AN APPROACH TO ENGLISH-ARABIC TRANSLATION: PROBLEMS AND PROPOSALS

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Abstract

This research paper unfolds some major difficulties in translating English into Arabic. As translation is one of the most complex and subtle areas of language studies, translators must be aware of both the surface and underlying relations within a given discourse for their important contribution to the formation of connected and coherent stretches of language. Through translation, the characteristic elements are also transferred from one language into the other. So, translation from English to Arabic or vice versa creates a lot of problems because these two languages are of different and distant origins. On the other hand, translation between two languages from the same origin has fewer difficulties.

Keywords: translation, source language, target language, equivalence, semantics, syntax

1. Introduction

Translation has a great effect on our everyday life for its being one of the diverse means of communication. This is mainly because it sets up an association between at least two languages and their cultures. Translation refers to written information, whereas interpretation refers to spoken information. In these days of globalization, the need of translation is increasing due to the continuous expansion of trade, science, culture, technology and so forth. As a formal definition, Dubois et al (1973:22) says, "*Translation is the expression in another language (or target language) of what has been expressed in another source language, preserving semantic and stylistic equivalences*". According to Bassnett, S. (1980:21), "*Translation involves the transfer of 'meaning' contained in one set of language signs into another set of language signs through competent use of the dictionary and grammar; the process involves a whole set of extra-linguistic criteria also*". So, translation from English into Arabic needs the process and techniques which are used to transfer the meaning of the source language (i.e. SL-English) into the target language (i.e. TL- Arabic), using words which have direct

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equivalence, new words or terms, foreign words written in Arabic or using foreign words to fit Arabic pronunciation.

2. Discussion

English is comparatively a modern language while Arabic is a primordial one. We know English is used as the most common lingua franca for the whole world whereas Arabic is also one of the most commonly spoken languages in the world with more than 300 million native speakers. To answer the question *"What is a Translation?"* Francis Steele writes, *"The liberties taken by many so-called translators are seen in their violation of the limits of true translation in distinction from paraphrase. Any technical definition of 'translation' must emphasize the meticulous accuracy with which such limits must be observed, especially by scholars who profess to believe in scriptural revelation."* He then gives this wonderful definition of the word *translate/translation,* *"A translation should convey as much of the original text in as few words as possible, yet preserve the original atmosphere and emphasis. The translator should strive for the nearest approximation in words, concepts, and cadence. He should scrupulously avoid adding words or ideas not demanded by the text. His job is not to expand or to explain, but to translate and preserve the spirit and force of the original... Not just ideas, but words are important; so also is the emphasis indicated by word order in the sentence".*

Translation from English into Arabic involves the process of comparing at least two language systems. So, it could be approached from the view of contrastive linguistics (Hatim, 1997). However, while Arabic is a fairly common language on a global scale, it also comes with a set of challenges that make it one of the most difficult to translate into other languages. As a Semitic language, it has huge differences to the languages spoken in the western world, which means that it takes a highly skilled translator to effectively translate between these and Arabic. Translation has been used by humans for centuries, beginning after the appearance of written literature. Modern-day translators use sophisticated tools and technologies to accomplish their work, and rely heavily on software applications to simplify and streamline their tasks. Problems of translation are mainly caused by syntax (grammar), lexis/vocabulary (word), stylistics (style) and phonology (sound) of the source language which is English and it is when translated into the target language being Arabic in our current study.

2.1 Methods of Translation
It refers to the way we use to transfer or render the meaning from the source language into the target language. The main and major methods of translation are (1) Literal and (2) Free.

2.2 One: Literal Translation
Literal translation involves the conveyance of denotative meaning of words, phrases and sentences in a text from one language to another. Therefore, literal translation works where there is correspondence between the two languages in terms of semantics and structure as can be illustrated by the following English sentence and its Arabic translation:

English: Ali went to the market yesterday.

Arabic: ذهب علي إلى السوق أمس.

English: I bought a red car.

Arabic: أنا اشتريت حمراء سيارة.

