

كلية : الآداب

القسم او الفرع : قسم اللغة الانكليزية

المرحلة: الرابعة

أستاذ المادة : أ.م.د. ياسر عبد الستار مطر

اسم المادة باللغة العربية : الترجمة

اسم المادة باللغة الإنكليزية : Translation

اسم المحاضرة الأولى باللغة العربية: ماهي الترجمة؟

اسم المحاضرة الأولى باللغة الإنكليزية :

What is translation?

### What is translation?

Hatim and Munday (2004:3) point out that translation can be analyzed from two different perspectives: that of a 'process', which refers to the activity of turning a ST into a TT in another language, and that of a 'product', i.e. a translated text. They (1997:1) define translating as "an act of communication which attempts to relay, across cultural and linguistic boundaries, another act of communication (which may have been intended for different purposes and different readers / hearers)".

Shuttleworth and Cowie (1997:181) see that **translation** is a very broad notion which opens the way to be understood in various ways. This broad notion enables one to talk about translation as

process and a product. In addition, one can recognize sub-types of translations such as literary

translation, technical translation, subtitling and machine translation. According to Ghazala (2006:1),

translation refers to "all processes and methods used to transfer the meaning of the source language text into the target language".

The ideal role of the translator as it is argued by Nida (1964:153) is to have a complete knowledge of both source and target language, intimate acquaintance with the subject matter, effective empathy with the original author and the content and stylistic facility in the target language.

Unfortunately, these ideal competences do not always found in the translator, therefore, a lot of discrepancies are found among translated texts and the original ones. Consequently, the aim in most

of the cases is to be as close as possible to the essence of the message meant to be conveyed.

Bassnet (1980) established five principles for the translator, they are the job of the translator ( How to

Translate Well from one Language into Another). (in Bassnett, 1980) .

1. The translator must fully understand the sense and meaning of the original author, although he is at

liberty to clarify obscurities

2. The translator should have a perfect knowledge of both SL and TL.

3. The translator should avoid word-for-word renderings.

4. The translator should use forms of speech in common use.

5. The translator should choose and order words appropriately to produce the correct tone.

### Equivalence in translation

Equivalence is a key concept in the process of translation because it determines which type of translation should be used to render a certain text. Farghal (1994:56) argues that

“translation is a mode of communication where choices are further subjected to a principle of equivalence between a source text in one language and a target text in another.”

No single topic in this basic domain of knowledge has attracted the attention of workers in linguistics and translation theory more than the issue of equivalence, for it represents the backbone of

the whole translation process (Al-Hajjaj, 1995:233).

For Hatim and Mason (1990:6), equivalence in translation is a relative matter. The term means reaching the closest meaning to the ST meaning. They argue that there is no complete equivalence.

According to Bell (1991:6), total equivalence is an illusion because languages differ from each other in form. They have different patterns and rules, which regulate the grammatical structure

of languages and these forms give different meanings. Therefore, if we want to transfer one language

into another, there will be a change in form, and this entails a change in meaning. There must be a

loss or gain in the process of translating.

According to Farghal (1994:56), the term “equivalence” refers to the correspondence of effects: the effect of the ST on the ST receivers versus the effect of the translation on the TT receivers. This equivalence is not complete because of different factors such as informativity, creativity and expressivity, and because of differences or similarities between the two language

cultures (ibid).

**In short, most translation studies emphasize the fact that there is no total equivalence or one-to-one equivalence throughout the whole text because of the differences in the systems, patterns, rules, conventions and cultures of languages. However, they stress that the translator must do his best in order to reach the closest equivalent to the source text and he may follow certain strategies to achieve this aim.**

Ilyas (1989:37) illustrates three types of translation as follows:

1. Word-for-word translation: This type of translation is word-oriented. The translator in this type of translation handles the text word by word. This type transfers SL grammar and word order, as well as the primary meanings of all the SL words, into the TL, and it is normally effective only for brief simple neutral sentences (Newmark, 1988:69). Therefore, such method can be useful in throwing light on the nature of the SL lexis and grammar, since it slavishly follows the SL grammatical structure,

2. Literal translation: This type is also word-oriented, but it does not follow the SL grammar as is the case with word-for-word translation. the translation in this case adopts TL grammar, It is worth mentioning that for de Beaugrande and Dressler (1981), literal translation is the “decomposition of the original text into single elements and the replacement of each with a corresponding element in the target language.”

Farghal and Shunnaq (1999:13) point out that literal translation is often unacceptable, especially in

the case of multi-word units like collocations and idioms.

3. Literary translation (free translation): Unlike the two above-mentioned types, this type is freer, in which the translator aims at reproducing a similar effect on the TL receiver as that of the SL one, e.g.,

Once in a blue moon. (SL)

It is raining cats and dogs. (SL)

In a mood

In the pink =

In a nutshell

On paper =

Over the moon =

#### **Examples of literal translation from English**

A black market

Adopt a plan/project

Anarchy prevailed

At a stone throw

Blind confidence

Blind imitation

By sheer coincidence

Devote time

Draw a policy

Fire lines

Exert an effort

Hard currency

Honourable defeat

Kill time

On equal footing

Point of view

Policy of rapprochement

Political tension

Raise the level

Safety valve

Save a situation

Starting point

Show interest

#### **A case study**

The plain **was** rich with crops; there **were** many orchards of fruit trees and beyond the plain the mountains **were** brown and bare. There **was** fighting in the mountains and at night we could see the

flashes from the artillery. In the dark it **was** like summer lightning, but the nights **were** cool and there

**was** not the feeling of a storm coming. (*A Farewell to Arms*, by Ernest Hemingway)

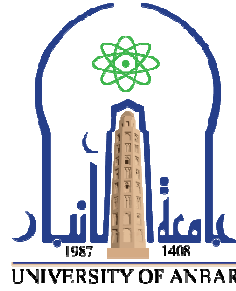
A static translation determined by formal equivalence:

كان السهل غنياً بالمحاصيل. كان ثمة كثير من جذائن الأشجار  
المثمرة، ووراء السهل كانت الجبال سمراء عارية، كان القتال دائراً  
في الجبال، وخلال الليل كان في استطاعتنا ان نرى وميض المدافع،  
وكان يخيل للمرء، في الظلمة، وكأنه برق الصيف، ولكن الليالي كانت  
باردة، ولم نكن نستشعر أن عاصفة توشك أن تهب. ( البعلبكي: 7 )

A dynamic translation free from the repetition of  
*kaana* كان is as follows:

سهل غني بالمحاصيل كثرت فيه جذائن الأشجار المثمرة ومن وراءه اسمرت  
الجبال وتعدت حيث دار فيها القتال. وخلال الليل استطعنا رؤية وميض المدافع  
بدا في الظلمة كأنه برق الصيف. لكن الليالي لطفت حرارتها ولم يساورنا  
احساس بأن عاصفة آتية.

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اسم المحاضرة الثانية باللغة العربية: عرض تاريخي لدراسات الترجمة الوصفية

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A brief history of descriptive translation studies

## A brief history of descriptive translation studies

According to Theo Hermans (1999: 9):

The descriptive and systemic perspective on translation and on studying translation was prepared in the 1960s, developed in the 1970s, propagated in the 1980s, and consolidated, expanded and overhauled in the 1990s. It introduced itself to the wider world in 1985 as “a new paradigm” in translation studies

Hatim and Mason (1990:12) argue that “[t]ranslation is a matter of choice, but choice is always motivated: omissions, additions and alterations may indeed be justified but only in relation to indented meaning”. Descriptive translation studies will therefore set out to describe and account for the actual translation choices the translator makes in actual translations.

The following sections tries to give a general idea as regards the principles, scholars of this theory as well as the models presented in addition to a brief history of the theory.

### 2.3.1 Polysystem theory

The polysystem theory was developed in the 1970s by Itamar Even-Zohar borrowing ideas from the Russian Formalists of the 1920s, who had worked on literary historiography. A literary work is here not studied in isolation but as part of a literary system, which itself is defined as “a system of functions of the literary order which are in continual interrelationship with other orders” (Tynjanov 1971: 72). Literature is thus part of the social, cultural, literary and historical framework and the key concept is

that of the system, in which there is an ongoing dynamic of “mutation” and struggle for the primary position in the literary canon. Although building on work by the Formalists, Even-Zohar reacts against “the fallacies of the traditional aesthetic approach” (Even-Zohar 1978: 119), which had focused on “high” literature and had disregarded as unimportant literary systems or genres such as children’s literature, thrillers and the whole system of translated literature. Even-Zohar (ibid: 118) emphasizes that translated literature operates as a system:

- 1- in the way the TL selects works for translation;
- 2- in the way translation norms, behaviour and policies are influenced by other cosystems.

Even-Zohar focuses on the relations between all these systems in the overarching concept to which he gives a new term, the polysystem, which is defined by Shuttleworth and Cowie (1997: 176) as follows:

The polysystem is conceived as a heterogeneous, hierarchized conglomerate (or system) of systems which interact to bring about an ongoing, dynamic process of evolution within the polysystem as a whole.

The hierarchy referred to is the positioning and interaction at a given historical moment of the different strata of the polysystem. If the highest position is occupied by an innovative literary type, then the lower strata are likely to be occupied by increasingly conservative types. On the other hand, if the conservative forms are at the top, innovation and renewal are likely to come from the lower strata. Otherwise a period of stagnation occurs (Even-Zohar, 1978: 120). This “dynamic process of evolution” is vital to the polysystem, indicating that the relations between innovatory and conservative systems are in a constant state of flux and competition. Because of this flux, the position of translated literature is not fixed either. It may occupy a primary or a secondary position in the polysystem. If it is primary, “it



participates actively in shaping the centre of the polysystem” (Even-Zohar, 1978: 200). It is likely to be innovatory and linked to major events of literary history as they are taking place.

