعب العربى .. انتم ايها الاخوة .. انتم أفراد لم التق بكم قبل اليوم ولكنى أرى فى كل عين من عيونكم .. أرى القومية العربية تنطلق وأرى الايمان بالقومية العربية عميقا ، أرى هذا وأرى ان كل فرد منكم يؤمن بكل هذا ايمانا عميقا

Arab nationalism is not Gamal Abd al-Nasser, it is not Shukri al-Quwatli, it is not any particular leader. It is stronger than all of this. It is you my friends, the Arab people. Before today, I had not even met you. However, in all your eyes I see the spirit of nationalism rising up,

I see a deep belief in it. I see that every one of you is profoundly convinced.

Arabic	Occurrence	English Correspondence	Occurrence
إن	2	No	0
القومية	3	nationalism	2
عربى	4	Arab	2
ليست	3	Is not	3
زعيما	2	leader	1
كل	4	All	2
		Every one	1
ايها	2	No	0
فرد	2	No	0
أرى	5	See	4
عين	2	eyes	1
إيمان	2	Belief	1
		convinced	1
عميق	2	Deep	1
		profound	1

Lexical cohesion was overrepresented in the translation of Arabic learners to English texts. The learners tended to prefer lexical cohesion over referential linkage. They shifted most of the grammatical ties such as pronouns and demonstratives that are used to refer to entities and events in the source text, into lexical terms in the target language. In other words, the learners preferred repeating the same lexical elements rather than referring to them by other grammatical terms. Unlike English which tends to rely heavily on pronominal reference in tracing participants, Arabic generally seems to be more in favour of lexical repetition. In addition, Arabic inflects verbs for person and number, and such grammatical features provide additional means of relating process and actions to specific participants without the use of independent pronouns. Baker (1992), in turn, illustrates the tendency in English for relatively small chunks of text to be explicitly conjoined in unambiguous ways using a wide variety of conjunctions and a highly developed system of punctuation. In contrast, Arabic tends to use a relatively small number of conjunctions which must be interpreted according to the addressee's ability to infer relationships. The following example is taken from Dickins and others (2002: 133)

{وعلاوة على ذلك} فان صعوبات التخزين للمواد البنائية المصنعة تعتبرمن الخصائص التي
تنفرد فيها عن غيرها من المفردات الصناعية الاخرى. {ونظرا لـ}ـما تتميز بـه منتجات هذه
المواد من كبر الحجم {فإن} تكاليف التخزين لابد من أن تكون باهظة ، {كما أن} المستودعات
سوف تضييق ذرعـا بهـا {علـى الـرغم من} تـوفر المسـاحات الواسـعة لـهـا. {وبنـاء عليـه فـان}
السياسات الانتاجية السليمة هي التي تقوم بتصريف المنتجات أولا بـاول {لكى} تتجنب مشاكل
تجميد رؤوس الأموال المستثمرة فيها، {وأن} تغاير من سياساتها وفقا للانتاج الطلبى الذى تتم
معرفته مسبقا.

{In addition وعلاوة على ذلك}, the storing of ready-made building
materials presents unique difficulties as compared with other
manufactured units. {In view of ونظرا لـ} the large amounts of space
taken up, {Ø فإن} storage costs are huge, {and كما أن} warehouses
cannot cope, {despite على الرغم من} their relatively large size.
{Accordingly وبناء عليه فان}, production policies need to be based on the
selling of products as soon they are produced {in order to لكى } avoid
the problem of tying up invested capital, {and وأن } to allow for
production policy to be changed according to assessments of future
consumer demand.

In the traditional sense, the coherence of the text is not imposed from
outside the text itself. Rather it is the properties of the textual resources
(e.g. theme, reference, substitution, conjunction, etc.) Thus, coherence
according to this view seems to be the essence of the textuality criterion of
the text (cf. Halliday and Hasan, 1976). Van Dijk (1995: 385) asserts, must
have also unity at a more global level. Carrel (1982: 482) asserts that
coherence is not cohesion. She criticizes Halliday and Hasan's (1976)
cohesive concept as an index of textual coherence or "texture", utilizing
schema theory which views text processing as "an interactive process
between the text and the prior background knowledge of the reader". "It
involves the study of such factors as the language users' knowledge of the
world, the inferences they make and the assumptions they hold, and in
particular of the way in which communication is mediated through the use
of speech acts"(Crystal 1985: 53). Such understanding of coherence makes
it a semantic property of a text. Yule (1996: 127) defines text coherence as
"the familiar and expected relationships in experience which we use to
connect the meaning of utterances, even when those connections are not
explicitly made."

Coherence of the text is not a stable concept. Blum-Kulka (2002: 304)
examines "the possibility that texts may change or lose their meaning
potential through translation." She distinguishes between text-focused shift

and reader-focused shift. The former is linked to the process of translation per se; that is, shifts occur "as a result of particular choices made by a specific translator: choices that indicate a lack of awareness on the translator's part of the SL text's meaning potential." The latter is linked to a change in reader audiences through translation. Both types of shifts, Blum-Kulka adds, can be studied to a certain extent by psycholinguistic methods of text processing. She concludes "that reader-focused shifts of coherence in translation are to some extent unavoidable, unless the translator is normatively free to "transplant" the text from one cultural environment to another."

3.4 Register and Style

In linguistics, register is one of many styles or varieties of language determined by such factors as social occasion, purpose, and audience. It is also called stylistic variation. More generally, register is used to indicate degrees of formality in language use. The different registers or language styles that we use are sometimes called codes. Halliday developed an analysis of context in terms of field, tenor and mode. These three components offer a system which help illustrate any socio-linguistic occurrence. The dialect is a very important component in register. Great Expectations, for example, is rich in dialogue and is written in the dialect of the working class and the poor of Victorian England. The things characters say and how they speak is one of the ways in which readers get to know them. Dialect is part of Hard Times's realism. In Hard Times dialect is of the working poor of the North, because with the Industrial Revolution it was there that the poorest people were congregated and it was there the violence erupted most frequently in the nineteenth century. Many of the authentically Lancashire features of the dialect used in Hard Times could have been found in the Glossary: Loss of final -1 as in aw' all, fearfo', dreadfo', wishfo', wa', faithfo'. The loss of l before a consonant: awmost, fawt. Dickens would not have found the form th' "the", or wi' "with", but these would ha ve been evident on a short visit to Lancashire. Popular in Southern American writing and incorporates local speech and patterns i.e. ain't, y'all etc. and misspelling of words to display meaning i.e. yuh (you) and lak (like). The following English sentence, when translated, can be compensated by using a local dialect in Arabic or a local proverb.

You ain't seen nothing yet

النقل ورا يا قبانى

The translator may need to study the author's style, background (educational, religious, political, cultural, social, etc.) attitudes, motivations, etc. This information is in most cases very important to the process of translation; it may clear out certain aspects of the message that otherwise might be ambiguous to the translator and the receptors. The translator may need to go over many of the works of the source to get more information and to be acquainted with the author's characteristics for his role "involves primarily communicating the intentions of the original author" (de Waard & Nida, 1986: 32). The examples cited in this section show that the translator uses a highly literary style in the translation of *King Henry VI*.

Poter: Madam, I will. (KH VI, II, 3, 3)
البواب: سمعا وطاعة يا سيدتى

Notice how the English 'glory' and 'in arms' are translated in the following sentence.

Since Henry Monmouth first began to reign
Before whose glory I was in arms,
This loathsome sequestration have I had. (KH VI, II, 5, 23-5)
فمنذ بزغ نجم هنرى موموث وتولى الحكم ، أفل نجمى العالمى
وانتهت الى هذه العزلة الكريهة

Ali M. Al-Kasimi focuses on translating the style of Hemingway in *The Old Man and the Sea*. He translates the first two sentences as follows:

He was an old man who fished alone in a skiff in the Gulf Stream and he had gone eighty-four days now without taking a fish. In the first forty days a boy had been with him.

كان شيخا يصيد السمك وحده بمركب شراعى صغير فى "مجرى الخليج" وقد أمضى حتى الآن أربعة وثمانين يوما دون أن يحصل على سمكة واحدة. وفى الأربعين الأولى كان معه صبى

He translated the word 'old' as 'شيخا' and not as 'عجوز' because the word 'عجوز' gives connotation of impotence and is lexically different. In an translation the word 'old' is translated as 'كان الرجل قد بلغ من الكبر عتيا'. That translation is complicated and has allusion from the Holy Quran. However, Hemingway's technique is uncomplicated, with plain grammar and easily accessible language. His hallmark is a clean style that eschews adjectives

and uses short, rhythmic sentences that concentrate on action rather than reflection. Al-Kasimi uses the word 'صبى' not 'غلام' for other lexical reasons. Notice how the good style makes a good translation of Edgar Allan Poe's *The Tell-Tale Heart*:

TRUE! nervous, very, very dreadfully nervous I had been and am; but why WILL you say that I am mad? The disease had sharpened my senses, not destroyed, not dulled them. Above all was the sense of hearing acute. I heard all things in the heaven and in the earth. I heard many things in hell. How then am I mad? Hearken! and observe how healthily, how calmly, I can tell you the whole story.

It is impossible to say how first the idea entered my brain, but, once conceived, it haunted me day and night. Object there was none. Passion there was none. I loved the old man. He had never wronged me. He had never given me insult. For his gold I had no desire. I think it was his eye! Yes, it was this! One of his eyes resembled that of a vulture -- a pale blue eye with a film over it. Whenever it fell upon me my blood ran cold, and so by degrees, very gradually, I made up my mind to take the life of the old man, and thus rid myself of the eye for ever.

لا أنكر أنى كنت ولا زلت عصبيا وحاد المزاج ، ولكن ليس لديك الحق أن تصفنى بالجنون فقد جعل المرض طباعى حادة ، فلا هو أفناها ولا حطمها ، وأمتلك حاسة سمع قوية لدرجة يكاد لا يخفى على مسامعى كل ما يدب فى الأرض والسماء ، حتى أصوات الجحيم تصل الى مسمعى ، ومع هذا كله كيف لى أن أكون مجنونا!!
أنصت ولاحظ كيف أسرد القصة ببراعة وهدوء.
من المستحيل القول كيف أن أول فكرة انتابتنى وبمجرد أن استوعبتها أصبحت تسيطر على تفكيرى ليل نهار ، فلا غاية مرجوه ولا هدف ولا عاطفة تتحكم به. أحببت ذلك الرجل العجوز ، لم يلحقنى منه ظلما أو حتى إهانة ، ولم أكن طامعا فى ثروته ، كل ما فى الأمر أن عيناه الشبيهتان بعين الصقر ، نعم انها تلك العين الزرقاء الشاحبة ، ذات الجفن الرقيق ، متى ما نظر إلى ييدأ قلبى بالخفقان ويقشعر بدنى وينتابنى هاجس قوى بأن أسلب ذلك الرجل العجوز حياته وبذلك أخلص نفسى من تلك النظرة الى الأبد.

Sarcastic style, for example, should also be translated. The imperative verb in the sentence "Enlighten me" is different from the verb in the question "Can you enlighten me?" The ironic style can be translated as "نورني". Style is very important in poetry translation. An example of the good literary translation is *'Rubaiyat of Omar Khayyam'* translated by Edward Fitzgerald. Ahmed Rami, a famous late Egyptian poet, also translated the work into Arabic. Nicholson has *translated* some segments of the *Mu'allaqat*.

عَلَيَّ، وَآلَـتْ حَـلْـفَـةً لـم تَـحَلَّـلِ   ويَـوْمـاً عَـلَى ظَـهْرِ الكَثِيْبِ تَعَذَّرَتْ
بِسَهْمَيْكِ فِي أَعْشَـارِ قَلْبٍ مُقَتَّلِ   وَمَا ذَرَفَتْ عَيْنَـاكِ إِلاَّ لِتَضْرِبِـي

Once on the hill, she mocked at me and swore.
This hour I leave to return no more,
But ah, the deadly pair, thy streaming eyes,
They pierce a heart that all in ruins lies.

According to Khulusy (1982: 32), the translation may be better than the original.

From too much love of living,
From hope and fear set free,
We thank with brief thanksgiving
Whatever gods may be
That no life lives for ever;
That dead men rise up never;
That even the weariest river
Winds somewhere safe to sea.
(By Algernon Charles Swinburne)

وخلوت من هم ومن آمال   انى استرحت من الحياة
جهد المقل ولا أطيل مقالى   فالحمد للأرباب حيث وجدتهم
ان الحياة رهينة بزوال   انى لاحمدهم على ان قدروا
لايبعثون الى الحياة بحال   وبان أصحاب القبور على المدى
يوما له فى البحر خير مآل   مهما استطال فكل نهر متعب

Mother to Son is a poem written from the point of view of a black mother, telling her son of her hardships during her life. The writing style is purposefully that of the language of an uneducated African-American.