It is a bad practice to translate, especially between the languages of distant origins like English and Arabic. Notably, literal translation often falters, especially in the case of multi-word units like collocations and idioms as can be illustrated below (the appropriate Arabic expressions are parenthesized):

English	Arabic
to pay a visit	يدفع زيارة (يقوم بزيارة)
to take after	يأخذ بعد (يشبه/يطلع لـ)
to rain cats and dogs	تمطر قططاًوكلاباً (تمطر بغزارة)
strong tea	شاي قوي (شاي مضبوط)

However, literal translation may sometimes work in the case of multi-word units as can be illustrated below:

English	Arabic
to take a decision	يتخذ قراراً
war and peace	الحرب والسلام
crocodile tears	دموع التماسيح
the cold war	الحرب الباردة

This method could be applied in the three different ways such as Word-for-Word Translation, One-to-One Literal Translation and Literal Translation of Meaning. The ancient Greek translated texts into Latin used the literal word for word approach. A one to one basis of literal substitution was preferred. Here, fluency for target readers is more important than fidelity.

a) **Word-for-Word Translation:** Word-for-word translation is the way of transferring meaning of each and every word of the source language into the target language with its equivalent words. This means to translate individual words. It is a bit risky method since it may upset meaning. So, it is not recognized as mature translation practice because it does not take structural mismatches such as word order and modification differences between languages into consideration.

b) **One-to-One Literal Translation:** It is a broader form of translation. In this method, we consider the collocation meanings and translate each SL word or phrase into identical word or phrase in the TL with the same number, grammatical class and type of language. That is, a noun is translated into a noun, an adjective into an adjective and so on and so forth. In the same way, an idiom should be translated into an idiom, a

collocation into a collocation, a proverb into a proverb, a metaphor into a metaphor, etc.

c) **Literal Translation of Meaning:** It is the translation of meaning as closely, accurately and completely as possible. This is why sometimes it is called Close, or Direct Translation. It takes into account the TL grammar and word order. Metaphorical and special uses of language are also accounted for in the TL. This method conveys different meanings in different texts, contexts and combination with other words.

2.3 Two: Free Translation

Free translation is the act of rendering as closely as possible the wording, structure, and grammar of a source document into the translation. Here, fluency is not as important as fidelity. This is often made for students and scholars who have knowledge of the language they are reading. This method is considered to be better than the previous one, literal translation. Free method means to translate without constraints. A free translation is a translation that reproduces the general meaning of the original text. It may or may not closely follow the form or organization of the original. It is associated with translating the spirit, or the message, not the letter or the form of the text. It does not translate every single word in a text. The translator can translate the way he understands. It is convenient both for the translators and the person who reads it. As for free translation, it is another translation method whereby an SL literary text is relayed into the TL by reproducing the matter without the manner, or the content without the form. Therefore, it is usually a paraphrase that is much longer than the original and often wordy and pretentious. e.g.

English: Honesty is the best policy.
Arabic: الصدق هو أفضل سياسة .

English: They are fond of me.
Arabic: يعشقونى كثيرا .

But the commonly employed methods of translation could be classified as Adaptive Translation, Semantic Translation, Idiomatic Translation, Communicative Translation, Pragmatic Translation, Faithful translation, Creative Translation etc. Some of them are discussed here:

2.4 Adoptive Translation

Adaptation is a translation method whereby the SL text is freely translated in the TL. It is mainly a procedure appropriate to particular circumstances such as translating plays for the stage, which aims to achieve a particular kind of equivalence that can be appreciated within the TL culture. As a result, the themes, characters, plots are usually preserved, while the SL culture is converted to the TL culture and the text rewritten. There are several literary masterpieces that have been adapted from their SLs into other TLs. e.g. most Shakespearean plays have been adapted into Arabic for the stage and we can recall the popular work "The Thousand and One Nights" which has also been adapted into English and many other

languages. This type of translation may be labeled as "Loose Free Translation" in which some translations are concluded from the SL texts. e.g. "Honesty is the best policy" may be adequately rendered into "أنت خنت الأمانة". Here, it is axiomatic to say that translations are context-bound. Adaptation is very helpful in translating nursery rhymes. Consider the following English lullaby and its Arabic translations:

> Hush! The waves are rolling in,
> White with foam, white with foam;
> Father toils amid the din,
> But baby sleeps at home.