Often, leading writers produce the most important translations and translations are a leading factor in the formation of new models for the target culture, introducing new poetics, techniques and so on. Even-Zohar gives three major cases when translated literature occupies the primary position:

(1) when a “young” literature is being established and looks initially to “older” literatures for ready-made models;

(2) when a literature is “peripheral” or “weak” and imports those literary types which it is lacking. This can happen when a smaller nation is dominated by the culture of a larger one. Even-Zohar sees that “all sorts of peripheral literature may in such cases consist of translated literature” (1978: 201). This happens at various levels. For instance, in modern Spain regions such as Galicia import many translations from the dominant Castilian Spanish, while Spain itself imports canonized and non-canonized literature from the English-speaking world;

(3) when there is a critical turning point in literary history at which established model are no longer considered sufficient, or when there is a vacuum in the literature of the country. Where no type holds sway, it is easier for foreign models to assume primacy.

If translated literature assumes a secondary position, then it represents a peripheral system within the polysystem. It has no major influence over the central system and even becomes a conservative element, preserving conventional forms and conforming to the literary norms of the target system. Even-Zohar points out (ibid: 203) that this secondary position is the “normal” one for translated literatures. However, translated literature itself is stratified (ibid: 202). Some translated literature may be secondary while others, translated from major source literatures, are primary. Even-Zohar (ibid: 203–4) suggests that the position occupied by translated literature in the polysystem conditions the

translation strategy. If it is primary, translators do not feel constrained to follow target literature models and are more prepared to break conventions, they thus often produce a TT that is a close match in terms of adequacy, reproducing the textual relations of the ST. This in itself may then lead to new SL models. On the other hand, if translated literature is secondary, translators tend to use existing target-culture models for the TT and produce more “non-adequate” translations. Gentzler (2001: 118–20 and 123–5) stresses the way polysystem theory represents an important advance for translation studies. The advantages of this are several:

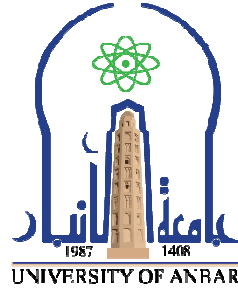
- (1) Literature itself is studied alongside the social, historical and cultural forces.
- (2) Even-Zohar moves away from the isolated study of individual texts towards the study of translation within the cultural and literary systems in which it functions.
- (3) The non-prescriptive definition of equivalence and adequacy allows for variation according to the historical and cultural situation of the text.

This last point offers translation theory an escape from the repeated linguistic arguments that had begun to follow insistently the concept of equivalence in the 1960s and 1970s.

However, Gentzler (ibid: 120–3) also outlines criticisms of polysystem theory. These include:

1. overgeneralization to “universal laws” of translation based on relatively little evidence;
2. an over-reliance on a historically based 1920s’ Formalist model which, following Even-Zohar’s own model of evolving trends, might be inappropriate for translated texts in the 1970s;
3. the tendency to focus on the abstract model rather than the “real-life” constraints placed on texts and translators;
4. the question as to how far the supposed scientific model is really objective. Despite these objections, polysystem theory has had a profound influence on translation studies, moving it forward into a less prescriptive observation of translation within its different contexts.





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اسم المحاضرة الثالثة باللغة الإنكليزية :


## Culture and Translation

## Culture


Culture is a collection of practices which condition daily life; it includes history, social structure, religion, traditional customs and everyday usage (Bassnett McGuire, 1992). Religion and culture are two interrelated issues. In his classification of cultural aspects of the language, Newmark (1988:95) regards religion and religious activities as a very significant part of culture

The process of transmitting cultural elements, including religion, through translation is a complicated task. Baker (1992: 21) acknowledges the difficulty of translating religious texts contending that certain items in the SL culture may be conveyed to the TL culture to fill in a gap. Such items may relate to a religious belief, a social custom, or a type of food and are difficult to translate to the TL both denotatively and connotatively.

### Yes/no in Belgium

 Nord (2001) holds that translating means comparing cultures .The problem of culture adds a special flavor to the practice of translation as when we add seasoning to food. It will make translation a developing activity rather being a mechanical operation.

The translator might omit part of the text thinking that it will not affect the meaning. The task of the translator in this case is to handle the minor particles or the simplest details with care after analyzing them and classifying them as important or not before deciding to transfer or sacrifice them. Sometimes it is not as easy as said when it comes to the issue of culture.

 **In addition to proposing a definition for culture, the role of the past histories or events is important in shaping the present culture. Sometimes, these histories or customs involve (superstitious) beliefs or actions, transferred from generation to generation and they are now part of people's lives and they cannot change them. It is sometimes useless to try to teach others (or cultures) how should they behave and it is better to understand how they do behave so as not to cause such “misunderstandings”.**

Translation is a kind of activity which inevitably involves at least two languages and two cultural traditions (Toury, 1978:200). As this statement entails, translators are faced with the problem of how to treat the cultural aspects implicit in a source text (ST) and of finding the most appropriate technique of successfully conveying these aspects in the target language (TL). These problems may vary in scope depending on the cultural and linguistic gap between the two (or more) languages concerned (Nida, 1964:130).

Lotman (1978: 211) contends that no language can exist unless it is submerged in the context of culture. Moreover, no culture can exist which does not have at its centre the structure of natural language. This integrative view of language and culture entails that the meaning of any linguistic item, religious terms and expressions included, be properly understood only with reference to the cultural context enveloping it. In view of the fact that meaning is of particular importance in translation, consequently translation cannot be fully understood outside a cultural frame of reference. It thus seems that a brief account of the basic conceptualization of culture, language, and translation, and their relationships with one another should be in place prior to the embarking of the research analysis.

Acknowledgment of language as falling within the broader context of culture whereby meaning is seen as contextually determined and constructed thus entails a cultural implication for translation, a variability factor the translator has to take into account. As Nida (1964: 130) perceptively puts it, “differences between cultures may cause more severe complications for the translator than do differences in language structure”.

Nida (1994: 1) says: “It is true that in all translating and interpreting the source and target languages must be implicitly or explicitly compared, but all such interlingual communication extends far beyond the mechanics of linguistic similarities and contrasts”. He (ibid) says that:

The main reason for this is that the meaning of verbal symbols on any and every level depends on the culture of the language community. Language is a part of culture, and in fact, it is the most complex set of habits that any culture exhibits. Language reflects the culture, provides access to the culture, and in many respects constitutes a model of the culture (Nida, 1994: 1).

Cultural gaps between the source language and the target language have always turned to be a hard nut for translators to crack. Nord (2001:34) holds that translating means comparing cultures.

The translator might leave part of the text not thinking that it will not affect the meaning. Nonetheless, sometimes what is sacrificed might be as significant as what was translated. The task of the translator in this case is to be careful in handling the minor particles or the simplest details after analyzing them and classifying them as important or not before deciding to transfer or sacrifice them. But things go counter to what was expected. Sometimes it is not as easy as said when it comes to the issue of culture. But should we stop the activity of translation as a result of culture. Actually all of us shall say “no”.

The problem of culture adds a special flavor to the practice of translation as when we add seasoning to food. It will make translation a developing activity rather than being a mechanical operation. The problem of culture throws itself to the heart of translation discussion as it is connected to many issues in the language. For example, idioms are regarded as distinguishing characteristics of the English language in addition to being a cultural sign for the language; that is to say, when some foreigners use idioms in a wrong way they will be identified as non native speakers of the language or they are not part of the country.

Translators have to admit that there is a real problem when it comes to culture. It is noted, as a fact, that all contemporary translation theories must retain a prominent place to the issue of culture. We read expressions such as: cultural translation, cultural gap, cultural overlap, cultural filter, cultural transfer, culture- bound or culture- specific and others, all of which admit the role the culture in any translation activity. Some definitions would go to the farthest extreme to claim that language is culture. House (2002:92) declares:

in recent years there has been a shift in translation studies from linguistically oriented approaches to culturally oriented ones. In Germany, Reiß and Vermeer's (1984) concept of translation and Snell-Hornby's ideas about the "interdiscipline" of translation (see Snell-Hornby 1986 and most of the contributions therein) clearly show this overall concern with viewing translating less as a linguistic and more, or even exclusively, as a cultural procedure. This view is epitomized in statements such as "One does not translate languages but cultures" and "In translation we transfer cultures not languages".

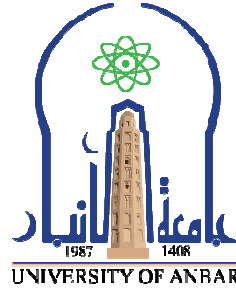
Newmark (1991), in addition to define culture, would select a moderate way of the relation between language and culture. He (ibid:73) says: "language is a substantial but partial reflection of



culture, culture being defined here as the total range of activities and ideas and their material expression in objects and processes peculiar to a group of people, as well as their particular environment.”

Translators are permanently facing the problem of how to treat the cultural aspects implicit in a source text (ST) and finding the most appropriate technique of successfully conveying these aspects into the target language (TL). Faiq (2004:1) highlights the importance of the cultural signs of a text and problems caused as a result of transferring these aspects into TL:

Misunderstandings are said to derive from incompatibilities in processing of media which carry them: languages. Yet misunderstandings are not only the products of linguistic incompatibilities *per se* but of cultural ones as well. This means that misunderstandings generally occur in particular social structures, particular histories, and prevailing norms of language production and reception. All these can be said to make up the ingredients of the culture and the ideology subsumed within it. Culture involves the totality of attitudes towards the world, towards events, other cultures and peoples and the manner in which the attitudes are mediated. In other words, culture refers to beliefs and value systems tacitly assumed to be collectively shared by particular social groups and to the positions taken by producers and receivers of texts, including translations, during the mediation process.