Well, son, I'll tell you:
Life for me ain't been no crystal stair.
It's had tacks in it,
And splinters,
And boards torn up,
And places with no carpet on the floor—
Bare.
But all the time

I'se been a-climbin' on,
And reachin' landin's,
And turnin' corners,
And sometimes goin' in the dark
Where there ain't been no light.
So, boy, don't you turn back.
Don't you set down on the steps.
'Cause you finds it's kinder hard.
Don't you fall now—
For I'se still goin', honey,
I'se still climbin',
And life for me ain't been no crystal stair.
Langston Hughes

Example of formal translation	Example of slang translation
حسنا يا بنى سأخبرك شيئا	يا ولدى بقولك
لم تكن حياتى سلالم بلورية	ما كانت الحياة طريقها سهل على
بل كانت مليئة بالعقبات والشظايا	ما صعدت على سلم من قزاز
لم تكن مفروشة	كان فيها أشواك ، كان فيها درجات مخلوعة
لكنى طوال الوقت واصلت الصعود	وأماكن مو مفروشة عارية
حتى وصلت بر أمانها	طوال الوقت كانت بها الحياة درجات نطلعها
وتجولت فى انحائها وتهت أحيانا فى ظلمتها	أو أماكن نوصلها وتراك أحيانا تدخل فى الظلام
حيث لا وجود لضوء لذلك يا بنى	اللى ما شاف عمره النور وإياك يا ولدى
لا تتراجع ولا تدس على العتبات	للوراء تعود ولا توقف على درجة وما تطلع
لأنك واجهت بعض الصعوبات	يا ولدى انتبه لا توقع وها ذا أنا قاعدة
لا تسقط الآن لأنى ما زلت يا عزيزى	اطلع وما كانت حياتى ابدا سلم
مستمرة مازلت ماضية فحياتى لم تكن سلما من بلور	من قزاز ولا من بلور

Notice the style of the two different students translations of *Miss Thompson Goes Shopping* which is another poem written by Martin Armstrong.

So, having washed her plates and cup
And banked the kitchen-fire up,
Miss Thompson slipped upstairs and dressed,
Put on her black (her second best),
The bonnet trimmed with rusty plush,
Peeped in the glass with simpering blush,
From camphor-smelling cupboard took

Her thicker jacket off the hook
Because the day might turn to cold.

1	2
بعد غسلها الأكواب والأطباق	وبعد أن غسلت أكوابها وأطباقها
جمعت نار المطبخ أكواما مع الأحطاب	وأخمدت نار مطبخها وأحطابها
ثم هرعت السيدة تمسون الى أعلى وارتدت	صعدت السيدة تمسون لأعلى وارتدت
ثوبا اسودا ثانى أفضل ما لها	رداءها الأسود ثانى أفضل ما ملكت
ثم وضعت زركشة على القبعة بنية	ووضعت قبعة بزركشة نحاسية حافتها
وأعطت المرآة ابتسامة حيية	واختلست نظرة خجولة من مرآتها
وأخذت من خزانة بعطر الكافور رائحتها	ومن خزانة بعطر الكافور رائحتها أخذت
معطفها الثقيل من على مشجبها	معطفها السميك من مشجبها
خوفا من البرد الذى قد ينتهى به نهرها	فقد يمس الجو بردا ليلتها

The language of Professor Nickolson's translation of Jamil Buthayna's poems is written in archaic language to suit the style of the original.

ودهراً تولى ، يا بثينَ، يعودُ   ألا ليتَ ريعانَ الشبابِ جديدُ
قريبٌ وإذ ما تبذلينَ زهيدُ   فنبقى كما كنّا نكونُ، وأنتمُ
وقد قرّبتْ نَضْوِي: أمصرَ تريدُ؟   وما أنسَ، مِ الأشياءِ، لا أنسَ قولها
لزُرتُكَ، فاعذُرْني، فدَتْكَ جُدودُ   ولا قولها: لولا العيونُ التي ترى ،
ودمعي بما أخفيَ، الغداةَ ، شهيدُ   خليلي، ما ألقى من الوجدِ باطنٌ
من الحبّ، قالت: ثابتٌ، ويزيدُ   ألا قد أرى ، واللهِ أنْ ربّ عبرةٍ
تولّتْ وقالتْ: ذاكَ منكَ بعيد!   إذا قلتُ: ما بي يا بثينةُ قاتِلي،
ولا حبها فيما يبيدُ يبيدُ   وإن قلتُ: رديّ بعضَ عقلي أعشْ بهِ
  فلا أنا مردودٌ بما جئتُ طالباً،

Oh, might it flower anew that youthful prime
And restore to us, Buthayna. The bygone time
And might we again be blest as we won't to be
When the folk were nigh and grudged what thou gavest me
Shall I ever meet Buthayna alone again?
Each of us full of love as a cloud of rain?
East in her net was I when a lad, and till
This day my love is growing and waxing still
I have spent my lifetime, waiting for her to speak,
And the bloom of youth is faded from off my cheek
But I will not suffer that she my suit deny,
My love remains undying though all things die.

The translator, who is looked upon as the direct source of the translation, is supposed to translate not rewrite the text. In other words, the role of the translator is assumed to preserve the various values of the original message. Nida & Reyburn (1981: 20) maintain that:

> More fundamental, however, than knowledge of a language and its cultural frame of interpretation are the attitudes that translators have toward such languages, because their emotional identification with one or another language is crucial.

However, some translators may exaggerate the concept of what Nida calls "the functional equivalence". For example, they would not hesitate to translate "the lamb of God" as the "the seal of God" if the Eskimo is the adopting culture to the translated message (Wilss, 1982: 50). De Waard and Nida (1986: 38) also consider the exaggeration of this concept (i. e., the functional equivalence) as unjustifiable. They would prefer a marginal note to explain the idea to the receptors of the TL instead of this kind of alteration to the original message. The translator is advised in these situations to explain such terms or idioms to his receptors rather than making such changes in the translation see *cultural transplantation*.

3.5 Sentential Issues in Translation

The basic idea behind theme and rheme is that sentences can be divided up into some elements which provide predictable information and are known as the theme; and others which provide unpredictable information and are known as the rheme. Theme refers to information already known about in the text. Rheme, by contrast, is all new information in the sentence. The standard order of information is theme-rheme order. The following example is taken from Dickins and others (2002: 118).

What happened to you?
(a) I got stung by a bee.
(b) A bee stung me.

Response (a) follows the standard theme-first theme-rheme order. Response (b), however, has the reverse rheme-theme order. Where rheme precedes theme in English, as in 'A bee stung me', the sentence tends to carry a certain emotional charge. In terms of Arabic-English translation the distinction between thematic and rhematic information is most

problematic where it provides difficult or impossible to reproduce roughly the same word order in English as in the original Arabic. If the word order of the original Arabic can be roughly maintained in the English, this will often reproduce the original theme-rheme structure, because English and Arabic both have a tendency to start with the most thematic element and end with the most rhematic element.

<div align="center">

وبنى هذا الجسر مهندسون مصريون
Egyptian engineers built this bridge
This bridge was built by Egyptian engineers

</div>

Here, the active Arabic sentence is translated as passive to maintain the order of thematic information and rhematic information (Dickins et al 2002: 119).

CHAPTER FOUR

PHONOLOGICAL ISSUES IN TRANSLATION

4.1 Two Different Sound Systems

The process of comparing the English phonological system with the Arabic phonological system involves the following:

1- The linguistic analysis of both sound systems: A complete description of the two sound systems will be of great importance to understand the nature of the two languages. It also includes relevant data on the phonetic environment of the phonemes and their variants and on their distribution.
2- Comparison of both sound systems: One should answer the following questions to understand the difference between the sound systems of English and Arabic.
A. Do English and Arabic have phonetically different phonemes?
B. Are the variants of the phonemes similar in both languages?
C. Are the phonemes similarly distributed?

One tries to find out whether the distribution patterns (sequences) occur in positions in which they do not occur in the other language.

English is distinguished with 5 consonants which do not occur in Arabic, i.e. /p/, /v/, /g/, /ŋ/ and /ʒ/. Arabic is distinguished with 10 different phonemes, i.e. /ṭ/, /ẓ/, /ṣ/, /ḍ/, /q/, /x/, /ɣ/, / ʕ/, / ʔ/ and / ḥ/. In translating foreign words containing /g/ into Arabic there are 3 possible substitutes i.e., [g] as in the Carriene dialect or [ɣ] or [k]. For example, both جولف and غولف are possible spelling of 'golf'. In Arabic, foreign sounds /p/ and /v/ are usually transcribed as [b] and [f], respectively. Sometimes Persian letters (with 3 dots) /پ / and /ڤ/ are used for this purpose. These letters have been approved by the Arabic Academy in Cairo, but as these letters are not present on standard keyboards, they are simply written with /ب/ and /ف/, e. g. both نوفمبر and نوڤمبر can be used. The use of both sounds may be considered marginal and Arabic may pronounce the words

interchangeably, besides, many loanwords, have become arabicized, e. g.
/'microphone' ميكروفون، /'telescope' تليسكوب، /'telephone' تليفون،
'laser' ليزر، 'and radar' رادار/ 'volt' فولت/ 'microscope' ميكروسكوب،.
The huge flux of scientific and technological words makes the idea of
coining Arabic equivalent words quite impractical. A basic rule in
translation is that words which have Arabic inherent equivalents are
translated. An example of the problems which a translator may face is the
different phonetic environment of the distribution pattern in the two
languages. For example, consonantal sequences are permitted in English
but not permitted in Arabic, e. g. words such as "stereo" and "Brown" are
translated with adding the letter 'ا' 'alif' as "استريو" and "ابراون".

4.2 Phonic Issues in Translation

The phonic level is the level of textual variables which is considered the
patterned organization of sound-segments (phonemes) in speech. In literary
STs, especially poetry, marked phonic features very often have a thematic
and expressive function – that is, the message would be less complex and
have less impact without them. Repetition of sounds can generally be
classified either as alliteration or as assonance. Repetition of final sounds is
known as rhyme. One of the slogans heard during January 25th revolution in
Egypt is 'تغييرحرية عدالة إجتماعية'. It was often used by particular groups to
highlight economic injustice. It was translated by the Students of the
American University in Cairo (AUC) as "Change, liberty, social equality".

While this slogan is traditionally translated as "Change, freedom, and
social justice", Mehrez (2012) explains that the musicality of the source
language is reflected in that new creative translation of the AUC students.
According to Mehrez, slogans are meant to be chanted, they should create
an equivalent translation that can be easily chanted in the target language
of English. This was accomplished through the use of rhyme and
punctuation to aid the English reader in chanting the slogan. The Arabic
slogan can be broken down into three semantic segments with a rhyme
scheme of A B B. The translation should capture the rhyme and rhythm by
choosing "liberty" rather than "freedom" and "equality" rather than
"justice". In the target language of English "liberty" and "freedom" are
usually interchangeable semantically in many contexts. While "equality"
varies slightly from "justice", but as a meaningful unit, the phrase "social
justice" encompasses the notion of equality, whether economic or political.
Overall, this translated slogan is memorable and easily chanted and thus
succeeds in the purpose of a slogan in both the source and target languages.

Translation of homonymy is a case in this chapter. In the Shakespearean

sonnet 138 there is homonymy between lie (give false information) and lie (make love).

When my love swears that she is made of truth
I do believe her, though I know she lies,
Therefore I lie with her and she with me,

An example of the phonic element in translation is the translation of onomatopoeia. Onomatopoeia is a word whose phonic form imitates a sound. Shunnaq and Al-Thebyan (2003) study onomatopoeic expressions in Edwar Al-Kharrat's "Turabuha Za'faran" and how they are translated into English. To illustrate the above discussion further, consider the following underlined words and how they are translated:

المطر يَقرقع على زجاج الشبابيك بإيقاع مطّرد سريع، والدفء داخل الغرفة يصنع غشاءً كالضباب، رقيقاً على لوحة الزجاج الخارجية، وأرى أنوار الحارة من خلال نداوة الماء المُغَيَّشَة على الزجاج كأنها نجوم صغيرة كثيرة متشععة، وعندما يَنْعَقُ البرقُ في خطفات ساطعة تثب فيها البيوت وسطوحها وسحب السماء في ضوءٍ فضيّ باهر ثمّ تختفي، تتلوها بعد ثوانٍ قرقعة الرعد الملينة الصدر، يُجلجِلٍ متلاحقَ الارتطام، كالطبلٍ الضخم، كان قَلبي يبتهج جداً، وتصرخ عايدة أختي صرخة صغيرة وتجري هناء إلى حضن أمي، فتضحك أمي ويُهدئ أبي من رُوعها. وأحسّ مع ذلك لمسةً من الخوف تحبك البهجة اكثر إثارة وأكثر توهُّجاً، وإحساساً بالأمن والكِنّ في الغرفةٍ التي دفئت، وطابت، والفحم قد صفا، نارُه رائقة، وبعد اصطفاق صنوج الرعد الهائلة الفسيحة المدى يكون للفحم هسيسٌ خافت، ووشيشٍ مكتوم في اشتعاله الفرح الهادئ. (ترابها زعفران: 109-110)

The rain batters against the window-pane in a quick driving rhythm; the warmth inside the room causes a light misty veil to settle on the glass. Through the condensation on the window I can see the lights in the alley like a mass of twinkling stars. Then the lightning comes ripping down in blinding flashes, and the houses seem to jump out, roofs and clouds bathed in a silvery light before disappearing. The lightning is followed after a second by the deep-throated 'boom' of thunder, rolling on and on, rumbling away like huge drums.

My heart leaps with excitement. Aida is screaming little screams and Hana runs to her mother's arms; my mother laughs, and my father soothes them. I feel a delicious trickle of fear lace my excitement, in spite of my delight, making it more exciting and more glittering. There is an atmosphere of safety and refuge in the nice warm room; the charcoal is burning with a clear flame and a faint hiss, audible after the tremendous clashing of the thunder's cymbals; a muffled 'shshsh' and a happy, quiet flame.. (City of Saffron: 91)

Phonetic issues in translation can be clearer in the translation of poetry. Notice the manipulation of the sounds in the following poetic lines:

Stopping by Woods on a Snowy Evening
by Robert Frost

Whose **woods these** are I **think** I know.
His house is in **the** village, **though**;
He **will** not **see** me **stopping** here
To **watch his woods** fill up with **snow**.