Since the function of lullabies is to hush babies when sung by mothers in a low melodious tone, a translator has to bear this in mind taking greater care for rhythm than for content, as infants enjoy music rather than words. The following colloquial Arabic translation is suggested as it preserves the rhyming scheme, general tone and content:

> ننيه يا ابني والموج ساير
> والبحر الليلة زايد هديره
> والباب يا عيني بمركبه اير
> أوموده بس غافي بسريره

However, the same English lullaby can be translated into standard Arabic provided with rhyme and rhythm that are necessary to hush babies. Again, consider the following:

> شديد البياض يسير يسير
> وأنت تنام بدفء السرير
> نم يا بني فموج البحار
> أبوك يعاني ضجيج البحور

2.5 Semantic Translation

Semantic Translation must take more account of the aesthetic value of the source language text, compromising on the 'meaning' where appropriate so that no assonance, word-play or repetition jars in the finished version. Further, it may translate less important cultural words by culturally neutral third or functional terms but not by cultural equivalents. It may make other small concessions to the readership. It is more flexible admits the creative exception to 100% fidelity and allows for the translator's intuitive empathy with the original. It is the process of using semantic information to aid in the translation of data in one representation or data model to another representation or data model. Semantic translation takes advantage of semantics that associate meaning with individual data elements in one dictionary to create an equivalent meaning in a second system.

- **Class Equivalence**: indicating that class or 'concepts' are equivalent. e.g. 'Person' is the same as 'Individual'
- **Property Equivalence**: indicating that two properties are equivalent. e.g. 'Person Given Name' is the same as 'First Name'

▪ **Instance Equivalence**: indicating that two individual instances of objects are equivalent. e.g. 'Dan Dickson' is the same person as 'Daniel Dickson'

2.6 Idiomatic Translation

Idiomatic translation replicates the 'message' of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original. Idiomatic translation is a TT oriented method presented by Newmark. The results of this study showed that this method is a good device for the translator to make their texts more natural as it uses natural components of the language and also more literary as idioms, proverbs, and etc are the structures which make texts more literary. It was also found that the idiomatic translation can be used where there is a sentence in the ST for which there is a proper equivalent in the TT. The proper equivalent is the one which is as close as the original one semantically and functionally. e.g.

English: Life is not <u>a bed of roses</u>.
Arabic: الحياة ليست <u>فراشا من الورود</u>.

2.7 Creative Translation

It is not merely substituting words in language X for words in language Y. It requires a flexible approach that suits the target audience. For example, creative translation includes advertisements with attention-grabbing taglines for products or marketing material. Translation that catches only the literal meaning will not convey the message appropriately and might not even make sense. Creative translation will make the content have the same effectiveness and convey the same impression as the original source text. Capable translators may not be good at creative translation. As well as the linguistic skills usually required of a translator, creative translation requires the ability to understand and to be able to express oneself well, while a sense for language is vital. Here, we can quote an example from the advertisement for hair transplantation. e.g.

English: You recede, we reseed.
Arabic: انت تصلع, ونحن نزرع.

2.8 Some Foremost Problems and Solutions for English-Arabic Translation

A translation problem is any difficulties we come across at translating that invites us to stop translating in order to check, recheck, reconsider or rewrite it or use a dictionary, or a reference of some kind to help us overcome it and make sense of it. Translating problem can be posed essentially by grammars, words, styles and/or sounds. Here, some problems and their possible solutions are provided.