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اسم المحاضرة الرابعة باللغة العربية: مفهوم التكافؤ في الترجمة

اسم المحاضرة الرابعة باللغة الإنكليزية :

The Traditional concept of equivalence

## The Traditional concept of equivalence

Equivalence is a key concept in the process of translation because it determines which type of translation should be used to render a certain text. Farghal (1994:56) argues that “translation is a mode of communication where choices are further subjected to a principle of equivalence between a source text in one language and a target text in another”.

No single topic in this basic domain of knowledge has attracted the attention of workers in linguistics and translation theory more than the issue of equivalence, for it represents the backbone of the whole translation process (Al-Hajjaj, 1995:233).

McGuire (1980:24-5) refers to Popovič who distinguishes four types in the definition of translation equivalence:

1. Linguistic equivalence, in which the target text matches all the source text on the linguistic level, i.e., word for word translation.
2. Paradigmatic equivalence, in which there is equivalence of the elements of grammar.
3. Stylistic equivalence, in which there is functional equivalence of elements in both the source text and the target text “aiming at an expressive identity with an invariant of identical meaning,” and
4. Textual equivalence, in which there is equivalence of form and shape.

McGuire (ibid: 25) states that translation is not just the replacement of lexical and grammatical items between languages. It may involve deleting elements from the source text in order to achieve Popovič's goal of "expressive identity" between the source text and the target text. However, when the translator moves away from close linguistic equivalence, the nature of the level of equivalence will be affected.

She (ibid) argues that equivalence in translation should not be handled as a search for sameness, for there is no sameness between two target language versions of the same text, so how do we expect to find it between a source text and a target text?

For Hatim and Mason (1990:6), equivalence in translation is a relative matter. The term means reaching the closest meaning to the ST meaning. They argue that there is no complete equivalence.

According to Bell (1991:6), total equivalence is an illusion because languages differ from each other in form. They have different patterns and rules, which regulate the grammatical structure of languages and these forms give different meanings. Therefore, if we want to transfer one language into another, there will be a change in form, and this entails a change in meaning. There must be a loss or gain in the process of translating.

Bell (ibid: 6-7) considers language a formal structure, which consists of elements that combine to give the semantic sense, and a communication system, which uses the forms of the structure to give the communicative value. The translator is to choose between searching for formal equivalents that maintain the semantic sense of the text and searching for functional equivalents that maintain the communicative value of the text. The translator cannot achieve either way.

Baker (1992:10-11) handles the notion of equivalence on several levels: word, above the word, grammatical, textual and pragmatic. She argues that there are problems in translation because of the

lack of equivalence and suggests that there is no one-to-one correspondence between orthographic words and elements of meaning within or across languages.

Further, she (ibid: 56-7) contends that there is always tension in translation between accuracy and naturalness. Accuracy is considered a significant element in translation, but it should be noted that there are certain patterns in the TL which are common to the target reader. The translator must consider these patterns so that communication can be achieved. Therefore, in order to produce a smooth understandable language, there should be a great deal of loss, addition or change of patterns or meaning because the system, patterns and priorities of languages are so different from each other.

According to Farghal (1994:56), the term “equivalence” refers to the correspondence of effects: the effect of the ST on the ST receivers versus the effect of the translation on the TT receivers. This equivalence is not complete because of different factors such as informativity, creativity and expressivity, and because of differences or similarities between the two language cultures (ibid).

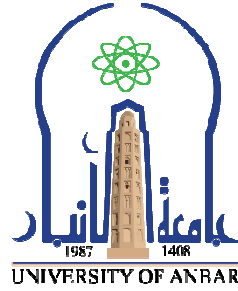
He (ibid: 57) suggests that the two types of equivalence, formal and functional, can be mediated by the notion of ideational equivalence. This kind of equivalence refers to transferring the “ideas” that comprise the communicative sense.

In short, most translation studies emphasize the fact that there is no total equivalence or one-to-one equivalence throughout the whole text because of the differences in the systems, patterns, rules, conventions and cultures of languages. However, they stress that the translator must do his best in order to reach the closest equivalent to the source text and he may follow certain strategies to achieve this aim.

Pym (2010:2) states that the concept of equivalence broadened out when Eugene Nida (1964) recognized the polarities “dynamic equivalence” (same function) and “formal equivalence” (same form,

probably with a different function). There were thus different kinds of equivalence that could be established, independently of whatever was considered “natural” before the translator entered the scene. The polarities meet up with dichotomies such as “semantic” vs. “communicative” translation (Newmark) or “adequacy” vs. “acceptability” (Toury). These polarities are similar to Levý’s opposition between “illusory” and “anti-illusory” translations, where the terms more strictly concern the way a translation signifies its source. That second kind of opposition has been pursued by House (“covert” vs. “overt” translations), Nord (“instrumental” vs. “documentary”) and particularly Gutt (“indirect” vs. “direct” translations). All these oppositions fit into this alternative branch of the equivalence paradigm, marked by a general refusal to recognize just one equivalent as being “natural”.

Pym (ibid) adds that a loose network of scholars from many countries gave rise to a paradigm based on finding out what translations actually do as pieces of language in context, as opposed to what countless generations had opined about ideal translation. The general approach was thus “descriptive”, rather than the “prescriptive” attitude based on opinion; it has since come to be known as Descriptive Translation Studies (after Toury 1995). The paradigm, however, has done more than just describe. For Gideon Toury (1980), the descriptive approach should accept as axiomatic that all translations are equivalent to their sources, so that research can then discover the modes of that equivalence.



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اسم المحاضرة الخامسة باللغة الإنكليزية :

Lexical problems

## محتوى المحاضرة الخامسة

### Lexical problems

The greater number of problems posed to the students of translation are lexical problems. words are usually given the first importance in translation to the point of over exaggeration. Moreover, most of the students mistakes are their superficial literal translation of words and in finding the equivalent in Arabic. More seriously, they understand translation as the translation of individual words only.

literal translation of meaning metaphorical vs. non-metaphorical meaning

Wood floats on water	يطفو على الخشب
Answer my question please	اجب على سؤالي من فضلك
The children broke the window	كسر الاطفال النافذه
Impossible task	مهمه مستحيله
Word of honour	كلمه شرف
Rainy day	يوم ماطر / يوم اسود
Sweet -tongued	حلوا طري اللسان / مخادع
A can of worms	علبه ديدان / حفنه مشاكل / مشكله عويصه
Fabrication	تلفيق / حباك
Ugly person	شخص قبيح المنظر / شخص بشع التصرف
A stitch in time saves nine	درهم وقايه خير من قنطار علاج



Tall order	مهمه شاقه عسيره
Fat salary	راتب ضخم مجز
Bite the dust	خر صريعا
If you were in my shoes/ boat	لو كنت في مكاني
	درزه في وقتها توفر تسعا امر طويل راتب سمين يعض التراب لو كنت في حذائي قاربي
Today it is sunny but yesterday was a rainy day	اليوم يوم مشمس ولكن البارحه كان يوما ماترا
save for rainy day	خبيء قرشك الابيض ليومك الاسود/ وفر للشده

Synonymy is the sameness or similarity of meaning between two or more words such words are described as synonym or synonyms for example **large** and **huge** are synonyms. usually synonyms are divided into two major types

- 1.absolute synonyms
- 2.near or close synonyms

He is angry	هو غاضب
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He is discomforted	هو ممتعض
He is annoyed	هو متضايق
He is disturbed bothered	هو منزعج
He is inconvenient	هو غير مرتاح
He is agitated	هو ساخط
He's furious	هو مغتاظ/ يتميز غيضا
He is enraged	هو مشتاط غضبا
He's worried	هو قلق /هو معصب
He is nervous	هو متوتر
He is impatient	هو نافذ الصبر / نفذ صبره
He is discontented	هو غير راض متذمر
He's displeased	هو متكدر / غير مسرور
He's wrathed	هو متاجج غضبا
He's bothered	هو متنغص
He is exasperated	هو شديد الغضب
The soldiers stood to their arms in the battle	صمد الجنود في المعركة استبسل الجنود في ساحه المعركة ثبت الجنود في الميدان

	<p>تشبث الجنود بمواقعهم في ساحه الحرب</p> <p>اظهر الجنود شجاعه نادره في المعركه</p> <p>تصدي الجنود ببساله للعدو في ساحه الوغى</p> <p>تفانى الجنود في ساحه الشرف</p> <p>داد الجنود عن حياضهم في المعركه</p> <p>استمات الجنود في قتالهم في المعركه</p> <p>استرخص الجنود ارواحهم في القتال</p>
The secures land City for Makkah Al mukarramah	البلد الامين لمكه المكرمه
The good City for Medina Al munawara	طيبه الطيبه للمدينه المنوره
The distinguisher between the truth and falsehood for the companion of the Prophet Muhammad peace be upon him Omar bin Al khattab	الفاروق لعمر بن الخطاب
Allah's drawn sword for the Muslim leader and companion Khalid bin Al Waleed	سيف الله المسلول للصحابي و القائد المسلم خالد بن الوليد رضي الله عنه

The malicious disease/ the disease that disease/ oh god protect us/ for cancer	المرض الخبيث /ذاك المرض/ مرض اللهم عافانا/ للسرطان
The chicken pox for varicella	جدري الماء/ الحماق
The boot for Italy for it's map which looks like the boot	الجزمه لايطاليا لان خارطتها تبدو كالجزمه
The Red Devils for the English Manchester United Football Club	الشياطين الحمر لفريق مانشستر يونايتد الانجليزي لكره القدم
The boss for the Saudi Football Club Al- Hilal	الزعيم لنادي الهلال السعودي لكره
The chief leader for Etihad Football Club	القدم والعميد لنادي الاتحاد
The boy broke the window	كسر الولد النافذه