Note the examples of alliteration (which I have put in bold print) just in the first stanza. The consistent use of the initial -S, -Th, and -W sounds is alliteration. Notice that *whose* actually belongs with the "H" words, since it is the sound and not the letters that create alliteration. Poems built on alliteration and consonance are difficult to translate:

وقد غدوت إلى الحانوت يتبُعني ....شاوٍ مشلٌّ شللول شلشلٌ شولُ

سلَّت وسلت ثم سلَّ سليأُها......فأتى سليلٌ سليلها مسلولا

The following lines from Shakespeare's Othello achieves the idiosyncratic s-sound repetition.

I do beseech you,
Though I **perchance** am **vicious** in my **guess**,
As, I **confess**, it is my **nature's** plague
To **spy** into **abuses**, and oft my **jealousy**
Shapes faults that are not, that your **wisdom**,
From one that **so** imperfectly **conceits**,
Would take no **notice**, nor build **yourself** a trouble
Out of **his scattering** and unsure **observance**.

Notice how the second translation reproduces the sound repetition.

First translation	Second translation
انى ابتهل اليِك	إنى أتوسل إليك
ولو اننى قد أكون لئيما فى تخمينى	ولو انى قد أكون خسيسا فى تصوراتى
فان فى طبعى – وأنا أعترف بذلك –	فان فى نفسى – وأنا أعترف بذلك –
آفة	آفة
ترقب معايب الناس	التجسس على سؤلات الناس
وكثيرا ما تصور لى غيرتى	وكثيرا ما يصور لى حسدى مساوئ
معايب ليست فى الوجود	لا سند لها
مع ذلك فان رجاحة عقلك	ومع ذلك فانك بسمو عقلك
لن تكترث لشخص يلحظ الأمور	لن تكترث لشخص يشهد الأشياء
مبتورة كل البتر	مبتسرة

Rhythm Translation is another challenge to the translator. Nicholson uses corresponding English metres for the Arabic ones.

English	Arabic
Iambic	الرجز – السريع – الكامل – الوافر
Antispastic	الهزج
Amphibrachic	المتقارب – الطويل – المضارع
Anapaestic	المتدارك – البسيط – المنسرح – المقتضب
Ionic	الرمل – المديد – الحفيف ـ المجدث

Notice the translation of the following lines by Nicholson:

<div dir="rtl">

إنَّ بِالشَّعبِ الذِي دونَ سِلعٍ
لَقَتيلاً دَمُه ما يُطَلُّ
خَلَّفَ العبءَ علَيَّ وَوَلَّى
أَنَا بِالعبءِ له مُستَقِلُّ
وَوَراءَ الثَأرِ مِنّيَ ابنُ أُختٍ
مَصِعٌ عُقْدَتُه ما تُحَلُّ
مُطرقٌ يَرشُح مَوتاً كَما
أطرَقَ أَفعى يَنفُثُ السمَّ صِلُّ

</div>

In the glen there a murdered man is lying
Not in vain for vengeance his blood is crying.
He hath left me the load to bear and departed;
I take up the load and bear it true-hearted.
I, his sister's son, the blood-shed inherit,
I, whose knot none looses, stubborn of spirit;
Glowering darkly, shame's deadly out-wiper,
Like the serpent spitting venom, the viper.

The translation of William Shakespeare's famous sonnet is another good example.

Shall I compare thee to a summer's day
Thou art more lovely and more temperate
Rough winds do shake the darling buds of May
And summer's lease hath all too short a date
Sometimes too hot the eye of heaven shines
And often is his gold complexion dimmed
And every fair from fair sometimes declines
By chance or nature's changing course untrimmed
But thy eternal summer shall not fade
Nor lose possession of that fair thou owest
Nor shall death brag thou wanderest in his shade
when in eternal lines to time thou growest
So long as men can breathe, or eyes can see
So long lives this, and this gives life to thee

Mohammed Enani's translation	Fatina Al-Na'eb's translation
ألا تشبهين صفاء المصيف	من ذا يقارن حسنك المغرى بصيف قد تجلى
بل أنت أحلى وأصفى سماء	وفنون سحرك قد بدت فى ناظرى أسمى وأغلى
ففى الصيف تعصف ريح الذبول	تجنى الرياح العاتيات على البراعم وهى جذلى
وتعبث فى برعمات الربيع	والصيف يمضى مسرعا اذ عقده المحدود ولى
ولا يلبث الصيف حتى يزول	كم أشرقت عين السماء بحرها تلتهب
وفى الصيف تسطع عين السماء	ولكم خبا فى وجهها الذهبى نور يغرب
ويحتدم القيظ مثل الأتون	لابد للحسن البهي عن الجميل سيذهب
وفى الصيف يحجب عنا السحاب	فالدهر تغير وأطوار الطبيعة قلب
ضيا السما وجمال ذكاء	لكن صيفك سرمدي ما اعتراه ذبول
وما من جميل يظل جميلا	لن يفقد الحسن الذي ملكت فيه بخيل
فشيمة كل البرايا الفناء	والموت لن يزهو بظلك في حماه يجول
ولكن صيفك ذا لن يغيب	ستعاصرين الدهر في شعري وفيه أقول:
ولن تفتقدى فيه نور الجمال	ما دامت الأنفاس تصعد والعيون تحدق
ولن يتباهى الفناء الرهيب	سيظل شعرى خالداً وعليك عمراً يغدق
بأنك تمشين بين الظلال	
إذا صغت منك قصيد الأبد	
فمادام في الأرض ناس تعيش	
ومادام فيها عيون ترى	
فسوف يردد شعري الزمان	
وفيه تعيشين بين الورى	

4.3 Graphical Issues in Translation

Graphical issues are concerned with orthography which is a standardized system for using a particular writing system (script) to write a particular language. It includes rules of spelling. Other elements of written language that are part of orthography include hyphenation, capitalization, word breaks, emphasis, and punctuation. This level is not always adequately and congruently rendered in other languages.

Readers who read E. E. Cummings' poetry recognize the distinctive shape that a Cummings poem makes on the page: the blizzard of punctuation, the words running together or suddenly breaking part, the type spilling like a liquid from one line to the next. **"l(a"** is a poem by E. E. Cummings. "l(a" is arranged vertically in groups of one to five letters. When the text is laid out horizontally, it reads as *l(a leaf falls)oneliness* — in other words, *a leaf falls* inserted between the first two letters of *loneliness*.

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CHAPTER FIVE

EDITING AND PROOFREADING

5.1 What is Editing?

We have to think of editing as the big picture process. The translation is compared to the original (source) text, and the translated text is reviewed as a whole. The editor should check for things like word choice, clarity, conciseness, consistency, jargon, and register. This editing process should answer a few simple questions:

1. Does the translation accurately convey the meaning of the source text?
2. Does the translation use the appropriate terminology and style for its intended audience?
3. Is the translated text consistent? (This is especially important when more than one translator was involved.)

5.2 What is Proofreading?

If editing is looking at the big picture, proofreading is like getting out the magnifying glass and doing a careful inspection. At this stage, the goal is to clean up the text; the source text is forgotten and the translated text must stand on its own. Issues to consider:

1. Style Guides: In-house guide and/or professional guides (such as *The Chicago Manual of Style*)
2. Mechanics: Spelling, capitalization, punctuation, abbreviations, numbers
3. Sentence Structure: Run-on sentences, comma splices, sentence fragments
4. Regional Differences: UK v. US English spelling and punctuation

A proofreader may have specific duties that depend on the kind of document or the client. My favorite client sends a checklist to all proofreaders, to ensure that our work is consistent and covers everything the client needs. After proofreading, the translation should be ready to use.

Most translators include some amount of editing and proofreading in their workflow. For example, when I translate a document, I always compare my translation with the original document. I check it for accuracy, and then I rewrite any part that doesn't flow well in English. After that, I proofread the entire document for mechanical and formatting errors.

5.3 Bad Translations

I wonder how many errors can determine ours is a bad translation. What kinds of errors are more likely to be accepted and what others are not? Some translators suppose it's not the same if we make 3 errors in one page than if you make 8-10 errors in 10,000 words. However, I cannot imagine how a translation can be a good one with errors. If there are errors, then it is clearly not a good translation, and we don't really care about the nature of the errors. The meaning of the ST is not being fully communicated in the bad translation**.** Its style is clumsy. It does not follow together and has frequent awkward or oddly placed elements. Numerous word choices are either too formal or too colloquial for the TL domain. Cultural references, discourse and register are at times inappropriate for the TL domain, text type and readership. It shows some lack of control of TL grammar, spelling and punctuation. It contains frequent unidiomatic or inappropriate wording. It demonstrates some trouble in identifying and overcoming translation problems. The following translated texts are examples of bad translations.

Text 1

لاتقتصر روعة سلطنة عمان على مجرد عاصمتها العصرية مسقط سريعة النمو ، إذ أن السواحل الطويلة للسلطنة تضم العديد من المناطق الطبيعية فائقة الجمال . وهل هناك طريقة أفضل للاستمتاع باستكشاف تلك المناطق من القيام برحلة تخييم شتوية؟ شكل التخييم نمط حياة لسكان عمان طوال آلاف السنين، حيث كانت القبائل ترتحل مع مواشيها لتخيم فى المناطق الغنية بالكلأ الضرورى لتغذية قطعان الجمال والماعز والأغنام.

Text 1A

Splendor of Sultanate of Oman is not limited only in its fast growing modern capital city, as the long Omani costs include many Super beauty areas. Is there a better way to enjoy discovering that areas of winter camping trip. The form of camping is a life style for the Omani residence for thousands of years, tribes were migrate with there live stock for camping in areas rich with pasture necessary to feed Herds of camels, goats and sheep.

Text 2

Dialogue between cultures was and remains the main road for the development of human civilization. Through the reciprocal understanding and interpenetration of cultures over the centuries and millennia, those cultures have been mutually enriched, and so have made up the unique mosaic of human civilization. It is this dialogue between cultures which can and must be the answer to the growing danger of various manifestations of intolerance and violence, including aggressive nationalism. This is the essence of the «Dialogue between Cultures» project which was proposed in UNESCO and has the support of cultural figures in various countries.

Text 2A

الحوار بين الحضارات كان ولا زال الركيزة الأساسية لتطور الحضارات الأنسانية . عبر التبادل الفكري وتداخل الحضارات خلال القرون والألفيات , تلك الحضارات قد كانت غنية بشكل متبادل ، وهذا ما خلق الفسيفساء الفريد للحضارات الأنسانية . هذا الحوار بين الحضارات الذي يستطيع بل يجب أن يكون الإجابة على تزايد خطورة الظواهر المختلفة للتعصب والعنف والذي يتضمن القومية العداوينة .هذا هو جوهر مشروع الحوار بين الحضارات الذي أقترح في منظمة الأمم المتحدة للتربية والعلم والثقافة (اليونسكو) وحصل عى دعم الرموز الثقافية في مختلف البلدان.

5.4 Good Translation

The meaning of the ST is masterfully communicated in the good translation. It has a masterful style. It flows together flawlessly and forms a natural whole. Word choice is skilful and apt for the TL domain. Cultural references, discourse and register are completely appropriate for the TL domain, text type and readership. It shows a masterful control of TL grammar, spelling and punctuation. It reads smoothly. Wording is

idiomatic and appropriate. It demonstrates able and creative solutions to translation problems. The following translated texts are examples of good translations.

Text 1B

There is more to the Sultanate of Oman than its busy capital, Muscat. Its long coastline features many areas of outstanding natural beauty. What better way to explore them than on a winter camping trip? For thousands of years, camping was a way of life for the people of Oman as the tribes moved lightly across the landscape, following herds of camels, sheep and goats to their favorite grazing grounds.

Text 2B

إن الحوار بين الحضارات كان وما زال السبيل الأساسي لتطور الحضارة الأنسانية وذلك من خلال التفاهم المتبادل بين الحضارات على مر العصور ولقد أثرت الحضارات بعضها بعضا حتى تشكلت فسيفساء فريدة من الحضارات الأنسانية . إن حوار الحضارات لهو الحل الامثل لوقف الخطر المتزايد لعدم التسامح والعنف والتعصب القومى . هذا هو جوهر الحوار بين الحضارات الذي سادت به منظمة اليونسكو والذى قد حظي باهتمام الرموز الثقافية في مختلف أقطار المعمورة .

Text 3

Salalah City receives its visitors with large vistas of grass and water mist, opening its arms to them and spreading the shade of its palm trees (locally called Coconut). The smell of frankincense wafts through the city. This is the same frankincense that has been portrayed on the walls of ancient Pharaonic temples ever since Hatshepsut journeyed to Oman's fertile lands. Salalah is famous for its lights that sparkle through the night's lyrical breezes and the day's sun rays beating down on the waves that dance in celebration of Salalah's eternal spring.