A. Grammatical Problems

There are some problems related to the structure of the two languages (English and Arabic) because they belong to two different and distant language families. For example, we can consider the following issues,

- **Verb "Be":** The English verbs 'am', 'is' and 'are' when they are the only verbs in a sentence are translated by most of the students literally in Arabic as "يكون". Here, we can omit the literal translation of the 'Be' verb in Arabic for present simple, present progressive and present passive voice. The progressive tense marker '-ing' ending followed by verb 'Be' is not present in Arabic. The verb 'Be' 'was' and 'were' have the same rule.

- **Verb "Do":** 'Do' as the main verbs are translated as "يفعل" in Arabic. But it causes a lot of problems when used as an auxiliary verb. The verb 'Do' (present) and 'Did' (past) in negative sentences indicate the tenses only. The verbs 'Do' and 'Did' in questions has the Arabic equivalent as "هل".

- **Verb "Have":** 'Have', 'Has' and 'Had' have less problems as the auxiliary than as the main verb.

- **The "Modals":** They cause serious problems for the translators as they do not have one-to-one meaning in Arabic and they have complicated function in English. So, the students mainly depend on the meaning. Moreover, 'Shall' and 'Will' are not treated as verbs in Arabic.

- **Questions:** In Arabic, for Yes/No questions "هل" can be used in both present and past tenses but for Wh-questions we may have the equivalents shown in the following brackets: What (ما هو), Which (ما هي), Who (من هو), Whom (من هو), Whose (لمن), Why (لماذا), How (كيف), Where (اين), When (متى), etc.

- **Negation:** The English word 'Not' has more equivalent in Arabic than 'لا'. e.g. I cannot afford this amount of money. – لا استطيع دفع ذلك.

- **Word Order:** The two languages have different word orders. For English, it is as Subject + Verb + Object/Complement but in Arabic, we have two structures as:
  a) **Nominal:** Subject + Predicate (like English)
  b) **Verbal** : Verb + Subject + Object/Complement (unlike English)

- **Personal Pronouns:** English personal pronouns can be omitted in verbal Arabic sentences if not put emphasis.

- **Place of Adjectives:** English attributive adjectives usually come before nouns but in Arabic it is the opposite.

- **Tenses:** English and Arabic tenses are quite different. Arabic has no progressive and perfective form of tenses. In Arabic, the present and past perfect tenses are treated as past simple. The present progressive is treated in Arabic translation as present simple but to indicate time 'الان' is used. Similarly, past progressive is used as past simple. The present and past perfect progressive tenses are not found in Arabic. The differences between 'will' and 'going to' strongly suggest that 'going to' is more suitable to signify actions that are more prompt, definite or decisive. Both 'will' and 'going to' can be compared to the Arabic signifiers of futurity [سوف] and [س]. A careful examination of Quranic verses including [س] and [سنف] strongly suggests that [سنف] as compared to [س] signifies a less definite future action e.g

  ولكن انظر إلى الجبل فان استقر مكانه فسوف تراني. (الأعراف : 143)

- It could be said that [سوف] constitutes an appropriate equivalent for 'will' while [س] is best translated as 'going to'.

- **Conditional Sentences:** English has three conditional sentences but Arabic has only two. Here, the translation of future in the past creates the main problem in Arabic.
- **Articles:** Like English, there is no indefinite article in Arabic. It has only the definite article. Arabic indefinite article though there is no, can be compared to zero article of English.

B. Lexical Problems

As words, the basic unit of translation plays a very significant role, students or translators face more problems here. These problems take place when a word, phrase or term cannot be understood directly and clearly, misunderstood or not found in the standard lexicons/dictionaries. It could happen in four ways such as:

- Words/Phrases/Terms already having a direct equivalent in Arabic: 'House'– 'منزل'
- New Words/Phrases/Terms having no ready-made equivalent in Arabic: 'Satellite'– 'قمر صناعى'
- Foreign Words/Phrases/Terms transliterated in Arabic but with native like pronunciation: 'Radio' – 'راديو'
- Foreign Words/Phrases/Terms made to fit Arabic pronunciation, spelling and grammar: 'Dynamite' – 'ديناميت'