The thief broke the car	كسر اللص السيارة
We expected the break of the lock	توقعنا كسر القفل
An explosion has broken the silence	كسر انفجار طوق الصمت
This job breaks the back	هذا العمل يكسر او يقصم الظهر
The tennis player had a break of serve	كسر لاعب كره المضرب الارسال
The wrestler broke his opponent's bones	كسر المصارع عظام خصمه
The athlete runner tried to break the word record	حاول العداء تحطيم الرقم العالمي
Why did you break his face	لماذا هشمت وجهه
That man is broken down	ذاك الرجل محطم
The manager's policy broke the bank	دمرت سياسه المدير المصرف
You may have a break	يمكنكم اخذ استراحة/ راحه/ فرصه
This medicine will break you of smoking	سوف يخلصك هذا الدواء من التدخين

The storming weather has a broken at last	انقشع/ انتهى الجو العاصف اخيرا
Some people break the law	يخرق/ ينتهك/ يخالف بعض الناس القانون
Please don't break your promise	من فضلك لا تخلف وعدك
The crowd broke when the match had ended	انفض/ تفرق الجمهور عند انتهاء المباراة
The dawn breaks at 5 today	يبزغ الفجر عند الساعة الخامسة اليوم
She will break the news soon	سوف تقشي الاخبار تبوح بالاخبار قريبا جدا
Let us break bread together	لناكل خبز وملح معا
We must break for lunch	علينا التوقف من اجل الغذاء
The prisoner broke jail	فر السجين من السجن
Sand will break the players fall	سوف يخفف الرمل من سقطه اللاعب
He got angry and broke camp	غضب وقوض خيمته لكي يرحل
They are determined to break the back of their task	انهم مصممون على انجاز القدر الاكبر/ علي قصم ظهر مهمتهم
The referee broke between the two boxers 20 times	فصل الحكم بين الملاكمين 20 مره
Go break a leg	اتمنى لك حظا سعيدا
I like the sound of birds	احب صوت الطيور

The vocal cords produce the sound	تصدر الحبال الصوتية الصوت
Can you hear that sound	هل تستطيع سماع ذلك الصوت
Radio frequencies are sound waves	الترددات الاذاعية موجات صوتيه
Your suggestion sounds reasonable	يبدو اقتراحك معقولا
It's a sound basis	انه اساس صلب
She had a sound examination	اجرت امتحانا كاملا
Thank you for your sound advice	اشكرك على نصيحتك الحكيمه
Muslims have sound beliefs	عند المسلمين معتقدات راسخه
Children sleep a sound sleep	ينام الاطفال نوما عميقا
The sound between the two seas is quite narrow	ذاك البرزخ بين البحرين ضيق جدا
Fish has a sound	للسمك مثانه هوائيه/ حويصله/ حوصله
The runner fell down in the race. He broke his leg so he was immediately taken to hospital	سقط العداء ارضا في السباق و كسر ساقه لذلك اخذ/ او نقل مباشره الى المستشفى

Are you nervous because of the exam don't worry go break a leg	هل انت متوتر بسبب الامتحان لا تقلق. اتمنى لك حظا سعيدا

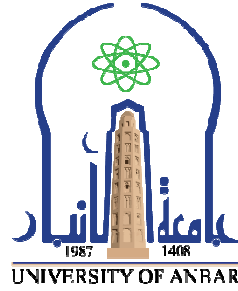
A **collocation** is the habitual occurrence of individual lexical items. It is a combination of two or more words that always occur together consistently in different texts and contexts in language .

Hard labour	اشغال شاقه/ مخاض عسير
net weight	الوزن الصافي
raging storm	ريح عاصف/ عاصفه هوجاء
fast sleep	سبات عميق
smashing victory	انتصار ساحق
warm reception	استقبال حار
lukewarm reception	استقبال فاتر
idle talk	كلام فارغ
straying sheep	غنم قاصيه
black market	سوق سوداء
Peaceful death	موت هادئ
great pleasure	سعاده عظيمه/ سعاده غامره



bad news	اخبار سيئه / غير ساره
good day	يوم سعيد
standstill situation	وضع مشلول / مكانك راوح
Addled eggs	بيض فاسد
bad milk	حليب فاسد
Putrid meat/ fish	لحم / سمك فاسد
Rancid butter	زبدہ زنخہ / فاسدہ
rotten fruit	فاكهہ فاسدہ / عفنہ
spoilt /bad meat	لحم فاسد
attend a lecture	يحضر محاضره
exert an effort	يبدل جهدا
Pass a law	يسن قانونا
run a company	يدير شركه
teach a lesson	يلقن درسا
win confidence	يكسب الثقه

score a victory	يحرز انتصارا
pay attention	يعير الانتباه
seize the opportunity	ينتهز الفرصه
draw a sword	يستل سيفا



كلية : الآداب

القسم او الفرع : قسم اللغة الانكليزية

المرحلة: الرابعة

أستاذ المادة : أ.م.د. ياسر عبد الستار مطر

اسم المادة باللغة العربية : الترجمة

اسم المادة باللغة الإنكليزية : Translation

اسم المحاضرة السادسة باللغة العربية: المشاكل النحوية

اسم المحاضرة السادسة باللغة الإنكليزية :

## Grammatical problems

## Grammatical problems

### *Introduction*

English and Arabic belong to two different and distant language families West Germanic and Semitic. Consequently their grammar are sharply different. Several grammatical features of English pose variable problems of translation into Arabic. The most serious mistake which students should be warned against in the first place is the wrong presupposition that English grammar is identical with Arabic grammar and hence can translate each other in a straightforward way.

Problem 1 literal translation of is are am

I'm a student	انا اكون طالبا
She's kind	هي تكون طيبة
You are a father	انت تكون اب
	انا اطالب هي طيبة انت اب
Past tense of passive voice	
The food was eaten	كان الطعام مأكولا
I was deceived	انا كنت خدعت
The boys were dismissed	كان الاولاد مطرودين
	اكل الطعام انا خدعت طرد الاولاد
Translation of verb do	
He does not like coffee	انه لا يحب القهوة
Some people don't smile	بعض الناس لا يبتسمون
That girl does not comb her hair	لا تمشط تلك الفتاة شعرها/ تلك الفتاة لا تمشط شعرها

Did you sleep early?	هل تنام باكرا
Does John play football?	هل يلعب جون كره القدم
Did Ali wait for you last night?	هل انتظرك على ليله امس
Do you admit that? yes I do	هل تعترف بذلك نعم افعل
Did she swear? yes she did	هل اقسمت نعم فعلت
Do they work at night? no they don't	هل يعملون في الليل لا لا يعملون
Do as a main verb	
I'll do my best	سافعل ما بوسعي
Mary does her job well	تقوم ماري بعملها على خير ما يرام/ تؤدي ماري عملها بشكل حسن
We did it yesterday	فعلناها امس
Do as empathetic device	
Muslims do recite the Holy Quran everyday	يقرا المسلمون القران كل يوم بالتأكيد
That woman does fear Allah	تلك المراه تخاف الله فعلا حق الخوف
The girls did behave well	لقد احسنت الفتيات التصرف حقا/ لاشك ان الفتيات قد احسن التصرف
Translation of verb have	
The workers have left early today	غادر العمال باكرا اليوم
The girls has had finished knitting fast	انهت الفاتتان الحياكه بسرعه
The patient has had the medicine	تناول المريض الدواء
Have as a main verb	
She has her breakfast at 7 every day	تتناول فطورها عند الساعه السابعه كل يوم

She has the tablets on time	تتناول الحبوب اقرص الدواء في الوقت المحدد
She has just had the ticket	حصلت على التذكرة لتوها
She had a telephone call this morning	تلقت مكالمه هاتفية هذا الصباح
She has to speak two languages	يجب عليها ان تتحدث بلغتين
She had a nice holiday	قضت عطلة جميله
Have a good journey	اتمنى لك رحله ممتعه
Have a bash	حاول/ جرب حظك
Translation of modals	
They will forgive us	سوف يغفرون لنا سيسامحونا
We shall delay the meeting	سوف نؤجل الاجتماع
The defendant shall appear before court now	يجب على المدعى عليه ان يمثل امام المحكمه الان
Should for obligation only	
You should say everything	يجب عليك ان تقول كل شيء
We should face him	يجب علينا ان نواجهه
I should believe my parents	يجب علي ان اصدق والدي
Translating questions	
Are you playing tennis?	هل تلعب التنس
Have you played tennis?	هل لعبت التنس
Do you play tennis?	هل تلعب التنس
Did you play tennis?	هل لعبت التنس

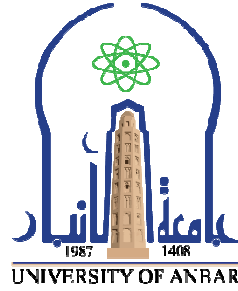
Why are you crying?	لماذا يبكون
What have you said?	ماذا قلت
Who can answer?	من يستطيع الاجابه
When does the baby sleep?	متى ينام الطفل
Where did the man disappear?	اين اختفى الرجل
Who are you talking to on the phone?	الى من تتحدث على الهاتف
Whose money is this?	لمن هذه النقود
How do you do?	كيف حالك كيف انت
Translation of negation	
She cannot pay money	لا تستطيع ان تدفع نقودا
She will not pay money	لن تدفع نقودا
She has not money	ليس معها نقود/ لا نقود معها /لا تملك نقودا
All that glitters isn't gold	ما كل مايلمع ذهباً
We never give up	نستسلم ابدا قط
I never saw him before	رايته ابدا قط من قبل
Never say this again	ابدا قط تقل هذا ثانيه
	لن استسلم ابدا/ قط لم اراه من قبل لا تقل هذا ثانيه البته
I like neither lying no cheating	انا لا احب الكذب او الغش
I like neither lying nor cheating	انا لا احب لا الكذب ولا الغش
No smoking	لا تدخين
No children allowed	لا أطفال مسموح لهم بالدخول
She has no money	معها لا نقود/ عندها لا نقود تملك لا نقود