بالعشب والرذاذ تستقبل مدينة صلالة زوارها المتوافدين عليها من كل صوب، فاتحة ذراعيها وباسطة ظل أشجار جوز الهند (المسمى محلياً بالنارجيل)، متعطرة بطيب اللبان الذي ارتسم على جدران المعابد الفرعونية القديمة منذ رحلات حتشبسوت للأراضي العُمانية الخصبة وبأضواء تتألق في ليل النسائم الشعرية وبشمس تبسط أشعتها على صفحات المياه التي تتراقص أمواجها ابتهاجا بالربيع الدائم في صلالة.

Text 4

The evolution of architecture is a measure of a nation's civilisation and Oman abounds with a number of cultural buildings that stand as a testament to this art. As a visitor to the cities of Oman, you will surely observe the diligent efforts to preserve this ancient and traditional architecture that is characterised by its simple lines. It avoids high rises, yet maintains an understated elegance of its own. The castles, forts and walls are a testament to an architectural style that has defence in mind, the most famous being Jabreen Castle and Bahla Fort and Walls (Sur Bahla), included in the World Heritage Sites list.

يعد تطور فن العمارة مقياس لحضارة الشعوب، وتزخر عُمان بالعديد من الشواهد الحضارية على هذا الفن، ولعل الزائر للمدن العُمانية يستشعر الحفاظ على نمط مختلف من أنماط العمارة، فهي عمارة تقليدية تتسم بالبساطة فلا ترى الأبراج الشاهقة، وتتسم بالفخامة في نفس الوقت، ولعل القلاع والحصون والأسوار تقف شاهداً على فن العمارة الدفاعي وأشهرها هنا حصن جبرين، وقلعة بهلا وسورها الذين تم إدراجهما ضمن مواقع التراث العالمي.

Translators should be able to explain the strategic decisions that s/he has to take after determining the text type. The following text is part of a news report. Notice the changes in the underlined words.

American officials <u>said</u> that <u>an announcement</u> <u>lately</u> by the Iraqi government that it was ready to open <u>a formal discussion</u> with the United States about keeping some troops after the end of the year was a positive step towards resolving <u>the question</u> about the American military's future presence in Iraq.
<u>On August 3</u> the Iraqi government declared that it could begin talks with the American administration about keeping a limited training force in <u>the country</u>. <u>Under 2008 agreement between the two countries</u>, about 48000 American troops remaining in Iraq must leave by the end of 2011. <u>As part of that agreement</u>, the Iraqi government ultimately decides if it wants some troops to remain.

ذكر مسنولون أمريكيون أن الاعلان الذى صرحت به الحكومة العراقية مؤخرا والذى يفيد بأنها كانت على استعداد لبدء محادثات رسمية مع الولايات المتحدة فيما يتعلق بالإبقاء على بعض قواتها بعد نهاية السنة كان بمثابة خطوة ايجابية نحو حل السؤال الدائر حول التواجد المستقبلى للعسكرية الأمريكية فى العراق.
هذا وكانت الحكومة العراقية قد أعلنت ، فى الثالث من أغسطس ، عن امكانية بدء محادثات مع الادارة الأمريكية حول ابقاء قوة تدريبية محدودة داخل البلاد. وتجدر الاشارة إلى أن من

المفترض أن يغادر ما يقرب من 48000 جندى من القوات الأمريكية الباقية داخل العراق مع
نهاية سنة 2011 ، <u>وذلك بموجب اتفاق سنة 2008</u> والموقع بين كلا البلدين ، كما أن الحكومة
العراقية بإمكانها أن تقرر فى النهاية <u>وكجزء من الاتفاق</u> إذا ما كانت ترغب فى الإبقاء على
بعض القوات.

Here is a list of the expected strategic decisions that should be taken by a translator.

	Source	Target	Strategic decisions taken
1	said	ذكر	more suitable for news reports
2	an announcement	الاعلان	the word is already definite
3	lately	الذى صرحت به مؤخرا	addition
4	formal discussion	محادثات رسمية	more commonly collocated in Arabic
5	the question	السؤال الدائر	addition
6	*No correspondence*	هذا و	pattern of cohesion in the TT
7	On August 3	فى الثالث من أغسطس	word order according to theme and rheme
8	the country	البلاد	more idiomatic in the TT
9	*No correspondence*	وتجدر الاشارة الى أن	pattern of cohesion in the TT
10	Under 2008 agreement between the two countries	وذلك بموجب اتفاق سنة 2008	word order according to theme and rheme
11	As part of that agreement	وكجزء من الاتفاق	word order according to theme and rheme

لقد حظيت <u>الثروة السمكية</u> بقدر كبير من اهتمام الدولة لأهمية هذا القطاع ودوره البارز <u>في</u>
<u>توفير الغذاء</u> لأبناء هذا البلد، ولا تزال الثروة السمكية تشكل ركيزة من ركائز التنمية الاقتصادية
<u>لما تتمتع به من موارد متجددة</u> خاصة في ظل إدارة <u>واعية</u> وعلمية لهذا المورد الذي حافظ على
استدامة مساهمته في إجمالي الناتج المحلي، <u>وتوفير فرص العمل لقطاع هام من السكان</u> ومن
العاملين في الأنشطة الإنتاجية والخدمية المرتبطة بهذا القطاع

<u>Fisheries</u> have received much attention from the state for the role they play in food <u>security</u>. <u>As renewable, sustainable resources</u> of national income and <u>as they create job opportunities</u>, the fisheries sector,

especially in light of <u>good</u> management, remains one of the basic milestones for <u>achieving</u> economic developments in the country.

Here is a list of the expected strategic decisions that should be taken by a translator.

	Source	Target	Strategic decisions taken
1	الثروة السمكية	Fisheries	More idiomatic in the TT
2	توفير	No correspondence	pattern of cohesion in the TT
3	لما تتمتع به من موارد متجددة	As renewable, sustainable resources	word order according to theme and rheme
4	واعية وعلمية	good	More idiomatic
5	*No correspondence*	achieving	pattern of cohesion in the TT
6	وتوفير فرص العمل لقطاع هام من السكان	as they create job opportunities	word order according to theme and rheme

5.5 Rubric for Grading a Translation

The following rubric can be used to measure or assess the quality of a translation. The rubric is based on meaning, structure, appropriateness, grammar and translation skill.

Table 5-1 Rubric for grading a translation

T= translation; TL= target language; S= source

	Source Text Meaning	Style and Cohesion	Situational Appropriateness	Grammar and Mechanics	Translation Skills
A = 5 =Excellent	The meaning of the ST is *masterfully* communicated in the T.	The T has a masterful style. It flows together flawlessly and forms a natural whole.	Word choice is skilful and apt for the TL domain. Cultural references, discourse and register are completely appropriate for the TL domain, text type and readership.	T shows a masterful control of TL grammar, spelling and punctuation. Very few or no errors.	T reads smoothly. Wording is idiomatic and appropriate. T demonstrates able and creative solutions to translation problems
B = 4 =Good	The meaning of the ST is *proficiently* communicated in the T.	The T has a style. It flows together well and forms a coherent whole.	Word choice is consistently good for the TL domain. Cultural references, discourse and register are consistently appropriate for the TL domain, text type and readership.	T shows a proficient control of TL grammar, spelling and punctuation. Occasional minor errors.	T is almost entirely idiomatic and appropriate in context. T demonstrates consistent ability in identifying and overcoming translation problems.

Editing and Proofreading

C =3=Satisfactory	The meaning of the ST is *appropriately* communicated in the T	The T style may be inconsistent. There are occasional awkward or oddly placed elements.	Some phrasing and word choices are either too formal or too colloquial for the TL domain. Cultural references, discourse and register are mostly appropriate for the TL domain, text type and readership.	T shows a weak control of TL grammar, spelling and punctuation. Frequent minor errors.	T contains occasional unidiomatic or inappropriate wording. T demonstrates a general ability in identifying and overcoming translation problems.
D =2=Deficient	The meaning of the ST is *not being fully* communicated in the T	The T style is clumsy. It does not follow together and has frequent awkward or oddly placed elements.	Numerous word choices are either too formal or too colloquial for the TL domain. Cultural references, discourse and register are at times inappropriate for the TL domain, text type and readership.	T shows some lack of control of TL grammar, spelling and punctuation. Numerous errors.	T contains frequent unidiomatic or inappropriate wording. T demonstrates some trouble in identifying and overcoming translation problems.

| E =1=minimal | T shows consistent and major misunderstanding of the ST | T lacks style. T does not flow together. It is awkward. Sentences and ideas seem unrelated | Most phrasing and word choices are either too formal or too colloquial for the TL domain, text type and readership. Cultural references, discourse and register are consistently inappropriate for the TL domain, text type and readership. | T shows a lack of control of TL grammar, spelling and punctuation. Serious and frequent errors. | T contains excessive and disruptive unidiomatic or inappropriate wording. T reflects an inability to identify and overcome common translation problems. |

5.6 Translated Texts for Assessment

انهار العراق المضمحلة.. ملحمة ما بين النهرين

عن: الايكونوميست، 22 تشرين الاول 2013
ترجمة: علاء خالد غزالة (cf. Ghazala: 2013)

اكتسب وجه عزام علوش سمرة داكنة، بينما تقشر انفه كما كان يحدث دائما منذ ان كان صبيا هائما في الحادية عشرة من عمره. يقول: ''ان فخور بنفحة الشمس على وجهي''، وقد وصل مؤخرا الى مدينة البصرة، الميناء الجنوبي في العراق، بعد ان امضى شهرا في ترحاله بثلاثة قوارب تقليدية من منبع نهر دجلة في جنوب شرقي تركيا. السيد علوش داعية بيئي، وقد ارادت منظمته غير الحكومية، واسمها ''طبيعة العراق''، ان تحافظ على تراث بلادها من خلال جلب الاهتمام الى تضاؤل مستوى المياه في هذا النهر.

على الرغم من كون اجزاء واسعة من العراق مناطق صحراوية، فانه يمتلك ممرين مائيين يغذيان المزارع والاهوار التي تغص بالجاموس. وقد اطلق الاغريقيون على العراق تسمية ''ميسوبوتاميا''، التي تعني ''ما بين النهرين''. وهنا بدأت اولى عمليات الزراعة، واضحى نهرا دجلة والفرات تاريخيا شريان التجارة بين العرب والاكراد والاتراك. واليوم، خفّضت سلسلة من السدود، التي انشأت في تركيا منذ ستينيات القرن الماضي، مستوى المياه فيهما وزادت من ملوحتهما، الامر الذي ساهم في تفاقم الجفاف والتصحر. وهناك خطط لبناء سد اكبر في قرية اليسو التركية لغرض توليد الكهرباء لتركيا، ولكنه سوف يستنفد موارد العراق المائية اكثر فاكثر. يقول السيد علوش بأسى: ''سوف تموت الزراعة في المكان الذي ولدت فيه.''

وهكذا قرر مع زملائه العمل على بناء ثلاثة قوارب. فقد تم صناعة (الكفة)، التي لا تعيش في العادة اكثر من رحلة نهرية واحدة، من القصب المحاك حول اغصان الرمان، وتم تحصينه من تسرب الماء عن طريق طلائه بالقار. وصنع (الطراده)، وهو قارب طويل نحيف، احد صانعي القوارب في البصرة، وهو من بين القلائل المتبقين الذين يعرفون طريقة صنعه. اما (الكلك) فهو رمث مرتبط بقربة منفوخة من جلد الماعز، وتمت صناعته في مدينة حسنكيف التركية، بالقرب من منبع دجلة. وقد علّم احد المعمرين المحليين، الذي يدعي انه خاض اولى رحلاته الى البصرة عام 1927، كيفية قيادة قاربهم.

تظهر الصور التي يعود تاريخها الى قرن مضى في العراق ضفاف المدن وهي تعج بتلك القوارب. ولكنها اليوم مشهدا غير مألوف، ما استدعى استقبالا مختلط المشاعر. شق الاسطول الصغير طريقه وسط القوارب الحديثة نحو الحدود التركية مع سوريا، حيث تم رفع القوارب من الماء لتنتقل برا تجنبا للقتال الدائر هناك. بعدها عاد المرتحلون الى النهر في العراق، لكنهم ما لبثوا ان رفعوا قواربهم لدى وصولهم الى سد الموصل المنهك. ولما منعوا من عبور بحيرة (الثرثار) اضطروا الى تحميل قواربهم على الشاحنات متجهين الى بغداد، حيث واجهوا طوفانا من البيروقراطية قبل ان يُسمح لهم بالابحار في النهر. ولكنهم وجدوا ترحيبا اكبر لدى تغلغلهم في مناطق الجنوب، حيث جلسوا مع المزارعين لمناقشة مشاكل الجفاف. يخطط السيد علوش، الذي يفضل التفاوض مع تركيا بهذا الشأن، لاصطحاب نفر من الفلاحين الى العاصمة لملاقاة السياسيين. ويقول: ''عليهم ان يعلموا انهم بينما يتجادلون في بغداد حول قضايا الامن وتشارك السلطة، فان العراق في خطر.''

Iraq's dwindling rivers
A Mesopotamian odyssey
Oct 22nd 2013, 11:56 by A.F.

AZZAM ALWASH'S face is deeply tanned, his nose peeling like it did when he was an outdoorsy 11-year-old. "I am proud of my sunburn," he says, having recently arrived in Iraq's southern port city of Basra after a hot, month-long expedition to sail three traditional boats from the river Tigris's source in south-eastern Turkey. Mr Alwash, an environmentalist, and his NGO, Nature Iraq, wanted to honor their country's heritage and draw attention to the dwindling water levels in its rivers.