  The other main and major lexical problems encountered by translators and students are as follows:
- **Literal translation:** Although language is built up of words, they have one meaning in isolation but may be quite different in context. The source language grammatical constructions are converted to their nearest target language equivalents but the lexical words are again translated singly, out of context. In Literal translation, fluency for target readers is more important than fidelity.
- **Synonymy:** Words which have the same meaning or similar meaning are called synonyms. Synonymy poses the problems concerning the difference between the levels of closeness or absolute identification of the meanings of synonymous words compared with one another in the same language as well as between the two languages (the SL and the TL) and how effective /ineffective that difference may be on meaning in context.
- **Monosomy:** A word which has only one meaning is termed monosemous. Monosemous words and terms cause no serious problems because they are standardized and available in the TL with one single meaning.
- **Polysemy:** A word which has more than one meaning is described as polysemous. e.g. close (near), close (not open). Problems of translation arise when a polysemous word is mistaken for a monosemous one, which one meaning wrongly assigned to it in all texts and contexts.
- **Collocation**: Two or more words which usually occur together consistently in different text and context are called a collocation. e.g. blind confidence
- **Phrasal Verbs**: A phrasal verb is the combination of Verb and Adverb or Preposition or both having no direct meaning. e.g. put on
- **Parallelism**: It refers to two identical structures. e.g. He missed the goal. He felt sad.

- **Idioms:** Phrases which have fixed forms and special meanings that cannot be known from the direct meaning of their words are called idioms.
- **Proverbs:** Proverbs are popular fixed sayings. They are part of culture. Therefore, they have their own problems of translation for everybody, especially students of translation.
- **Metaphors**: Metaphors are indirect, non-literal language. They are used to say something but mean something else. They are usually quite problematic and difficult. Metaphorical translation involves the translation of SL metaphors into TL metaphors. In creative metaphors, the vehicle (i.e. the form) and the tenor (i.e. the content) become intertwined and subsequently inseparable, as they are by way of illustration. However, metaphors are not always creative; they are frequently used as decorative. Consider the following metaphors of the renowned Iraqi poet BabrShakir al-Sayaab and their metaphorical renditions.

Arabic: عيناك غابتا نخيل ساعة السحر.
أو شرفتان راح ينأى عنهما الق.

English: Your eyes are two palm orchards at daybreak.
         Or two balconies where from the moon was receding.

- **Translation and Culture:** The problems of translating cultural terms are among the most difficult lexical problems as culture is a very strong trait of any languages.
- **Morphology:** It deals with the forms of words. Morphology corresponds to that branch of Arabic linguistics known as علم الصرف. In the case of Arabic-English translation, the problem stems from the fact that Arabic morphological system is flexible while English morphological system is rigid. e.g.

English	Arabic
Touched	لمس
Slightly touched	لامس
Repeatedly touched	لمس

English morphological system is not rigid with respect to all parts of speech. It tends to be flexible with regard to the derivation of adjective forms. e.g. big- bigger- biggest

- **Collocation:** To collocate, simply means to go with. Let us have a look at the examples:

The white cow is grazing.
The blue cow is lying on the grass.

Sentence [b] is said to contain an error of collocation because the colour blue does not collocate [go with] the word cow.

- **Connotation:** Connotation is the meaning that a word can be suggested in addition to its denotative meaning, for instance: the word 'fox' can signify in addition to its

known meaning a 'cunning person'. Words acquire their connotation from the culture to which they belong, as in every culture, people associate particular signification with particular words till they become the shades of those words meaning.

- **Paraphrase:** It is a brief explanation used when there is no way to make an unclear term (such as cultural or religious) understandable. e.g. the word 'ham' without explanation won't be clear to the Arabs. A paraphrase is usually longer than the original.