	التدخين ممنوع دخول الأطفال ممنوع ليس معها انها نقود
Verbal and nominal sentences	
Translation of word order	
The city was destroyed by the enemies	
The Diplomat left for London	الدبلوماسي غادر الى لندن
This Sky was cloudy	السماء كانت ملبده بالغيوم
The pupils enjoyed their holiday	التلاميذ استمتعوا بعطلتهم
	غادر الدبلوماسي الى لندن السماء ملبده بالغيوم استمتع التلاميذ بعطلتهم
God likes us	الله يحبنا
Zionist police kill children	الشرطة الصهيونية تقتل الاطفال
The earthquake took place yesterday	الزلازل حدث امس
Mary fell ill last week	ماري مريضه الاسبوع الماضي
My brother always comes back home late	اخي دائما يعود الى البيت متاخرا
Today looks nice	اليوم يبدو جميلا
	مرضت ماري الاسبوع الماضي يعود اخي الى البيت متاخرا دائما يبدو اليوم جميلا
Imperative statements are an exception	
Stay where you are	ابق حيث انت
Be patient	كن صبورا / صابرا / اصبر / تحلى بالصبر
Listen to me carefully	اصغي إلي جيدا / اسمعني
Beware of the dog	احترس من الكلب
Hold your tongue	امسك عليك لسانك / اصمت
Meet your promises	اوفى بوعدك
Don't believe him	لا تصدقه
Don't backbite your friends	لا تغترب اصدقائك
Pronouns	



Present participle and gerund	
Eating and drinking all day is unhealthy	الاكل والشرب طوال اليوم مضر بالصحة
Eating and drinking all day he had a stomachache	الاكل والشرب طوال اليوم صار عنده مغص في المعدة
	اكلا وشاربا طوال اليوم صار عنده مغص في المعدة من كثرة اكله وشربه طوال اليوم صار عنده مغص في المعدة  بسبب الاكل والشرب طوال اليوم صار عنده مغص في المعدة
Swimming in cold water in winter is risky	تسبح في الماء البارد في الشتاء محفوف بالمخاطر
	السباحة في الماء البارد في الشتاء محفوفه بالمخاطر
Swimming in cold water in winter he got cold	بما انه سبح في الماء البارد في الشتاء اصيب بالزكام
Generous people are kind hearted	الناس الكرماء طيبو القلب
That tall young man is my cousin	ذاك الرجل الطويل ابن عمي
She likes polite colleagues	تحب الزميلات المهذبات
The English weather may be cloudy rainy and sunny at the same time	قد يكون الطقس الانجليزي غائما و ماطرا و مشمساً/ شمساً و ماطرا و غائما في الوقت نفسه
He read a big popular useful book	قرات كتابا كبيرا شعبيا مفيدا/ مفيدا شعبيا كبيرا
Throw that small round ball	ارم الكرة الصغيره المدوره/ المدوره الصغيره
The United Nations educational scientific and cultural organization UNESCO	منظمه الامم المتحده للتربيه والعلوم والثقافه اليونسكو
The two ministers discussed the political social and economic matters	ناقش الوزيران القضايا السياسيه والاجتماعيه والاقتصاديه
Her dress is a blue soft comfortable and cheap	ثوبها ازرق وناعم ومريح ورخيص

Lucy is an innocent good kind girl	لوسي فتاه بريئه طيبة لطيفه// لوسي فتاه بريئه وطيبه ولطيفه
Muhammad prefers simple homely tasty food	يفضل محمد الطعام البسيط المألوف اللذيذ/ والمألوف واللذيذ
The rich should help the poor rich people should help poor people	يجب على الاغنياء ان يساعدوا الفقراء
The elderly are wiser than the young the elderly people are wiser than the young people	المسنون أ عقل من الشباب
The handicapped can do many things	يستطيع المعاقون ان يفعلوا اشياء كثيره



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اسم المادة باللغة الإنكليزية : Translation

اسم المحاضرة السابعة باللغة العربية: أساليب الترجمة

اسم المحاضرة السابعة باللغة الإنكليزية :

Strategies and procedures of translation

## Strategies and procedures of translation

A translation strategy, in Chesterman's (1997:13) words, is "a potentially conscious procedure for the solution of a problem which an individual is faced with when translating a text segment from one language into another." In this vein, strategies are represented by "forms of explicitly textual manipulation" and are thus "directly observable from the translation product itself, in comparison with the source text" (ibid: 89).

There is nothing in the world of taxonomy and languages void of dichotomy, binary-opposition, seeking certain dimensions and ultimately varying functions and effects, similar is the case of translation. Throughout the history of translation studies, different but binary strategies have emerged and evolved. In the pre-linguistic Roman era, the traditional opposition between strategies is best summed up in the words of Cicero (106-46 BC), "a translation should be free...a translation should be literal" (House, 1981:2). This paradox is later substituted by the modern terms of *alienating* vs. *naturalising* (Schleiermacher, 1813/1992), the contemporary terms of *formal* vs. *dynamic* equivalence (Nida, 1964), *textual* vs. *formal* equivalence (Catford, 1965), and *semantic* vs. *communicative* translation (Newmark, 1981), and the present buzzwords of *domesticating* vs. *foreignizing*.

Venuti (1998, 2001: 315) says:

In the 1990s, as translation begins to emerge as a scholarly discipline in its own right, two rather different paradigms appear to be driving research. On the one hand is an approach that can

generally be called text linguistics, in which notions of equivalence are grounded on the classification of text types and functions. On the other hand is an approach that can generally be called [cultural studies], which is concerned with how values, ideologies, and institutions shape practices differently in different historical periods.

Strategies which typify the linguistic approach include, apart from the ancient *free* and *literal* dichotomy, Nida's *formal* and *dynamic* equivalence, Catford's *textual* and *formal* equivalence, and Newmark's *semantic* and *communicative* translation. By contrast, the cultural approach is based on Schleiermacher's *alienating* vs. *naturalising* and represented by Venuti's *foreignizing* and *domesticating*. The present study adopts Venuti's cultural dichotomy of translation strategies, a review of his contribution and its historical developments is indispensable.

The term *domesticating* comes with a negative connotation in Venuti. It describes the translation strategy whereby a fluent, transparent style is adopted so as to minimise the foreignness of the ST for TL readers. Such a strategy, which results in the translator's "invisibility", thus involves such steps as the careful selection of STs "which lend themselves to such a strategy (Venuti, 1995:241), the conscious adoption of a fluent, natural-sounding TL style, the adaptation of TT to conform to target discourse types, the interpolation of explanatory material, the removal of SL *realia* and the general harmonization of TT with TL preconceptions and preferences (Shuttleworth and Cowie, 1997:44).

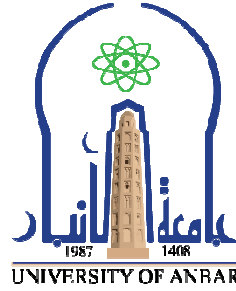
In contrast, a foreignizing strategy designates a type of translation which is produced with a deliberate purpose to break target conventions by retaining the foreignness of the ST. Since Venuti "bemoans" the phenomenon of domesticating in Anglo-American cultures (Munday, 2001:147), he makes a "call to action" (Venuti, 1995:307) for translators to subscribe to foreignizing so as to empower translation "to make a difference, not only at home, in the emergence of new cultural forms,

but also abroad, in the emergence of new cultural relations” (ibid:313). For Venuti, such a strategy entails not only a freedom from absolute obedience to target linguistic and textual constraints. It also involves selecting non-fluent, opaque style and including SL realia and TL archaisms, so as to provide the TL reader “an alien reading experience” (ibid). In his later work, Venuti (1998a:11) adopts minoritizing as a synonym for foreignizing.

During the 1940s and the 1950s, translatability and its obstacles became the most dominant theme. Lawrence Venuti (2004: 111) explains:

Influential figures in philosophy, literary criticism, and linguistics all consider whether translation can reconcile the differences that separate languages and cultures. The obstacles to translation are duly noted, judged either insurmountable or negotiable, and translation methods are formulated with precision. Opinions are shaped by disciplinary trends and vary widely, ranging between the extremes of philosophical skepticism and practical optimism.

Newmark (1988:45) has clearly distinguished SL language oriented methods from TL oriented method by providing a V diagram. Then, he discussed these methods providing advantages and disadvantages for each. It is clear through his discussion that the left side represents foreignization methods while the right side of the diagram shows more inclination towards the TL and this is domestication.



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A Glossary of translation studies terms

## A Glossary of translation studies terms

**Competence:** Currently popular term for the set of things that a professional knows (knowledge), is able to do (skills), and is able to do while adopting a certain relation to others (dispositions or attitudes). "Translator competence" would thus be the knowledge, skills and attitudes necessary to become a translator. The concept can be reduced to just two components: declarative knowledge ("knowing that") and operational knowledge ("knowing how"). As such, the term "competence" has very little to do with the way the same term was used in (Chomsky's) linguistics to indicate a set of rules that underlie performance.

**Consecutive interpreting:** Oral translation of a speaker's words into another language when the speaker has finished speaking or pauses for interpreting. More formal than ad hoc interpreting and used, for example in formal business meetings, for negotiations, training sessions or lectures.

**Context :** Information outside of the actual text that is essential for complete comprehension.

**Cultural translation:** Term with many different meanings, most of them equally vague and ideological.

The general notion is that translation is not just of texts, but of entire cultural representations and identities. When an ethnographer describes a tribe, they thus translate a culture into the language of ethnography; museums offer iconic and linguistic translations of entire cultures; migrants translate themselves, forming cultural hybrids, and so on.

Our general preference here is for a discipline focused on communication across different cultures and languages, rather than processes that occur within just one culture or language.