While parts of Iraq are desert, two waterways feed lush farmland and swathes of marsh full of water buffalo. The Greeks called it Mesopotamia, meaning "between the rivers". Some of the earliest agriculture began here, and the Euphrates and Tigris have historically been arteries of trade and travel between Arabs, Kurds and Turks. Now, a series of dams constructed in Turkey since the 1960s have reduced the amount of water and made it saltier, contributing to drought and desertification. Another, bigger dam planned for the Turkish village of Ilisu will generate hydroelectricity for Turkey, but deplete Iraq's water further. "Agriculture is going to die in the land where it was born," laments Mr Alwash.

So his colleagues and friends set to work on three boats. The guffa, which traditionally sometimes lasted just a single long river voyage, is made from straw woven over pomegranate branches and waterproofed with pitch. The tarada, a long slim canoe, was made by a boatbuilder in Basra, one of the few who still remembers how. The kelek, inflated goatskins attached to a raft, was constructed in the Turkish town of Hasankeyf, near the river's source. An elderly local who claimed to have made his first kelek journey to Basra in 1927 taught Mr Alwash and his fellow sailors how to steer theirs.

Photographs of Iraq from a century ago show the cities' banks teeming with these craft. But these days they are an unfamiliar sight and on this occasion elicited a mixed reception. The little flotilla, bolstered by support trucks and modern rafts, made its way to Turkey's border with Syria, at which point the boats were moved overland to avoid the fighting. The voyagers re-joined the river in Iraq, only to be held up at the dilapidated Mosul dam. Forbidden from crossing the lake, they again packed up and drove to Baghdad, the Iraqi capital, where they were met by a deluge of bureaucracy before being allowed to sail on. Further south, they received warmer welcomes and sat with farmers to discuss the drought problem. Mr Alwash, who favours negotiating with Turkey on resources, plans to take

the farmers to the Iraqi capital to meet politicians, "so they know that while in Baghdad they are arguing about security and power-sharing, Iraq is in danger".

<div dir="rtl">

الصين تقطف ثمار الحرب في العراق

عن: الاسوشيتد برس
ترجمة: علاء غزالة

محافظة واسط – يعمل فريق من المهندسين والعمال الصينيين من شركة الواحة النفطية، وقد لوثت بقع من الزيت بذلاتهم البرتقالية، بالتعاون مع نظرائهم العراقيين تحت الشمس الحارقة من اجل تحضير الارض الجرداء في جنوبي شرقي بغداد للبنية التحتية اللازمة لاستخلاص ونقل السائل اللزج الذي يقبع فيه مستقبل العراق: النفط.

ينتصب علم احمر عند مدخل الشركة، وهي الفرع العراقي للشركة المملوكة للحكومة الصينية، والمسماة المجموعة الصينية الوطنية للبترول، ويَعد ممثلوها من الصينيين كل من يتمكن من استطلاع وجوههم: ''سوف نحاول بكل ما اوتينا من قوة من اجل انجاح المشروع.''

بات هناك شعور عام متزايد في عراق ما بعد الحرب يتجاوز التأمل في الكيفية التي تدفع بها تلك البلاد التي تمتلك ثالث اكبر احتياطي نفطي معروف في العالم من اجل رفع انتاجها. انه ايضا شهادة على المدى الذي تصل اليه الصين لتأمين النفط الذي تمس حاجتها اليه لتغذية اقتصادها المتسارع في الوقت الذي لا يسد انتاجها من النفط الخام سوى جزءا بسيطا من الطلب عليه.

تقول امريتا سَن، المحللة النفطية لبنك باركليز كابيتول العالمي: ''الامن النفطي، بالنسبة للصين، غالبا ما يكون بتجنب انقطاع التجهيز وتخفيف آثار التقلبات الشديدة في اسعار النفط. لقد اضحى العراق هدفا واضحا لتأمين براميل النفط من اجل الاستهلاك المستقبلي.''

وتبرز الصين اليوم على انها اكبر المستفيدين اقتصاديا من الغزو الاميركي للعراق عام 2003، وهي التي كانت اكثر منتقديه صراحة، وذلك بعد ان اقتنصت خمسة عقود سخية. ففي حين سَكنتْ اهتمامات الشركات الغربية في مزادات النفط العراقية الاخيرة الى حد كبير، حصلت الصين على ثلاثة عقود، غير مبالية بالمخاطر الامنية وعدم الاستقرار السياسي في تلك البلاد من اجل النفط الواعد.

لقد ترك السباق من اجل الحصول على النفط اثرا بارزا لخطى الصين في عدد من البلدان التي بدأ غيرها في التواري عنها، سواء بسبب العنف، ام خرقها لحقوق الانسان، ام لفرض العقوبات عليها.

وبنظرة اكثر شمولا الى منطقة الشرق الاوسط نجد ان الصين قد ساعدت السودان في توسيع صناعتها النفطية، وهي الامة التي يرأسها رجل مطلوب للقضاء الدولي بتهمة ارتكاب جرائم حرب. كما انها وقعّت صفقات مع ايران، الدولة التي يحتمل ان تواجه حكومتها المتشددة عقوبات دولية للمرة الرابعة بسبب الجدل حول برنامجها النووي. وكانت ايران رفضت الاتهامات الاميركية بانها تطمح الى انتاج اسلحة نووية.

ونتيجة لهذه الجهود فان نصف النفط الذي تستهلكه الصين يأتي من هذه المنطقة. كما انها تفوقت على الولايات المتحدة في تعاملها مع كبرى بلدان منظمة الاوبك، المملكة العربية السعودية، حتى اضحت الصين اكبر مستوردي النفط من تلك الدولة. يذكر ان السعودية قامت بانشاء منشأة مشتركة كبرى لتكرير النفط في الصين.

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لكن العراق، على كل حال، يجسد افضل آمال بكين في عالم تتزايد فيه صعوبة الحصول على مصـادر للنفط الخـام الرخيص يعتمد عليهـا. وبينمـا يحمل التعامل مع ايران بين طياته عواقب سياسية للصين، فان العراق يمثل مخاطرة محسوبة.

ان تطبيق العقوبات على ايران يحد من الاستثمار في تلك البلاد الى حد كبير، ويمنع الشركات الغربية الكبرى من متابعة المشاريع هناك بفاعلية. وقد تؤدي جولة جديدة من العقوبات التي تنظر فيها الامم المتحدة الى توسيع هذه المحددات. ومع ذلك، فان ايران هي ثالث اكبر مورد نفطي للصين.

يقول صـامويل سيزوك، المحلل النفطي في كلوبل انسـايت ميد ايست: "العراق في غايـة الاهمية لسترانيجية نمو الشركات الصينية، خصوصـا مع ترجيح ان تواجـه ايران حالـة الجمود لسنوات قادمة."

ينتج العراق، هذا البلد الذي عانى من سنوات من الاهمال والحرب والتخريب وقلة الاستثمار، حوالي 2.4 مليون برميل يوميا، وهو يقل كثيرا عن مستويات الانتاج في فترة ما قبل الغزو عام 2003. لكن المسؤولين العراقيين يقولون ان العقود التي احيلت اثناء مزادين لاستثمار حقول النفط والغاز اجريا في العام الماضي يُتوقع ان ترفع الانتاج الى اثني عشر مليون برميل في اليوم خلال مدة سبع سنين. على ان المحللين يقولون ان هذه التقديرات طموحة جدا. وفي ايـة حال، فان الانتاج سوف يزيد، وسوف تلعب الصين دورا فيه وتجني ثمار ذلك.

وبينما تشترط عقود الانتاج هذه، والتي يبلغ أمدها عشرون عاما، على الشركات ان تستحصل سعرا ثابتا عن كل برميل تنتجه، فانها تتيح خيار الدفع بالنفط الخـام. يُمكّن هذا الاجراء الشركات من الحصول على تجهيز مستقر وطويل الاجل من النفط. كما يمكن تمديد العقود لخمس سنوات اخرى.

ان حاجات الصين للطاقة واضحة للعيان بقدر التحديات التي تواجهها. فبينما كان العالم يعاني من اسوأ ركود اقتصادي في فترة ستة عقود، فان الاقتصاد الصيني نما بنسبة 8.7 بالمئة في عام 2009. ويتوقع صندوق النقد الدولي ان تصل نسبة النمو الى عشرة بالمئة هذا العام.

وتوصل تقرير صدر عن معهد بلاتس، وهو الفرع المتخصص بمعلومات الطاقة في مؤسسـة مكغرو-هيل، ان الطلب الصيني على النفط وصل الى 8.43 مليون برميل يوميا في شهر نيسـان، وهو ما يمثل ارتفاعا بنسبة 12.7 بالمئة عن مستويات نيسان من عام 2009. ويشكل طلب الصين الحالي للنفط ضعف ما يمكنها انتاجه محليا.

ذهبت اربعة صفقات نفطية منحتها الحكومة المركزية العراقية الى الصين، من بين اثني عشر صفقة عقدت منذ عام 2003. لكن حكومـة اقليم كردستان في الشمال، والتي وقعت اكثر من عشرين عقدا مع الشركات الاجنبية، لم تمنح الا عقدا واحدا للصين.

ان عمال النفط الصينيين العاملين مع شركة الواحة، والذين يتصببون عراقا تحت شمس العراق اللاهبة وهم يقومون بحفر الابار ويمهدون الارض لبناء البنيـة التحتية في محافظة واسط الامنة نسبيا، هم اولى علامات هذا التعاون الجديد.

وكانت الشركة قد بدأت في النتقيب جنوبي شرقي بغداد قرب الحدود الايرانيـة في العـام الماضي، لكنها واجهت مشاكل مع الفلاحين بعد تعرض محاصيلهم الى الدمار. ومن ثم تدخّل المسؤولين العراقيين بسرعة والتقوا مع رؤساء العشائر المحليين من اجل تهدئة التوترات.

تظهر تلك الحادثة عزم العراقيين على عدم ازعاج الشركات النفطية العاملـة في البلاد. كما انها تفصح عن تواجد المنقبين الصينيين المتزايد في صناعة كانت حكرا على الشركات الغربية الكبرى في الماضي. غير ان تلك الشركات لـم تتمكن من تقديم عروضـها بـالقوة التي توقعهـا الكثيرون، مركزين نظرهم على الحقول في الامـاكن المستقرة نسبيا، حيث يكون النفط سـهلا الانتاج كذلك.

ليس لدى الصينيون مثل هذه المخاوف. عيّن مسؤولو شركاتها ثلاثمئة وخمسين من الموظفين لحماية البنية التحتية النفطية، بينما يقدم العشرات غيرهم خدمات اسنادية اخرى. يقول مايو يوليانغ، مدير الانتاج الصيني في شركة الواحة: "اعتقد ان البيئتين السياسية والاجتماعية جيدتان، كما ان الوضع الامني لم يكن على درجة السوء التي كنا نتوقعها."

China reaps benefits of Iraq war with oil deals
The Associated Press
Tuesday, June 8, 2010; 11:51 AM

WASIT, Iraq - Perspiration staining their orange jumpsuits, the Chinese engineers and laborers form Al-Waha Oil Co. work alongside their Iraqi counterparts under a sweltering sun readying an expanse of arid land southeast of Baghdad for infrastructure to extract and carry the viscous liquid on which Iraq's future lies: oil.

A red banner hangs at the entrance of the office of the company - the Iraqi affiliate of China's state-owned China National Petroleum Corp. - its Chinese characters promising anyone who can decipher them: "We will try our best to make this project a success."

The scene, an increasingly common one in the new postwar Iraq, is more than a reflection of how the country home to the world's third largest proven reserves of crude is pushing to boost its output. It's also a testament to the lengths to which China will go to secure the oil it sorely needs to fuel its galloping economy as its own crude supplies fall far short of demand.

"For China, oil security is largely about avoiding disruption to supplies and cushioning the effects of dramatic fluctuations in oil prices," said Barclays Capital oil analyst Amrita Sen. "Iraq has become an obvious target to secure the barrels of oil for future consumption." From among the most outspoken of critics of the 2003 U.S.-led invasion to topple Saddam Hussein, China has emerged as one of the biggest economic beneficiaries of the war, snagging five lucrative deals. While Western firms were largely subdued in their interest in Iraq's recent oil auctions, China snapped up three contracts, shrugging off the security risks and the country's political instability for the promise of oil. The quest for crude has left a heavy Chinese footprint in a number of countries where others have shied away, whether because of violence, human rights violations or sanctions.

In the broader Middle East, China has helped develop and expand the oil industry in Sudan, a nation whose president is under international indictment for war crimes. It has also signed deals in Iran, where the hardline government is facing a potential fourth round of U.N. sanctions

over its controversial nuclear program. Iran has denied claims by the U.S. and others that its nuclear efforts are geared to weapons production. The result of its efforts is that about half of China's oil comes from the region. It has ousted the United States as OPEC kingpin Saudi Arabia's top oil customer. Saudi Arabia has also set up a joint venture refinery in China.

Iraq, however, has emerged as one of Beijing's best hopes for oil in a world where cheap, reliable sources of new crude are increasingly harder to obtain. While dealing with Iran carries political baggage for China, Iraq is a more calculated risk.

Sanctions in place against Iran sharply limit investments in the country and have largely precluded Western oil majors from aggressively following up on projects there. A potential new sanctions round before the United Nations could expand those restrictions. Even so, Iran is China's third largest supplier.