- **Naturalization:** Naturalization is a translation strategy whereby SL usage is converted into normal TL usage. This naturalization process is basically carried out at lexical, collocational, and structural levels. By way of illustration, the English lexical item 'negotiable' translates into *"قابل للتفاوض"*, the English collocation 'pay attention' translates into *"يعير الانتباه"* and the English sentence "It is raining now" translates into *"الجو ماطرَ"*. This being the case, naturalization of usage is inevitable in translation, as literal translation would produce unnatural expressions in the TL in cases where naturalization is called for.

- **Localization:** Localization is a new domain for language experts. Related to digital media, it is a subject where technology is very much involved. Localization has become known as a profession linked to translation. According to the Localization Industry Standards Organization, Pierre Cadieux and Bert Esselink localization involves (a) translation of textual content into the language and textual conventions of the target locale; and (b) adaptation of non-textual content (from colors, icons and bitmaps, to packaging, form factors, etc.) as well as input, output and delivery mechanisms to take into account the cultural, technical and regulatory requirements of that locale. (Perspectives on localization, Keiran J. Dunne, pg- 4). Furthermore, it cannot be completely understood without being contextualized in reference to globalization, internationalization and translation.

- **Arabicization:** Arabicization is a kind of naturalization that takes place either at the sound level where SL spelling and pronunciation are converted into Arabic ones or at the concept level where an SL concept is loan-translated into Arabic. Thus, Arabicization is related to both loan-word and loan-translation. In loan-word, an English word is borrowed into Arabic and subsequently undergoes Arabiciation in terms of spelling and pronunciation, e.g. 'garage' is Arabicized to become '*كراج*'. By contrast, the concept rather than the word itself is borrowed in loan-translation, e.g. 'skyscraper' is Arabicized to become '*ناطحة سحاب*'.

- **Equivalence:** Equivalence is a key concept in the process of translating. It should be noted that the notion of equivalence relates to the ordinary sense of the verb that we translate. That is why we are often asked to translate our feelings into words and our words into actions, etc. In general, we can speak of types of equivalence: Formal, Functional and Ideational equivalence. Firstly, formal equivalence seeks to capture the form of the SL expression. Form here relates to the image employed in the SL expression as can be illustrated by the underlined English idiomatic expressions and their underlined formal Arabic equivalents below:

English: Ali's decision to leave his job for a new one was ill- thought- <u>out of the frying pan into the fire</u>.

Arabic: <u>لم يكن قرار على بترك وظيفته والشروع بأخرى حكيماً – كان كالقافز من المقلاة إلى النار.</u>

Secondly, we have functional equivalence which seeks to capture the function of the SL expression independently of the image utilized by translating it into a TL expression that performs the same function.

Finally, there is ideational equivalence which aims to convey the communicative sense of the SL expression independently of function and form. The following two Arabic translations of the English example involving 'out of the frying pan into the fire' reflect this type of equivalence:

<u>لم يكن قرار على بترك وظيفته والشروع بأخرى حكيماً ـ فقد سارت الأمور من سيء إلى أسوأ.</u>

Sometimes, functional and formal equivalence may coincide to furnish what can be called optimal translatability. The following English proverbs and their Arabic translations illustrate this:

English: Out of sight, out of mind.

Arabic: بعيد عن العين, بعيد عن الذهن.

- **Cultural Approximation:** Cultural approximation is a translation strategy whereby a culture-specific expression in the SL is translated into a cultural substitute in the TL, i.e. an approximately culturally corresponding TL expression. Examples that may demonstrate cultural approximation are so many: lexical items, e.g. 'God' is translated into *'الله'*, phrases, e.g. 'American Secretary of State' is translated into *'وزير الخارجية الأمريكي'*, clichés, e.g. 'as busy as a bee' may be translated into *'زي أم العروس'*, proverbs, e.g. 'Like mother like daughter.' may be translated into *'اقلب الجرة على ثمها بتطلع البنت لأمها.'*, and many other items that may belong to various linguistic levels.

C. Stylistic Problems

In recent times, style is considered to be an essential part of meaning. It may cause problems for translators. Among the stylistic problems, there will be the following points to notice:

- **(In) formality:** The language of the SL text can be either formal or informal, or both. Formality and informality concern both grammar and words. The differences pose problems for students because of their little knowledge of formal and informal style of both languages.