**Culture:** A word with notoriously numerous definitions, none of which can be wrong. One supposes that a culture comprises codifications seen as belonging to some people but not to others. It is difficult, however, to attempt to draw up lists of such codifications, and often hazardous to assume that they are specific to just one culture. A further problem is that some uses assume "national cultures", where certain codes (dress, meals, hygiene, etc.) are believed to be associated with national languages.

A more elegant approach is to let cultures define themselves, simply by positing that the limits of a culture are marked by the points in time and space where translations are required.

**Descriptive vs. prescriptive Translation Studies:** A deceptive opposition, necessary at the time when translation was being taught and studied on the basis of prescriptions of how to produce a "good" translation. Descriptive studies would then set out to reveal the nature of actual translations, showing that what is "good" depends on culturally relative norms. The opposition is deceptive because 1) the act of description is never free of value judgments (we describe only the aspects we are interested in, and thus are not entirely free from prescriptive intent), and 2) prescriptions are inevitably based on experience of actual translations (and thus on elements of description). One way to retain the distinction is to suggest, that prescriptions are in fact predictions of future success or failure, based on accumulated descriptive experience.

**Domestication vs. foreignization:** Version of the classical dichotomy between "two methods of translation" proposed by Schleiermacher (1813) and resurrected by Venuti (1995). When we try to organize translation shifts, the most obvious macro-approaches are domestication and foreignization in the sense that most shifts privilege either the target culture or the source culture. It might



pay to think in terms of a horizontal axis of possible cultural worlds, with foreignization at one end and domestication at the other. Then there is a vertical axis of “amount of information given”, with omission at the bottom and pedagogical translation (explicitation, footnotes etc.) at the top. So all the solutions find a place in relation to those two axes.

**Dubbing** :Recording or replacement of voices commonly used in motion pictures and videos for which the recorded voices do not belong to the original actors or speakers and are in a different language.

**Equivalence**: A widespread term for a relation that many believe in and no one can prove beyond the level of terminology. We should accept that equivalence has no ontological foundation, since translation problems allow for more than one viable solution. This means that, in the field of translation problems thus defined, equivalence is always “belief in the translation as equivalent of an ST”.

### A Glossary of translation studies terms

**Interpreting vs. interpretation**: Two terms for spoken mediation between languages.

“Interpreting” began to replace “interpretation” in the 1990s, on the argument that it was slightly less likely to be mixed up with “interpretation” as the general making sense of texts.

**Literal translation**: Translation that closely adheres to the wording and construction of the source text. A literal translation of continuous text usually appears “stilted” and unnatural and is therefore to be avoided unless there is a specific reason for translating literally.

**Literal translation**: translation that closely adheres to the grammar and construction of the source text. A literal translation usually appears “stilted” and unnatural.

**Machine translation (MT)**: Translation produced by a computer program or use of a translation program to translate text without human input in the actual translation process. The quality of machine-translated text, in terms of terminology, meaning and grammar, varies depending on the nature and complexity of the source text, but is never good enough for publication without extensive editing.

**Natural equivalence**: Deceptive term for the kind of equivalence that can be tested on the basis of back-translation. For example, “tomography” translates as “tomography”, which backtranslates as “tomography”. This creates the illusion that equivalents exist in languages prior to the intervention of translations. The term is deceptive because these equivalents are almost always the result of technical or otherwise “artificial” languages.

**Process vs. product research**: A fundamental distinction between attempts to analyze the way people translate or interpret (i.e. their mental processes) and studies of their final translations or renditions (i.e. their products). The distinction makes sense against the background of methods that offer specific insight into processes (think-aloud protocols, eye-tracking, key-logging, interviews, potentially EEG mapping), and these methods do not assume product analysis. The distinction is nevertheless tenuous because there are many cases of overlap: when we have a series of intermediary products (e.g. draft translations), we can use them to infer process, and in the case of interpreting, products are perhaps still the clearest window on processes. The danger, however, is to assume that product analysis alone can give solid data on translation processes.

**Product analysis**: The analysis of what translators produce and exchange for value (money or prestige). The term is to be preferred to “text analysis” to the extent that texts also include interviews, TAPs, successive drafts, etc. Product analysis is broadly opposed to process analysis.

**Shift**: Observed difference between the two sides of a bitext. Shifts concern product analysis, not process studies, so they should not be

seen as the sum of everything a translator does in order to produce an equivalent. The problem, of course, is that we cannot happily define what a “non-shift” might be, except as the idealist assumption of absolute equivalence. Nevertheless, the term “shift” is undeniably useful when analyzing products. It might be salvaged as follows: for each bitext we describe the relations that we tentatively accept as invariant (in order to save time, if nothing else), then we describe

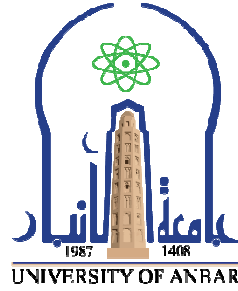
all remaining relations as “shifts”. Note that this does not assume that the term corresponds to any psychological reality on the part of the translator or the user of the translation.

**Simultaneous interpreting** : Oral translation of a speaker’s words into another language while the speaker is speaking. The interpreter usually sits in a booth and uses audio equipment.

**Think Aloud Protocols (TAPs)**: Transcriptions of the words spoken by subjects as they perform a task, for example translators as they translate. This is one of the tools used in process research. The word “protocol” is used here in the sense of “written record”, as in the protocol of a treaty”. The term “talk aloud protocol” is sometimes used in experiments where subjects only describe the actions they are performing, and not the reasons.

**Transliteration**: Transforming text from one script to another, usually based on phonetic equivalences. For example, Russian text might be transliterated into the Latin script so that it can be pronounced by English speakers.

**Visibility**: Term popularized by Venuti’s 1995 critique of “the translator’s invisibility”. If we read a translation and are not aware of the fact that it is a translation, then the translator can be said to be “invisible”. For Venuti and the tradition of textual criticism, visibility would be associated with locating the translator’s voice in the text, or the translator disrupting the deceptively smooth flow of language. But visibility might also involve the presence of prefaces, translators’ notes and the translator’s name on the cover.



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The choice of foreignization and domestication

### **The choice of foreignization and domestication**

Foreignization and domestication are two translation methods coined by the American well-known translation theorist Lawrence Venuti. These methods are further discussed by many scholars in the field of translation. The discussion of foreignization and domestication should not be disconnected from section (2.2) which is devoted to discuss the notion of equivalence. In this section, Venuti's opinion is presented as well as the opinions of some scholars regarding foreignization and domestication. Scholars' views clearly disclose the preference of one method and criticizing the other. Each party attempts to show points of strength in his/her method and weakness in the other. These views give translators, who want to apply each method, a general view regarding the steps to follow in order to render a text. Venuti's discussion gives more explanation of the advantages and disadvantages of following each method.

Venuti declares his preference for foreignization and he provides long arguments to support his preference. He admits:

I prefer to translate foreign texts that possess minority status in their cultures, a marginal position in their native canons – or that, in translation, can be useful in minoritizing the standard dialect and dominant cultural forms in American English. This preference stems partly from a political agenda that is broadly domestic: an apposition to the global hegemony of English (Venuti, 1998:10).

Venuti (1995: 20) states that “foreignizing method is highly desirable in an effort to restrain the ethnocentric violence of translation. In other words, it can restrain the violently domesticating cultural values of the English language world”. Venuti (ibid) contends that foreignization “is an ethnodeviant

pressure on those (cultural) values to register the linguistic and cultural difference of the foreign text, sending the reader abroad”.

Venuti’s view is not far from Friedrich Schleiermacher’s who demands in his famous article “On the Different Ways of Translation” (1813) that translations from different languages into German should read and sound different. The reader, Schleiermacher thinks, should be able to sense the Spanish behind a translation from Spanish, and the Greek behind a translation from Greek. He contends that if all translations sound alike, the identity of the source text may be lost, leveled in the target culture.

For Shuttleworth and Cowie (1997:59) foreignization is realized when “a target text is produced which deliberately breaks target conventions by retaining something of the foreignness of the original”.

Foreignization advocated by Venuti and his proponents “is a non-fluent translation style proposed to make visible the presence of the translator by stressing the foreign identity of the ST and protecting it from the ideological dominance of the target culture” (Venuti, 1995: 147). Domesticating translation, as argued by Venuti, distorts the ST and may demolish the values of a culture.

Foreignization method demands precise and complete rendering for the thought and style of the source text. Foreignization translation helps in maintaining the ST formal features. It displays the SL culture for the TL readers. It shows the strange linguistic features and cultural values. The TL reader may acquire new the information as regards the SL.

Domestication, on the other hand, is easier for the TT readers to follow and accept. Yet, the smoothness and naturalness of the TT are often realized without regard for the stylistic and cultural messages of the SL.

Venuti (1995) views the term “domesticating” negatively. The term describes the translation strategy whereby a smooth and transparent style is followed in order to reduce the foreignness of the ST for TL readers. Domesticating strategy results in the translator’s “invisibility”.

In addition to “foreignization” as the first part of his well-known dichotomy, Venuti (1995) has many other terms to label the other part, i.e. domestication. Terms such as “translator’s invisibility”, “transparency”, “fluency” and “submission”, which are target oriented or the translation is in favour of the target culture readers. As for “transparency”, he contends that it is realized by removing “awkward phrasings, unidiomatic constructions and confused meanings” (p. 287). Moreover, “transparency” is achieved “when clear syntactical connections and consistent pronouns create intelligibility for the reader” (ibid). Transparency is described by him as “an illusionistic effect”. This effect is the result of the translator’s management of words.

For Venuti (1995: 17), domesticating translation strategy means removing foreign components from the ST and replacing them with components from the target culture to ease the conception and minimize the effort of the target receptors. It means also to favour fluency over accuracy and beauty over fidelity.