"Iraq is extremely important for Chinese companies' growth strategy, especially given that Iran is likely to face much of a standstill for years," said IHS Global Insight's Mideast oil analyst, Samuel Ciszuk. The country, whose oil sector has been battered by years of neglect, war, sabotage and under-investment, produces only about 2.4 million barrels per day - well below its pre-2003 invasion production levels. But contracts awarded during two oil and gas field auctions over the past year are expected to raise output to as much as 12 million barrels per day within seven years, according to Iraqi officials. Analysts say those estimates are too ambitious.

Either way, production will rise, and China will play a role and stands to benefit.

While the 20-year contracts mainly gave companies a fixed price for every barrel they produce, they also carry the option of payment in crude. That affords the firms a long-term and stable supply of oil. The contracts can also be extended for five more years.

China's energy needs are as obvious as they are challenging. While the world struggled with its worst recession in over six decades, China's economy expanded by 8.7 percent in 2009. The International Monetary Fund forecasts growth of 10 percent this year.

A recent report by Platts, the energy information arm of McGraw-Hill Cos, found that China's demand for oil hit 8.43 million barrels per day in April, a 12.7 percent increase over April 2009 levels. Current demand is more than twice China's domestic production.

Of a dozen deals the Iraqi central government awarded since 2003, four went to China. The autonomous, oil-rich Kurdish region in the north

independently signed nearly two dozen oil deals with foreign companies, one of them with China.

The Chinese oilmen with Al-Waha, sweating under the sweltering Iraqi sun while drilling wells and preparing the ground to build other infrastructure in the relatively peaceful Wasit province, are among the first signs of that new cooperation.

The company started exploring the southeast of Baghdad near the Iranian border last year, but ran into trouble with farmers there after it destroyed some crops. Iraqi officials stepped in quickly, meeting with local tribal leaders to calm tensions.

The incident showed Iraq's determination to not upset the international oil companies operating in the country. It also speaks of the growing presence of Chinese wildcatters in an industry once dominated by western oil majors. Those companies, however, failed to bid as aggressively as many anticipated - focusing their sights instead on fields in relatively stable regions where the oil was also easy to extract.

The Chinese had no such qualms.

Officials have hired 350 people from the area to protect the oil infrastructure, and dozens more will provide support services. "I think the political and social environment is good, said Miao Youliang the Chinese project manager at al-Waha. "The security was not so bad as we imagined."

المسيحيون العراقيون مفضّلون على غيرهم من اللاجئين

عن: كرستيان ساينس مونيتر
ترجمة: علاء غزالة

عمان، الاردن – يستمع الاميركيون الذين يتابعون برامج تلفزيون كورنرستون، الذي يتبع شبكة اعلام مسيحية، في كل اربعاء الى روايات مألوفة لدى المجتمعات المسيحية على مدى السنوات السبع الماضية: قصص عن معاناة المسيحيين العراقيين.
افتتحت حلقة البرنامج هذا اليوم عن المسيحيين العراقيين بالقول: ''تحقيق سري عن اضطهاد المسيحيين،'' ويَعد بانه سيأخذ ''المشاهدين الى حيث يقاسي المؤمنون الامرّين بسبب معتقدهم.''
من بين جميع الاقليات العراقية التي تأثرت بالقتال في العراق فان المسيحيين هم الاكثر حظا في سماع الغربيين عنهم، وربما يعود هذا جزئيا الى ان المسيحيين العراقيين قد عانوا مقدارا من العنف يفوق اضعافا نسبة حجمهم خلال الحرب.
لكن ما تقوله وسائل الاعلام ان اللاجئين المسيحيين يتلقون دعما اكبر من بقية اقرانهم العراقيين. ويعود ذلك جزئيا الى النفوذ الذي تتمتع به الجالية العربية المسيحية في الخارج، اكثر من أية فرقة اخرى في العراق، وبهذا لم يواجه اللاجئون العراقيون من المسيحيين الا اقل مشقة في عملية اعادة توطينهم.
وعلى الرغم من استمرار العنف في العراق فان هناك اشارات على التعايش السلمي بين المسيحيين وبقية المجاميع الاثنية في اماكن كثيرة من البلاد.

لكن اعدادهم في العراق قد استنزفت بشكل كبير، حيث يقدر ان عددهم قد انخفض الى نصف ما كانوا عليه قبل الحرب. ويخشى كثير من المسيحيين العراقيين ان تزايد اعداد اقرانهم الذين يفضلون اعادة توطينهم في الخارج قد يضع نهاية الى احدى اقدم المجتمعات المسيحية في العالم.

وكان المسيحيون العراقيون هدفا للهجمات منذ بدء الحرب، ما اجبر حوالي ثلثيهم على مغادرة وطنهم. ومع ان نسبتهم السكانية قبل الحرب لم تتجاوز الخمسة بالمئة فانهم يشكلون حوالي عشرين بالمئة من اللاجئين العراقيين. بالاضافة هذا فانه لم يبق في داخل البلاد اكثر من خمسمئة الف مسيحي من بين المليون واربعمئة الف الذين كانوا في العراق عام 2003.

وقد تباطأ سيل اللاجئين من المهجرين الجدد في داخل وخارج العراق حتى اضحى نزرا يسيرا بينما كان العنف ينخفض الى اقل مستوياته على الاطلاق. لكن موجة صغيرة من المهجرين المسيحيين وجدت طريقها الى عناوين الصحف في شباط الماضي عندما فرّوا من الهجمات التي استهدفتهم في الموصل. غير ان الكثير من وسائل الاعلام الغربية استخدمت تلك القصص على انها مثال لمعاناة المسيحيين في الشرق الاوسط.

لكنها كانت هجرة جماعية مؤقتة في ابعد تقدير. فبعد اقل من شهر عادت جميع العوائل النازحة التي يقدر عددها بالف ومئة واحدى وعشرين عائلة (تضم ستة الاف وسبعمئة وستة وعشرون فردا) الا مئتين وثلاث وثلاثون عائلة لم تعد الى منازلها، حسب تقرير صدر حديثا عن المنظمة العالمية للهجرة.

وفي الواقع، اشار تقرير منظمة الهجرة التابعة الى الامم المتحدة صدر في شهر تشرين الثاني الماضي الى انه بينما تتزايد اعداد طالبي اللجوء من الطوائف العراقية الاخرى بشكل مضطرد، الا ان اعداد المسيحيين المتقدمين بالطلبات قد انخفض بنسبة 21.3 بالمئة مقارنة بنهاية عام 2008.

المسيحيون العراقيون في طليعة المستوطنين

يواجه المسيحيون نفس التحديات التي يواجهها اللاجئون الاخرون في اثناء انتظارهم قبول طلباتهم، لكن الكثير من العاملين في شؤون اللاجئين يقولون انهم لا يلاقون نفس الصعوبات التي يواجهها غيرهم خلال عملية اعادة التوطين.

تقول اليزابيث كامبل، العضو الاقدم في جمعية اللاجئين العالمية، وهي مجموعة من الدعاة المناصرين لقضايا المهجرين: '' في بعض الحالات يمكنك القول ان المسيحيين العراقيين يحوزون على وسائل اعظم للحصول على الموارد، والاتصالات الدولية، والحلول، كما يمكنك القول ان هناك وقائع حصلوا فيها على تفضيل من قبل النظام.''

لا تنشر المفوضية العليا للاجئين التابعة للامم المتحدة بياناتها الخاصة بالاصول العرقية او الدينية للاشخاص الذين قامت باعادة توطينهم، لكن عمران رضا، ممثل المفوضية في عمان، يقول ان العدد الكبير من اللاجئين المسيحيين، والذي لا يتناسب مع حجم جاليتهم، ينعكس على مخططات اعادة التوطين.

وتقول السيدة كامبل ان الموجة الاولى من العراقيين الذين اعيد توطينهم في الولايات المتحدة ضمت عددا كبيرا وغير متناسبا من المسيحيين، حتى بالقياس الى تواجدهم السابق بين اللاجئين العراقيين. وتؤكد ان هذا الامر لم ينتج عن سياسية تفضيلية اتبعتها المفوضية العليا للاجئين، ولكن يعود الى الجهود التي بذلتها المجامع الدينية المسيحية في توعية زملائهم من المسيحيين باهمية التسجيل لدى المفوضية من اجل اعادة التوطين. وهكذا، انتهى الامر بعدد كبير من المسيحيين الى الوقوف في مقدمة صف الانتظار لاعادة التوطين.

ومن الناحية الاخرى، فان عددا من العراقيين لم يقوموا بالتسجيل لدى المفوضية لانهم لم يشعروا انها كانت تقدم الدعم الكافي، او انهم تخوفوا من ترحيل السلطات لهم لانهم دخلوا الادرن بشكل غير قانوني او انهم تجاوزوا على المدة القانونية لتأشيرتهم.

يد المساعدة من العرب المسيحيين في الولايات المتحدة
تجمعت جالية مسيحية وعربية في الولايات المتحدة على مدى عقود من الزمن حتى اصبحت مجتمعات ذات حجم معتبر. فبينما يُعد المسيحيون في معظم البلدان العربية اقلية، فانهم يعتبرون اغلبية ضمن المجتمعات العربية المهاجرة. وفي الولايات المتحدة، على سبيل المثال، فان ثلاثة وستين بالمئة من العرب يعرفون انفسهم على انهم مسيحيون، بينما يقول اربعة وعشرون بالمئة منهم انهم مسلمون.

يقول بيل فريلك، مدير برنامج سياسة اللاجئين في منظمة مراقبة حقوق الانسان: ''لا يوجد دعم مجتمعي واسع لهم في العراق، اما في خارجه فهناك مجاميع مسيحية تتضامن معهم بشكل كبير.''

في الوقت الذي تعمل فيه المفوضية العليا للاجئين من اجل ان تجعل عملية اعادة التوطين عادلة ومستندة الى الحاجة بقدر المستطاع، الا ان السيد فريلك يقول ان اولئك الذين حصلوا على المساعدة في فترة تقديم الطلبات، حتى وان كانت امرا بسيطا مثل تعلم الولوج الى موقع المفوضية على شبكة الانترنت، امتلكوا حظوظا اعظم في اعادة التوطين.

وعلى الرغم من ان مفوضية الامم المتحدة للاجئين لا تقدم توصياتها باعادة التوطين بناءا على خلفيات الناس الدينية او العرقية، الا انها تأخذ في نظر الاعتبار مساهمة خلفياتهم في مستوى ضعفهم (تعرضهم للاضطهاد). يقول رضا: ''لقد تم استهداف وتهديد المسيحيين في العراق.. لكن كل اقلية اخرى تعرضت الى الاستهداف بطريقة او باخرى.''

ومع هذا، بينما يجد المزيد من المسيحيين طريقهم الى خارج العراق، فان الكثير من المجتمعات المسيحية في الشرق الاوسط يتساءلون فيما اذا كان من الافضل ان يبقون هناك من اجل الحفاظ على تقاليدهم في المنطقة.

يقول الاب حنا كايلبالي، القس في الكنيسة الرومانية الاردنية، والذي عمل مع اللاجئين المسيحيين العراقيين: ''لا تشجع الكنيسة المحلية في الاردن العراقيين، مسيحيين ومسلمين، ولكن المسيحيين على وجه التحديد، على مغادرة بلدهم، لاننا نحتاج الى وجودهم هناك.''

Iraqi Christians: Better off than other Iraqi refugees?

Amman, Jordan —

On Wednesday night, Americans tuning into Cornerstone TeleVision, a Christian network, will hear what has become a familiar narrative to Christian communities over the last seven years: the hardship story of their fellow Iraqi believers.

"Undercover with Persecuted Christians," which promises to take "viewers to places where believers suffer most for their faith," opens with an episode about Iraqi Christians.

Of all the minority groups affected by fighting in Iraq, Christians may be the one group Americans and the West have heard the most about. In part, that's because Iraqi Christians have suffered a disproportionate amount of violence throughout the war.

But what's often not reported is that Iraqi Christians refugees tend to receive more support than most other Iraqis. In large part due to a well-connected and affluent Arab Christian community abroad, more so than any other group in Iraq, Iraq Christians have had the least trouble resettling overseas.

And despite persistent violence in Iraq, there are also signs that peaceful cohabitation between Christians and other ethnic groups is occurring in many places in the country.

Still, their numbers in Iraq have been depleted so much – to almost half of the population before the war – many Iraqi Christians worry that those who continue to take advantage of resettlement options abroad could bring about the end to one of the oldest Christian communities in the world. Since the war began, targeted attacks have forced nearly two-thirds of Iraqi Christians from their homes and though they only made up 5 percent of the Iraqi population before the war, they now make up 20 percent of Iraq's refugees. Additionally, of the up to 1.4 million Christians in the country in 2003, as few as 500,000 remain.

The flow of newly displaced refugees both in and outside of Iraq has slowed to a trickle as violence remains at all-time lows, but a brief new wave of displaced Christians made headlines in February as they fled targeted attacks in Mosul. Many Western media outlets latched onto the story as another example of Christian suffering in the Middle East.

For most it was a temporary exodus. A little more than a month after an estimated 1,121 Christian families (about 6,726 people) were displaced, all but 233 families have returned to their homes, according to a new report by the International Organization on Migration.

In fact, a UNHCR report last November found that while the number of newly registered Sunnis and Shiites refugees have been steadily increasing, the number of Christians have decreased by 21.3 percent compared to the end of 2008.

Iraqi Christians at front of refugee resettlement line Christians face the same challenges as other refugees while awaiting asylum, but many people who work with refugees say that they often have an easier time navigating the resettlement process.