- **Fronting:** A word, phrase, or clause can be put at the beginning of a sentence in a usual way (e.g "Suicide he committed" instead of "He committed suicide". Such fronting is done on purpose to achieve a stylistic function of some kind: emphasis of the fronted word, or drawing attention to its special importance to the meaning of the sentence. Translators may be unfamiliar with such a stylistic function, and, hence

ignore the style of fronting. But this is not advisable since meaning will be affected, however indirectly.

- **Parallelism:** Two clauses or sentences may have the same structure and are, therefore, parallel. Such style of parallelism is not always easy to translate, and may have its problems in Arabic.
- **Ambiguity:** It may cause misunderstanding, confusing, losing or dispersing meaning.
- **Simple vs. Complex style:** Translation problems may occur, specially, with the imitation of complex style.
- **Short vs. Long Sentences:** To combine short sentences into one or dividing long sentences into short sentences may cause confusion.
- **Repetition and Variation:** This type of problems should be handled with care.
- **Redundancy:** The employment of extra and unnecessary words express something might have some purpose in translation.
- **Nominalization vs. Verbalization:** Unlike English, Arabic has two types sentence structures namely noun dominated and verb dominated to perform some function.
- **Punctuation:** It is sometimes important to convey a message clearly.
- **Irony:** It is a very difficult style of any languages. Here, the translator has to be very careful.
- **Passive vs. Active Style**: There are some difference between the English passive and the Arabic passive and its implication on translation. The Arabic passive is predominantly emotive although it can be used for other purposes such as thematization for emphasis. The English passive is also emotive albeit to the lesser extent. Like the Arabic passive, it is also used for the purpose of thematization. Let us examine the following examples.

English: Tom was killed by Mary.
Arabic: قتل توم بواسطة ميري.

The misleading error in this translation is that while the source text explicitly says that Mary is the real perpetrator, the target text implicitly portrays Mary as a sheer accomplice. The TL suggests that Mary did not kill tom by herself but made somebody else to kill him. The translation of [by] as [بواسطة] can be avoided by rendering it as [على يد] which confirms the real perpetrator of the action by the doer. e.g. قتل توم على يد ميري.

English: Smoking is forbidden by law.
Arabic: التدخين ممنوع بموجب القانون.

It is to be noted that the translation of [by] as [بواسطة] can be maintained as a second option in cases where the action is physically done through the agent.

D. Phonological Problems

Phonological problems are connected to sounds and their effect on meaning. These characteristics and effects may sometime be very important for meaning and text as a whole

where sounds are more significant than senses. So, careful and repeated reading, specially poetry, dropping unnecessary words and looking for the widest possible range of synonyms for key words and/or rhyming words can help the translators. This is very necessary for rhythmical language. We have to consider two issues about English-Arabic translation here:

- This is confined to some aspect of language such as poetry, advertisement etc
- This is difficult to reproduce or reflect on the Arabic language

Sounds are important in language, especially when they combine together in different pattern to give meaning. To support the impotence of sounds, we can quote Lawson's (1981:97), *"… much more meaning is conveyed by rhythm and stress than we recognize"*. The sound effect could more important than meaning and it plays an aesthetic function of language. We have the following points to talk about:

- **Rhyme:** It is a type of matching sound found at the end of words in a verse.
- **Rhythm:** It is a phonological feature of language consisting of regular stressed and unstressed syllables.
- **Alliteration:** In English, it is an initial rhyme involving the repetition of the same consonant sound at the beginning but in Arabic, it is at the end of words.
- **Assonance:** It is the repetition of the same vowel sound in the middle of words. It is not so clear in Arabic as in English.
- **Consonance:** The use of the same consonant at the end of words preceded by different vowels. It is similar to alliteration in Arabic.
- **Onomatopoeia:** The use of imitative and naturally suggestive words for rhetorical, dramatic, or poetic effect such as cuckoo, meow
- **Meter:** The rhythmic arrangement of syllables in poetry is meter
- **Foot:** A unit of verse containing stressed and unstressed syllables
- **Beat:** The stressed syllable in a foot
- **Off beat:** An unstressed syllable in a foot
- **Tone:** It is an attitude of a writer toward a subject or an audience. Tone is generally conveyed through the choice of words, or the viewpoint of a writer on a particular subject.