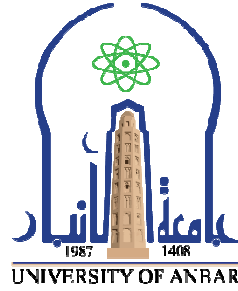
Bassnett and Lefevere (1998:7) coin another term for the phenomenon of “domestication”. They propose the concept of “analogy” which results in obliterating the differences between the SL and TL cultures in a democratic way.

Lefevere (1992:5) disagrees with Schleiermacher’s preference in using his model for modern translations because, as he thinks, Schleiermacher’s translations are produced for educated readers who are able to read original and translated text but not for a reader who could not access the original.

Beekman and Callow (1974) say that naturalness is not “dependent on familiar information”. They affirm that new information can be offered dynamically. They argue that the statement

“translation should not sound like a translation at all” is realized when the emphasis is kept on the manner rather than the matter. Thus, “the images used in live figures (parables, allegories, illustrations, and similitudes) need not be replaced by substitutes to attain meaningfulness” (Beekman and Callow, 1974: 41).

Both domestication and foreignization involve loss of meaning as losses are inevitable in the translation process.



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Vinay and Darbelnet general translation methods



Vinay and Darbelnet general translation methods

The two general translation methods identified by Vinay and Darbelnet(1958/2000) are direct (or literal) translation and oblique translation. For them, the direct translation strategy has three procedures - called “direct translation methods”: (1) “borrowing”: this is “the simplest of all translation procedures” (ibid: 129), in which the SL word is transferred directly to the TL. Borrowing is sought as a resort when equivalent in TL seems difficult or inappropriate for better translation. For example, if a translator is to translate the word “Umrah” into English which definitely has no one word or exact equivalent in English, as a resort and inevitably, he has to borrow the word “Umrah” for communication of its cultural and conventional meaning. Examples of borrowing from the Qur’an may include the Arabic lexical items/terms like “Subhaan” (36:36) and “Aya” (36:37). The word “Subhaan” has no equivalent in English. Similarly the term “Aya” also has no one word substitution.

The phrases/clauses “Glory be to Him”, “Glory (proclaim/ flawlessness) of Who (He)”, “Glory to Allah”, “limitless in His glory is He”, “Holy is He Who”, substitute for the word “Subhaan” but there is no one word equivalent denoting all of its shades of meaning. There is also a problem of connotative meaning of such words, e.g., in Bible the word “glory” means worship, adoration and thanksgiving (Oxford Advanced Learner’s Dictionary). Then the term “Aya” has been translated by different translators as “sign”, or “token”. Both words having worldly attributes spoil the divinity of the Message and do not give specifically intended meaning of Monotheism in their contexts.

Translators' interest in borrowing is developing in response to the difficulties that crop up during the process of translation. Old borrowings have become a part of the respective TL lexis. In English such words as "carburetor", "chic", "rendezvous" are no longer considered to be borrowing. The entries of these words in the "Oxford Advanced Learner's Dictionary" show nothing about their borrowing instead they have been treated equally to other English lexis. Borrowing of SL lexical items now and again for introducing its colours of meaning is a matter of style and ultimately communication of the intended message.

(2) Calque: this procedure is "a special kind of borrowing whereby a language borrows an expression form of another, but then translates literally each of its elements" (ibid:129). Calque's status in translation is that of a sandwich between pure borrowing and TL/receptor's expectations. A calque example is "Qur'an Hakeem" and in English it becomes "wise Qur'an". There are many fixed calques like borrowing, which, after a period of time, become an integral part of the TL. Translators seem interested in calques that may minimize linguistic difficulties like the terms and imagery of the Qur'an without using actual borrowing that may cause comprehension problems for receptors. It serves dual purpose: first, it does not use an actual borrowed word exactly as it is used in SL; second, its use as a calque makes meaning more clear in the TL and to some extent receptor's expectations are fulfilled.

(3) Literal translation (or word for word translation): which is "the direct transfer of a SL text into a grammatically and idiomatically appropriate TL text in which the translators' task is limited to observing the adherence to the linguistic servitudes of the TL" (ibid: 130). Literal translation "is most common when translating between two languages of the same family (e.g. between French and Italian), and even more so when they also share the same culture" (ibid: 131). Vinay and Darbelnet and others are of the view that: "a literal translation is a unique solution which is reversible and complete in itself". Nida is a bit different in defining the term "literal translation". He says: "literal translation is

one that translates only the strictly explicit features”. Sharma (2005:60) has a moderate view about this kind of translation: “A literal translation is something between a “rank-bound” (word-for-word) and “rank-free” translation”. The phrases “rank-bound and rank-free” denote that it is neither literal nor dynamic rendering but linguists place it in the procedure of rank-bound translation.

Robinson (1997:26) sums up the idea of “word-for-word translation” and “sense for- sense” translation:

It is perhaps unfortunate but inevitable that the norms and standard appropriate for one group of users should be generalized to apply to all. Some readers demand literal translations, for the idea spreads that a translation other than literal is no translation at all. On the other hand some receptors like semantic (sense-for-sense) equivalence/rendering, adopt the opinion that a translation that charts its own semantic path is no translation.

Different users of translations have their own preferences and expectations so no general norm or standard may be applicable to all. People’s likes and dislikes cannot be overlooked but the focal point is that communication of the message should be reliable and the receptor of the message is not disappointed/frustrated because of confusion and ambiguities in communication.

For Vinay and Darbelnet, a good translation is a literal one; literalness should be sacrificed, only if the literal translation turns to be “unacceptable.” The translation is “unacceptable” if it “(i) gives another meaning, or (ii) has no meaning, or (iii) is structurally impossible, or (iv) does not have a corresponding expression within the metalinguistic experience of the TL, or (v) has a corresponding expression, but not within the same register” (ibid: 131). In those cases where literal translation is not possible, Vinay and Darbelnet say that the strategy of “oblique translation” must be resorted to.

The oblique translation methods are:

(1) Transposition: this “involves replacing one word class with another without changing the meaning of the message” (ibid: 132). From a stylistic point of view, the source and the transposed expression do not necessarily have the same degree of communication. The translator should preferably choose to transpose the SL text if this translation fits better into the text, or allows a particular stylistic nuance to be retained. The transposed form is more literary in character and frequently used case of transposition is that of interchange. This procedure focuses simply on replacement and communicative dimensions are regarded as something secondary.

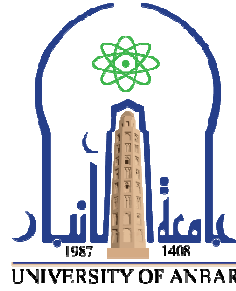
(2) Modulation: this procedure is “a variation of the form of the message, obtained by a change in the point of view.” It can be used when “translation results in grammatically correct utterances, [but] it is considered unsuitable, unidiomatic or awkward in the TL” (ibid: 133). The clause “obtained by a change in the point of view” indicates that this procedure involves subjectivity which certainly lacks reliability in communication of the message hence quite unacceptable both for SL and TL readers. Their next method of oblique translation is

(3) Equivalence: this procedure is used by them in a restricted sense, different from the common theoretical sense that is used nowadays. It refers to cases where languages describe “the same situation...using completely different stylistic and structural methods” (ibid: 134). In this procedure a translator replaces SL text through equivalents in TL text. A common experience is that one and the same situation can be rendered by two or more different stylistic and structural methods. A classical example of equivalence is the reaction of an amateur who accidentally hits his finger with a hammer: “if he were French his cry of pain would be transcribed as “Aie!”, and if he were English, this would be interpreted as “ouch!”

Many equivalents are fixed and belong to the repertoire of idioms, clichés, and proverbs. Generally proverbs are perfect example of equivalences. The method of creating equivalences is

frequently applied to idioms too. Though some English phrases and idioms give a closer equivalence yet communication of the intensity of the Hadith Message through these substitutions is virtually impossible. However, in commercial translations such equivalences may serve the purpose.

Their final procedure is (4) “adaptation” which is, according to them, “the extreme limit of translation” (ibid: 134-5). This procedure is used in “cases where the type of situation being referred to by the SL message is unknown in the TL culture” (ibid: 135). In those cases, “translators have to create a new situation that can be considered as being equivalent. Refusal to inevitable adaptation affects not only the syntactic structure but also hinders the development of ideas in the text Adaptation can, therefore, be described as a special kind of equivalence, a situational equivalence. (ibid: 135).



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The concept of norms of translation behavior

## The concept of norms of translation behavior

The aim of Toury's case studies is to distinguish trends of translation behaviour, to make generalizations regarding the decision-making processes of the translator and then to "reconstruct" the norms that have been in operation in the translation and make hypotheses that can be tested by future descriptive studies. The definition of norms used by Toury is:

the translation of general values or ideas shared by a community-as to what is right or wrong, adequate or inadequate-into performance instructions appropriate for and applicable to particular situations. (Toury, 1995: 55)

These norms are sociocultural constraints specific to a culture, society and time. An individual is said to acquire them from the general process of education and socialization. In terms of their "potency" Toury places norms between rules and idiosyncrasies (ibid: 54). He considers translation to be an activity governed by norms, and these norms "determine the (type and extent of) equivalence manifested in actual translations" (ibid: 61). This suggests the potential ambiguity of the term "norm": although Toury uses it, first, as a descriptive analytical category to be studied through regularity of behaviour (norms are "options that translators in a given socio-historical context select on a regular basis"; Baker, 1998: 164), they appear to exert pressure and to perform some kind of prescriptive function. Although Toury focuses initially on the analysis of the translation product, he emphasizes (ibid: 174) that this is simply in order to identify the decision-making processes of the translator. His

hypothesis is that the norms that have prevailed in the translation of a particular text can be reconstructed from two types of source:

(1) from the examination of texts, the products of norm-governed activity. This will show up “regularities of behaviour” (ibid: 55) (i.e. trends of relationships and correspondences between ST and TT segments). It will point to the processes adopted by the translator and, hence, the norms that have been in operation;

(2) from the explicit statements made about norms by translators, publishers, reviewers and other participants in the translation act. However, Toury (ibid: 65) warns that such explicit statements may be incomplete or biased in favour of the role played by the informants in the sociocultural system and are therefore best avoided.