"In some instances you could even say [Iraqi Christians] have actually had greater access to resources, international connections, and solutions, and, in some instances, you could also say they've been favored by the system," says Elizabeth Campbell, a senior advocate at Refugees International, an advocacy group for displaced people.

The United Nations High Commissioner for Refugees does not make its records public on the religious or ethnic demographics of those

resettled, but Imran Riza, the UNHCR representative in Amman, says the disproportionately large number of Christian refugees is reflected in resettlement patterns.

Ms. Campbell says that the initial wave of Iraqis resettled in the US, contained a disproportionately large number of Christians, even compared to their already oversized presence among Iraqi refugees. This was not the result of UNHCR policies that favored Christians, she says, but rather the work of Christian and other religious groups who helped fellow Christians understand the importance of registering with the UNHCR for resettlement. Consequently, a large number of Christians ended up at the front of the line for resettlement.

Meanwhile a number of other Iraqis failed to register with UNHCR because they didn't feel the organization provided enough aid or they feared possibly being deported because they'd illegally entered Jordan or overstayed their visa.

Helping hand from Arab Christians in the US. For decades, a sizable Iraqi and Arab Christian diaspora has been building outside the Middle East. While Christians are a minority in most Arab countries, within Arab communities abroad they often constitute the majority. In the US, for example, 63 percent of Arab Americans identify as Christian, while only 24 percent say they are Muslim.

"Inside Iraq the levels of a wider community of support are non-existent for them, whereas outside of Iraq there are Christian groups that will be in much greater solidarity with them," says Bill Frelick, director of the refugee policy program at Human Rights Watch.

Although the UNHCR works to make the resettlement process as egalitarian and need-based as possible, Mr. Frelick says that those who are able to get help navigating the system, even if it's something as simple as learning how to access the UNHCR website, stand a much better chance at resettlement.

While the UNHCR does not make its recommendations for resettlement based on people's religious or ethnic backgrounds, it does consider how their background could contribute to their level of vulnerability.

"Christians have been targets and threatened in Iraq … but in a way all minority groups are targeted," says Riza.

Still, as more Christians find ways to leave Iraq, many in the Middle East's Christian community are asking if it might be better for them to stay and preserve traditions in the region.

"The local church in Jordan does not encourage Iraqi people, Christians and Muslims, but particularly Christians to leave their country,

because we need their presence there. They are one of the most ancient ethnic and religious groups there is," says Father Hanna Kailbali, a Jordanian Roman Catholic priest who has worked with Iraqi Christian refugees.

البنتاغون يحاول التأثير على التغطية الاعلامية بالعراق

عن: واشنطن بوست
ترجمة: علاء غزالة

ربما يكون البنتاغون يقوم بتقليل القوات القتالية في العراق بشكل كبير، لكن الجيش يعد العدة للتأثير على وسائل الاعلام في تلك البلاد، بالاضافة الى اقرانها في الولايات المتحدة.

يذكر اعلان لعروض ارسلت الى مقاولين مدنيين لتقديم "خدمات لادارة الاتصالات الاستراتيجية" ان "الامر المهم هو نجاح الحكومة العراقية الجديدة والقوات الاميركية في التواصل الفعال مع جمهورنا (أي من العراقيين والعرب وحول العالم بالاضافة الى الشعب الاميركي) من اجل كسب قبول واسع للرسائل والاهداف الجوهرية."

ويصف الاعلان التواصل الاستراتيجي بـ"العنصر الحيوي للعمليات في العراق،" ويقول بان احد الاهداف هو "بناء ادراك فعال لدى كل من صانعي القرار الاميركيين والشعب الاميركي بالوضع الراهن في العراق، والاهمية الاستراتيجية المستقبلية في استقرار العراق على انه حليف ضد الارهاب في الشرق الاوسط."

يمثل هذا الاعلان توضيحا مهما لتزايد ضم الجيش لعمليات المعلومات في صلب مهماته العسكرية. يتوقع ان يقوم فريق المتعاقدين الذين يضم عشرة الى اثني عشر شخصا بتقديم عمل "على درجة نوعية عالية، توائم مركز قيادة لجنرال باربعة نجوم." وبما ان هذا هو نشاط عسكري فان "على الموظفين ان يظهروا درجة رفيعة من الاحترافية بمظهرهم، وسلوكهم الشخصي.. على ان لا يقوم اكثر من موظف واحد بتغطية حدث واحد طيلة فترة وقوعه."

ويخدم المتعاقد على انه "مستشار اعلامي وكاتب خطب لصالح المتحدث الرسمي للجيش الاميركي في العراق، وعليه ان يقدم الاسناد لقسم التواصل الاعلامي المسمى جي 9 ستارتكوم،" بضمنها تحضير الضباط العسكريين للمؤتمرات الاعلامية."

وتقع على عاتق المتعاقد مهمة التحدث مع الصحفيين قبل اجرائهم اللقاءات الصحفية مع قادة القوات الاميركية في العراق لغرض استكناه طبيعة المقابلة والاسئلة التي سوف تطرح فيها، لضمان ان يكون المتحدث باسم الجيش الاميركي على وعي تام بالموقف قبل اجراء المقابلة الصحفية.

وبعد ان يتم اجراء هذه المقابلة، يتقع على عاتق المتعاقد مسؤولية ارسال "تقرير الكتروني يورد اهم الاسئلة التي طرحها الصحفي والاجابة التي ادلى بها القائد العسكري خلال اربع وعشرين ساعة، مع شرح مفصل لمجريات المقابلة الصحفية باعتبارها جزءا جوهريا من التقرير."

ويمكن للمتعاقد ان يتوقع "ما بين عشرين على اربعين تعاملا مماثلا مع وسائل الاعلام" وان يكتب "عشرة الى عشرين صفحة لايجازات عن المقابلات الصحفية كل شهر."

اما الوظيفة الثانية الاساسية للمتعاقد فهي الاستمرار في "متابعة وسائل الاعلام ووضع تقييمات لها واعداد التقارير عنها." ويتوجب متابعة كل من وسائل الاعلام العربية والغربية، بضمنها سي ان ان وفوكس نيوز وقنوات تلفازية اميركية وبريطانية اخرى، يضاف لها وكالات الانباء الرئيسة وصحف وول ستريت جورنال ويو اس ايه تودي ونيويورك تايمز ولوس انجلس

تـايمز والواشـنطن بوسـت. سـوف تغطـي التقييمـات التـي يضـعها المتعاقـد فعاليـة الاتصـالات السترايجية للقوات الاميركية في العراق بالاضافة الى مؤشرات الرأي العام العراقي اتجاه القوات الاميركية. اما العنصر الاخر فيكمن في توضيح ''مواقف وسـائل الاعـلام العربيـة والغربيـة'' نحو الحكومة العراقية.

وما يبعـث علـى الاهتمام ان الاعلان يقرّ بـان هناك من يقوم بتحليلات اعلاميـة اخرى، ويقول بـان علـى المتعاقد ان يجري تدقيقـا شـاملا ''لتقـارير متابعـة وسـائل الاعـلام التـي تقوم بهـا وكالـة الاستخبارات الدفاعيـة والمتعاقدين الاخرين مع القوات الاميركية في العراق لـديهم نشـاطات لمتابعـة وسـائل الاعـلام.'' ويؤكد التقرير ان متابعـة المتعاقدين تلـك ''يجب ان تنطـوي علـى نسـبة تشـابه تبلـغ خمسة وتسعين في المئة فيما يخص تصنيف وسـائل الاعـلام'' كما هو متعارف عليـه فـي طرق اعداد تقارير المتعاقدين.

ويتوجب علـى المتعاقد، في سـعيه لوضـع خطط لسـتراتيجة اتصـالات طويلـة الاجل وللحمـلات الاعلاميـة، ان يركـز علـى امـور مثـل ''الـولاء الـوطني والعوامـل المشـتركة، وضـم او اسـتثناء الطوائف ضمن الحكومة العراقية والقوات الامنية العراقية، وبناء القدرات.'' لكن على المتعاقد ان يعمل ايضـا بـروح الفريق مـع وكـالات وزارة الخارجيـة والمؤسسـات الاميركيـة الحكوميـة وغيـر الحكومية الاخرى.''

واخيرا، فان علـى المتعاقد ان يخدم كمدير للموقع الالكتروني غير المصنف للقوات الاميركية باللغتين العربيـة والانكليزيـة، ويقوم يتـوفير خدماتـه تحـت المواصفات القياسية وارشـادات وزارة الدفاع فيما يخص حماية ونشر المعلومات. يتضمن هذا ''استمرار التحديث على مدار الساعة.'' وليست هناك مفاجأة في ان يمضي الاعلان الى القول: ''على جميع المتعاقدين الـذين سيتم اناطـة هذا العمل بذمتهم ان يتوقعوا العمل لاثنتين وسبعين ساعة في الاسبوع على اقل تقدير.''

Pentagon tries to steer media coverage on Iraq

The Pentagon may be sharply reducing its combat forces in Iraq, but the military plans to step up efforts to influence media coverage in that country -- as well as here at home.

"It is essential to the success of the new Iraqi government and the USF-I [U.S. Forces-Iraq] mission that both communicate effectively with our strategic audiences (i.e. Iraqi, pan-Arabic, international, and U.S. and USF-I audiences) to gain widespread acceptance of core themes and messages," according to the pre-solicitation notice for a civilian contractor or contractors to provide "strategic communication management services" there.

Calling strategic communications "a vital component of operations in Iraq," the notice says one goal is "to effectively build U.S. decision makers' and the public's understanding of Iraq's current situation, future and strategic importance as a stabilizing presence and ally against terrorism in the Middle East."

The notice is a prime illustration of how the military is increasingly integrating information operations into the heart of its commands. The contractor team of 10 to 12 people is expected to provide work of "executive level quality, commensurate with that of a four-star military

headquarters command." And, this being a military activity, the "personnel must display the highest degree of professionalism in appearance, personal behavior . . . with no more than one personal conduct incident occurring over the period of performance."

The contractor is to serve as "a media advisor/speechwriter for the USAF-I spokesman and shall provide support to the J9 STRATCOM media outreach section," including prepping military officers for news conferences.

Before interviews with USF-I commanders or spokesmen, the contractor will have the task of talking with reporters ("pre-engagement with media outlets to determine the nature of the interview and the questions that will be asked by the media during the interview . . . to ensure that USF-I spokesman has maximum situation awareness prior to the interview").

When interviews are concluded, the contractor will be responsible for submitting an "electronic report capturing the key questions from the media and answers from the interviewee within 24 hours" with "a detailed recap of the interview [as] the core component of the report." The contractor can expect to prepare for "between 20-40 media engagements per month" and to write "10-20 single or double page talking point summaries monthly."

Another major effort for the contractor will continue to be "media monitoring, assessment and reporting." Both Arabic and Western sources are to be monitored, including CNN, Fox News, and other U.S. and British television channels, plus the major wire services and the Wall Street Journal, USA Today, the New York Times, the Los Angeles Times and The Washington Post. The assessments will cover the effectiveness of USF-I strategic communications as well as attitudes among the Iraqi population toward USF-I. Another element is to be the "attitude of pan-Arab/Western media and professionals" toward the government of Iraq. Interestingly, the notice recognizes that other media analyses are being done, saying the contractor should do a cross-check "against DIA [Defense Intelligence Agency] media monitoring reports and other USF-I contracts having media monitoring activities." It says this contractor's monitoring "must have at least 95% similarly categorized media" as found in the other contractor reporting.

In developing the longer-term strategic communications plans and campaigns, the contractor is to focus on areas such as "national loyalty and communal factors, inclusion or exclusion of factions within the GoI [government of Iraq] and/or ISF [Iraqi security forces], capacity building." But the contractor must also work as a team player with the State

Department and other U.S. governmental and nongovernmental agencies. Finally, the contractor is to serve as Web site manager for USF-I's unclassified English and Arab sites, delivering products under Defense Department standards and guidelines for the protection and release of information. This involves "continuous updates on a 7-day, 24-hour basis."

It's not surprising that the notice adds: "All personnel assigned under this contract will be expected to work a minimum 72-hour workweek."

اوباما وبوش والحرب على الارهاب

عن: شيكاغو تربيون
ترجمة: علاء غزالة

تسلم الرئيس اوباما منصبه قبل ستة عشر شهرا حاملا مهمة واضحة لمكافحة الارهاب: لا تكن مثل بوش. كما تجنب اوباما ـ وعموما ـ استخدام مصطلح جورج دبليو بوش القائل ''الحرب العالمية على الارهاب.'' فقد فضل فريق اوباما استخدام مصطلح يقول: ''عمليات مكافحة التمرد خارج الولايات المتحدة.''

لكن بعد ان وقعت هجمتين فاشلتين على اميركا، والمحاولة غير المتقنة لنشر الرعب قرب غراوند زيرو (أي المنطقة صفر) في منهاتن (وهي التي وقعت فيها هجمات الحادي عشر من ايلول)، فقد اخذت ادارة اوباما بتبني العديد من المواقف التي كانت تنسب الى بوش على انها موقفها الذاتي. فالبيت الابيض الذي واجه نفس التهديدات التي واجهت ادارة بوش قد نضج الى ادراك الحقيقة الواقعة: ان حماية الامن القومي الاميركي يتطلب اجراءات اكثر شدة مما كان اوباما وشركاه يعتقدون عندما كانوا مجرد منتقدين من الخارج، يتفرجون على ما يجري. واليك خمسة امثلة:

مدد اوباما، في وقت سابق من هذا العام، فترة نفاذ ثلاثة قوانين رئيسة تعتبر في صلب سياسة بوش لمكافحة الارهاب، والتي يطلق عليها (قانون الوطنية). احد هذه القوانين يجيز ''التنصت المتنقل'' على المشتبه بهم الذين يستبدلون اجهزتهم الخليوية للتمويه، بينما يسمح الاخر للوكالات الفيدرالية ان تطلب احضار بيانات مثل سجلات المكتبات العامة.