So, we can say phonological features and effects have an important role in translation where sounds are more significant than sense. Here, we can recommend some possible solutions:

a) Repeated and careful reading of the SL text to comprehend the theme
b) Finding out flexible Arabic words and synonyms
c) Translating the English text into sense in Arabic
d) Using the changes of grammatical classes of words in Arabic
e) Using extra words that are not used in the original but derived from the context or implied somehow in the SL text
f) Omitting unnecessary words or phrases

Further, any translation problem demands a solution. Without a solution (or solutions), there is no great use pinpointing a translation problem. Indeed, without solutions to translation problems, we stop translating altogether. This is why all problems all the problems located in this work are accompanied by the same time by their possible solutions.

In order to be acceptable, any suggested solution is made clear, reasonable, feasible, reliable, applicable, contextual and in the right direction. Otherwise, it will not be acceptable. The solutions proposed to translation problems are, therefore, based on the following criteria:

- The problems of translating from English to Arabic is untranslatability which can be of three types: cultural, geographical and linguistic
- The type of text: general, technical, religious, political etc for example Books with humour require a translator with wit, and where there is an unusual or intricate use of language (in the case of dialects, slang terms, and even cadence), a good understanding of and ability to translate the spoken word is essential.
- The understanding of preceding and following word, phrase, clause or sentence
- The type of relationship: uneducated, educated, highly educated readers, specialists, children etc
- A decision may be made that a female translator is better for a book with particularly feminine subject matter, or a male for one on a particularly masculine topic.
- The possibility of saying something in the TL or not (e.g. for "fat salary" we can say *"راتب سمين"* but not *"راتب ضخم"*)
- The logical acceptability of an expression (e.g. "to eat one's words" the logical translation is *"يسحب كلامه/ يعتذر"*, but not " *ياكل كلماته* " because nobody can eat words.
- The social acceptability of an expression (e.g. for "good morning" we say " *صباح الخير*" whereas " *صباح جيد* " is not accepted socially)
- The frequency or non-frequency of an expression or a grammatical structure (e.g. 'to sow division' is frequently translated into *"يزرع الشقاق"* not into *"يبذر الانقسام"*. Also 'heart and soul' has the grammatical structure of " *قلب وقالب* " not " *قلبا وقالبا* " in context etc
- The degree of familiarity or strangeness of an expression, or a grammatical structure (e.g. 'good reasons' has the familiar translation " *اسباب وجيهة* " whereas " *اسباب جيدة* " seems strange, although mean the same.
- The understandability or not of an expression (e.g. 'tall order' is understood when translated into " *مهمة شاقة* ", but not understood as " *امر طويل* ").
  It could be noted that one problem can have more than one solution, as much as one solution can be applied to solve more than one problem.
- Sometimes the idiomatic, proverbial or religious terms needs a little explanation for English readers.

3. Conclusion

The differences between the two languages due to their belonging to two different language families cause the main problems for the translators. It is also found that the lexical knowledge insufficiency; inadequate knowledge and practice of grammar; inadequate cultural backgrounds; and inappropriate teaching atmosphere and methodology are the most important problems. Moreover, the cultural and religious influence is very strong in both the languages. It has been shown that although lexical problems are greater in number, grammatical, stylistic and phonological problems are not marginal. As some stylistic and phonological problems of translation shows cultural aspect and background of language, a
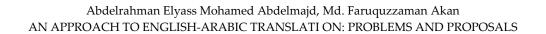
great care and attention should be paid. It is hoped that teachers, students and translators would benefit from this research work though the scope for further investigation has not been finished so far.

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