وبالمثل، واصل اوباما احدى ممارسات بوش المعروفة بالاناطة rendition، وهو ارسال الارهابيين المشتبهين الى بلدان ثالثة واناطة امور الاعتقال والتحقيق معهم بذمة تلك الدول. وعلى الرغم من اعلان اوباما وتشديده على انهاء هذه الممارسة، فقد انتهى الى الموافقة عليها بشرط ان يحصل السجناء المرسلون الى تلك البلدان على معاملة افضل، لضمان عدم تعرضهم الى التعذيب.

وأجبر اوباما على رفض قرار المدعي العام، ايرك هولدر، القاضي بمحاكمة خالد شيخ محمد، المتهم بانه العقل المدبر لاحداث الحادي عشر من ايلول، في محكمة مانهاتن الفيدرالية. وكان هولدر قد أطر قراره على انه اخلاقي وقانوني: سوف تنأى ادارة اوباما بنفسها عن سلفها عن طريق اظهار التزامها بتطبيق القانون. لكن ثبت ان دعوة هولدر ليست الا فكرة بليدة بسبب المصاعب الامنية الجمة والكلفة المالية الضخمة التي تتطلبها اجراء المحاكمة في ذلك الموقع.

ووجدت ادارة اوباما نفسها في المحكمة تدافع عن الصلاحيات الرئاسية المتعلقة بالارهاب، والتي كانت ادارة بوش قد فرضتها. ففي قضية الرقابة الغير مصرح بها، على سبيل المثال، حاول المسؤولون في ادارة اوباما دون جدوى ايقاف دعوى قانونية تتعبر ان بوش قد خرق القانون حينما اجاز التجسس على المشتبهين بالارهاب بدون الحصول على تخويل قضائي. وجادل مسؤولو

ادارة اوباما، كما فعل بوش، بان ''الصلاحيات الرئاسية المتعلقة باسرار الدولة'' تتفوق على القانون الفيدرالي فيما يخص شؤون الامن القومي.

وعندما تعلق الامر باستجواب المشتبهين بالارهاب فان الادارة بدأت بالتراجع عن اصرارها على اتخاذ الاجراءات القانونية حسب القواعد النافذة بحيث صارت توجه التهم الى الارهابيين بسرعة قبل ان تتيح لهم بحث الامر مع محاميهم، كما حدث مع المشتبه النايجيري في تهمة محاولة تفجير الطائرة المتجهة الى ديترويت يوم عيد الميلاد. فقد تم اجراء تحقيق مكثف مع المشتبه به، عمر فاروق عبد المطلب، لمدة خمسين دقيقة قبل ان يتلى عليه حقه في التزام الصمت، وهو ما قام به لاحقا. وقد صرح هولدر، يوم الاحد، ان الادارة تسعى الى اصدار قانون جديد يتيح للمحققين ان يجروا تحقيقاتهم مع المشتبهين بالارهاب حتى قبل ان تتلى عليهم حقوقهم. يا لها من خطوة موفقة.

لقد حظيت ادارة اوباما بنعمة فشل محاولتين ارهابيتين في مدى خمسة اشهر: حادثة طائرة يوم عيد الميلاد ومحاولة يوم الاول من ايار في ساحة تايمز سكوير التي قام بها فيصل شهيد، المواطن الباكستاني الاصل والحاصل على الجنسية الاميركية. ويبدو الان انه قد حصل على المساعدة من داخل هذه البلاد (اميركا). ففي يوم الثلاثاء القى العملاء الفيدراليون القبض على ثلاثة رجال باكستانيين يشتبه بتقديمهم الاموال الى شهيد.

طرحت هذه المحاولات الفاشلة اسئلة مهمة جديدة حول الاستحضارات الامنية. لذا فانه لامر مشجع ان تسمع نبرة مختلفة من هولدر يوم الاحد. اخيرا، اعترف المدعي العام ان الولايات المتحدة تواجه عدوا لا يلعب حسب القواعد المكتوبة.

وأكد هولد الى ان الادارة سوف تسعى الى منح المحققين مساحة اوسع في استجواب المشتبهين بالارهاب بدون قراءة حقوقهم عليهم. هذا الامر سوف يكون استثناءا من قاعدة ميراندا، والتي تنص على وجوب اعلام المشتبه به بحقه في التزام الصمت واستشارة المحامين.

وقال انه سوف يعمل على ''ان يقدم مقترحا يتوافق مع الدستور ويكون مع ذلك مناسبا لعصرنا الراهن والتهديدات التي نواجهها الان.''

(التهديدات التي نواجهها الان). يتحدث هولدر من الخبرة الراهنة، من الثغرات الامنية التي فضحتها المحاولتان الارهابيتين الفاشلتان. تعكس كلماته الحاجة الملحة. لا يستطيع هولدر واوباما ان يسألا بأدب طالبان في الباكستان، وهي الحركة المرتبطة بهجمة تايمز سكوير، ان تتفضل عليهما بتأجيل الهجمة الارهابية التالية على الولايات المتحدة لبضعة شهور، حتى يتسنى للكونغرس ان يتنازع حول الاستثناء الجديد من قاعدة ميراندا. او ان يطلبا منها ان تمتنع عن القيام بالهجمات لمدة عام قبل ان تفصل المحاكم المختصة بدستورية او عدم دستورية قوانين التحقيق الجديدة. او ان تنتظر (طالبان) حتى يتم استجواب المسؤولين حول المحاكم العسكرية، او الاناطة، او غيرها من القضايا.

ان اولى الاولويات بعد ابطال هجمة ما هي جمع المعلومات الاستخبارية حول التهديد المحدق، والتعرف على كيفية تدريب وارسال المشتبه به. هذا الامر يطغى على الحاجة الى معاملة المشتبهين بالارهاب على انهم مجرمين عاديين، ويعني هذا مراجعة جميع الاجراءات القانونية الضرورية للحصول على الادانة مستقبلا في المحاكم الفيدرالية. تعيش ادارة اوباما نفس الواقع الذي عاشه البيت الابيض في فترة حكم بوش: الهجمة التالية قد تحصل هذا اليوم او غدا او في العام القادم. لكنها آتية لامحالة.

Obama, Bush and terror

President Barack Obama took office 16 months ago with a clear anti-terror mission: Don't be Bush. Obama generally avoided the George W. Bush term "global war on terror." Team Obama preferred "overseas contingency operation."

But after two failed attacks on America, and an ill-conceived attempt at a terror show trial near ground zero in Manhattan, the Obama administration is embracing many Bushian anti-terror stances as its own. A White House faced with the same threats the Bush administration faced has matured into what must be a sobering realization: Protecting America's national security demands sterner stuff than Obama & Co. realized when they were critics on the outside, looking in. Five examples: Early this year, Obama extended three key provisions of the Bush anti-terror centerpiece, the Patriot Act. One provision authorized "roving wiretaps" of suspects who switch cell phones to elude detection; another allowed federal agents to subpoena data such as library records. Obama has continued the Bush practice known as rendition, sending terrorism suspects to third countries for detention and interrogation. Even though Obama had strongly suggested he would end the practice, he settled for better monitoring of the treatment of prisoners sent to other countries to ensure they weren't tortured.

Obama was forced to reverse Attorney General Eric Holder's decision to try accused 9/11 mastermind Khalid Sheikh Mohammed in a Manhattan federal court. Holder had portrayed his decision as moral and legal: The Obama administration would set itself apart from its predecessor by showing its commitment to the rule of law. But Holder's call proved to be a boneheaded idea because of onerous security problems and costs posed by the location.

The Obama administration has found itself in court defending terror-related presidential powers asserted by the Bush administration. On warrantless surveillance, for instance, Obama officials tried and failed to halt a lawsuit charging that Bush broke the law when he authorized warrantless spying on terrorism suspects. Obama officials argued, as Bush had, that the presidential "state secrets privilege" trumped federal law in national security matters.

On questioning terror suspects, the administration now is backing off its by-the-book instinct to quickly charge terrorists and let them lawyer up, as it did with the Nigerian suspect in the attempted Christmas Day bombing of a Detroit-bound airliner. The suspect, Umar Farouk Abdulmutallab, was grilled for a scant 50 minutes before being advised of his right to keep silent — which he then did. On Sunday, Holder said the

administration would seek a new law allowing investigators to interrogate terror suspects without first informing them of their rights. Good move. Obama administration officials have had the luxury of two dry runs — two failed terror assaults in five months: the Christmas Day airplane incident and the May 1 attempted car bomb attack in Times Square by Faisal Shahzad, a naturalized American citizen from Pakistan. Now it appears he had help in this country. On Thursday, federal agents arrested three Pakistani men suspected of providing Shahzad money.

These failed assaults have raised significant new questions about our preparedness. So it was encouraging to hear a different tone from Holder on Sunday. The attorney general now — finally — acknowledges that the U.S. faces a relentless enemy who doesn't play by the book. Holder said the administration would seek legislation giving interrogators wider latitude in questioning terror suspects without advising them of their rights. That would be an exception to the Miranda rule, which says suspects must be warned of their rights to remain silent and to consult a lawyer.

He said he'd work to "come up with a proposal that is both constitutional but that is also relevant to our time and the threat that we now face."

The threat that we now face. Holder is speaking from recent experience, from the dangerous gaps exposed by these two failed terror attacks. His words reflect urgency. Holder and Obama can't politely ask the Pakistani Taliban, linked to the Times Square attack, to please postpone its next terror plot against America for a few months, to give Congress time to grapple with a new Miranda exemption. Or to hold off for the years it could take for new interrogation laws to be deemed constitutional or not by the courts. Or to wait while officials thrash through changes on military tribunals or rendition or other issues. The first priority when an attack is thwarted is to gain intelligence about imminent threats, to learn who trained and sent the suspect. That trumps the need to treat terror suspects as potential criminal defendants — that is, to observe all the legal procedures necessary to win a future conviction in federal court.

The Obama administration lives with the same reality the Bush White House did: The next attack may come today, tomorrow or next year. But it will come.

CHAPTER SIX

SUGGESTED QUESTIONS

1-What do we mean by 'Source language and Target language'? Do we need to access the source culture and target culture? Why?

2-What are the three steps for a novice translator who begins his/her work?

3-Answer the following multiple choice question:
I-The original language of a text is called a _____.
a. Source language b. Target language c. Mother tongue d. Other tongue
II-The language in which a text is translated is called a _____.
a. Target language b. Foreign language c. Native language d. Second language

4-State whether the following statements are true or false:
A. Translation refers to the process of transfer of text. [True / False]
B. The translation processes involve at least one language. [True / False]
C. A good translator can translate all sorts of books. [True / False]
D. A translation should look like a translation. [True / False]
E. A translator of poetry need not be a poet himself. [True / False]

5-Who, according to you, would be the best suited to translate a literary work - the original author, or any other translator with the TL as his mother tongue? Give reasons.

6-What, in your view, should be the qualities of a successful translator?

7-"Metaphors can be translated with the help of certain techniques," support this statement with appropriate arguments and examples.

8-What are the problems that a translator has to face while translating metaphors?

9-Describe with examples the problems of culture, time and place while translating metaphors.

10-Fill in the blanks with appropriate words:
A. In literary translation a _____ should be maintained between word and sense.
B. Utterances are of two kinds, literal and _____.
C. Irony conveys just _____ of what is said in a sentence meaning.
D. 'Plane' and 'Plain' are the examples of _____.

11-How does contrastive linguistics play a role in translation?

12-What are the rhetorical features of the SL message which a translation should consider?

13-"One basic criteria to decide the correctness of a translated text is to know who the receptors are" Explain.

14-Give examples to explain the types of translation shifts.

15-Discuss the issue of synonymy in translation.

16-"It is said that the word 'fox' in the following sentence does not refer to the animal", Explain.
This man is a fox

17-"The more culture-bound a text is, the more difficult it is to translate", Explain.

18-What are the different strategies of translating metaphors in proverbs?

19-How do you consider 'root repetition' when you translate the following sentence?
ليودع أمه الوداع الأخير

20-How do you translate the word 'JerUSAlem' if it is a title of a book?

21-Explain how the following adverbs can be translated into Arabic:
recently - persistently - quickly - slowly – bitterly

22-Explain how you translate Arabic lexical repetition into English in the following sentence:

حوار الثقافات ، أو حوار الحضارات ، أو حوارالأديان كلها عناوين لموضوع واحد

23-In light of the following translation of the Holy verse explain theme-rheme issues in translation:

إنما يخشى الله من عباده العلماء

Those truly fear Allah

Among His Servants

Who have knowledge

24- Explain the following concepts:

a) Communicative translation

b) cultural transplantation

c) dynamic equivalence

25- Identify translation problems in the following translated sentences:

1. a يوم لك ويوم عليك

  b. A day for you, a day against you.

2. a. وجدير بالذكر

  b. worthy of mention

3. a ممنوع الدخول

  b. entrance is forbidden

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