Toury (ibid: 56-9) sees different kinds of norms operating at different stages of the translation process. The basic initial norm refers to a general choice made by translators (Figure 2.3). Thus, translators can subject themselves to the norms realized in the ST or to the norms of the target culture or language. If it is towards the ST, then the TT will be adequate; if the target culture norms prevail, then the TT will be acceptable (ibid: 57). The poles of adequacy and acceptability are on a continuum since no translation is ever totally adequate or totally acceptable. Shifts – obligatory and non-obligatory – are inevitable, norm-governed and “a true universal of translation” (ibid: 57).

Other, lower order, norms described by Toury are preliminary norms (ibid: 58) and operational norms (ibid: 58–9). Preliminary norms can be displayed as in Figure 2.4. Translation policy refers to factors determining the selection of texts for translation in a specific language, culture or time. Toury does not pursue this area in his case studies. Directness of translation relates to whether translation occurs through an intermediate language (e.g. Finnish to Greek via English). Questions for investigation include the tolerance of the TT culture to this practice, which languages are involved and



whether the practice is camouflaged or not. Operational norms (Figure 2.5) describe the presentation and linguistic matter of the TT. Matricial norms relate to the completeness of the TT. Phenomena include omission or relocation of passages, textual segmentation, and the addition of passages or footnotes. Textual–linguistic norms govern the selection of TT linguistic material: lexical items, phrases and stylistic features.

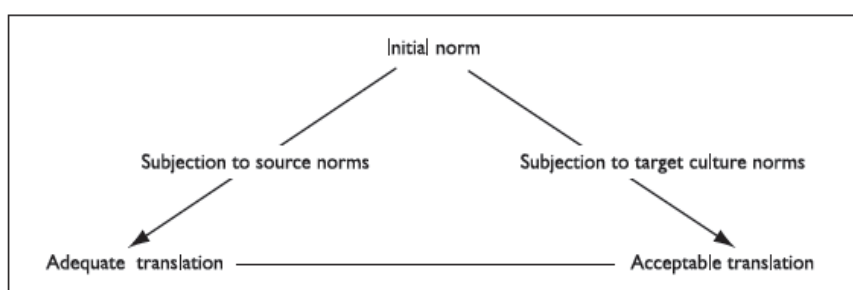


Figure 2.3 Toury's initial norm and the continuum of adequate and acceptable translation. (from Munday, 2001:113)

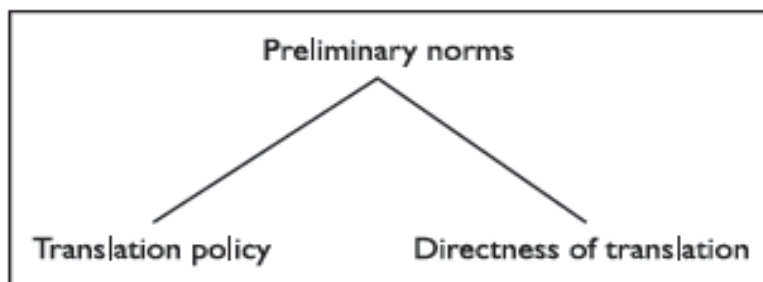


Figure 2.4 Preliminary norms. (from Munday, 2001:113)

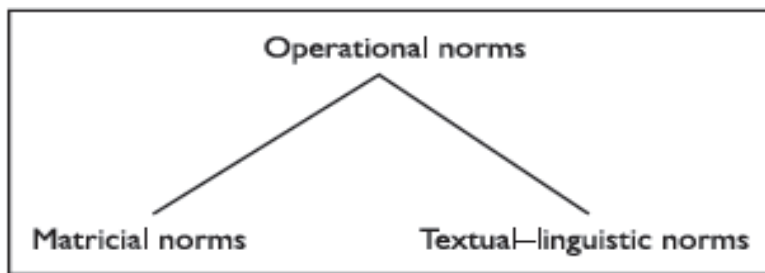
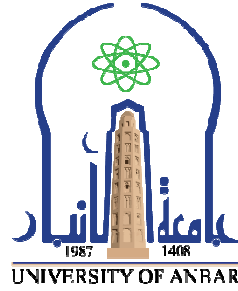


Figure 2.5 Operational norms. (from Munday, 2001:113)

The examination of the ST and TT should reveal shifts in the relations between the two that have taken place in translation. It is here that Toury introduces the term “translation equivalence” (ibid: 85), but he is at pains to emphasize that it is different from the traditional notion of equivalence. Toury’s is a “functional-relational concept”, by which he means that equivalence is assumed between a TT and a ST. This is very important because analysis does not then focus prescriptively on whether a given TT or TT-expression is “equivalent” to the ST or ST-expression. Instead it focuses on how the assumed equivalence has been realized and is a tool for uncovering “the underlying concept of translation ... [the] derived notions of decision-making and the factors that have constrained it” (ibid: 86).

As noted above, DTS aims to reconstruct the norms that have been in operation during the translation process. However, Toury stresses (ibid: 67) that norms are a “graded notion” since “a translator’s behaviour cannot be expected to be fully systematic”. In addition, these norms are of different intensity, ranging from behaviour that is mandatory (maximum intensity) to tendencies that are common but not mandatory and to behavior that is tolerated (minimum intensity) (ibid: 67–9).



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اسم المحاضرة الثانية عشر باللغة الإنكليزية :

Religious Islamic texts in translation

## Religious Islamic texts in translation

The two sets of sources of Islam are Quran and Sunnah. The first is the revelations of Allah's word to His community conveyed to them in Arabic by His "messenger" or Prophet Muhammad (ﷺ) who is in fact the "seal of the Prophets". The second important source is Muhammad's personal practice during his lifetime (Sunnah) which was regarded as providing a model of behaviour for the community in those many particular situations for which the corpus of Quranic revelations provided no guidance. The process of collecting, organizing, and assessing the "traditions" (Hadith) concerning the Prophet's activities became, along with the analysis of the text of the Quran itself, one of the most urgent tasks of scholars within the Muslim community.

Religious texts, and especially prophetic Islamic texts, are regarded as of immense importance because it is said to guide the people into the right path. Almighty Allah said in His holy book (Quran):

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ (الحشر: 7)

(So take what the Messenger assigns to you, and deny yourselves that which he withholds from you).

Yusuf Ali

and He said again:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾ (آل عمران: 31)

Say: "If ye do love Allah, follow me: Allah will love you and forgive you your sins". Yusuf Ali

So we are commanded to follow the guidance of our prophet (ﷺ) if we seek to achieve sound life. The exact words of the prophet (ﷺ) were transferred to us by authentic people, by witness of all Muslim scientists, who have done their utmost effort to convey all “قول، فعل، تقرير” (saying, action, and approval) of the prophet (ﷺ). Even the simplest actions of the prophet (ﷺ) are preserved because Allah said:

﴿إنا نحن نزلنا الذكر وإنا له لحافظون﴾ (الحجر: 9)

We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption).  
Yusuf Ali

Swarup (2002:1) says:

Although the non-Muslim world is not as familiar with the Hadith as with the Quran, it is the Hadith that is the most important single source of Islamic laws, precepts, and practices. Ever since the lifetime of the Prophet Muhammad, millions of Muslims have attempted to mimic his dress, diet, hairstyle, toilet mores, and sexual and marital habits in the hope of being more like the man who walked in the ways of Allah. Whether one visits Saudi Arabia or Central Asia, India or Malaysia, Muslims by the millions can be found conforming to the Prophet’s views on the veil, polygamy, and ablution.

The task of transferring the meaning here is very complicated because in addition for these texts to be sacred, it conveys strict rules as to what the Muslim should behave through his life by following the teachings of the prophet (ﷺ).

Bosworth in (khan, 1974: ix) says:

Yet, the average Muslim believer knows the Hadith not as historical a document, but as a fundamental element in the vital fabric of his faith, which has been second only to the direct revelation of God in the Quran itself. For the Muslim community, the Hadith has traditionally provided a norm of conduct and behaviour in the ethical sphere, and a source of legal prescriptions in the practical one, a means of following the Sunna or example of the prophet and of the generations of pious, early Muslims, as-salaf as-salihin. Where the Quran has not been explicit, the Hadith has often supplied guidance, providing an intermediate source of knowledge between the text of the holy book itself and the ratiocinations of the religious lawyers, the Fuqaha', who had recourse, when all else failed, to such principles as analogical reasoning and personal judgment.

Translating texts of such sensitivity requires many preparations to be made before embarking such a task. First and foremost, the translator should recognize that what he is handling is something divine. Muslims believe that what is said by the prophet (ﷺ) is a legislation inspired by Allah:

﴿وَمَا يَنْطَلِقُ عَنِ الْهَوَىٰ. إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾ (النجم 4-3)

“Nor does he say (aught) of (his own) Desire. It is no less than inspiration sent down to him” Yusuf Ali

The translator should hold the idea that what he is doing is translating these texts into the other people whose language is not the language of revelation “وحي” and he should affect them as though they heard the original message. It goes without saying that such task is not simple to be performed-sometimes it is impossible. There are many problems that hold back such task. The first problem is that, as is the case with Holy Quran, the prophetic Hadith has many interpretations due to many factors such as synonymy and polysemy. The Arabic language has a wide range of meaning and could be said to hold all the meanings suggested by the text. In Hadith, there are many narrations for the same Hadith

all of which are authenticated and the Arabic language would be able to accept such meanings which are also logically accepted and they would show the other side of the Hadith. But in principle, the message is the same. The same Hadith is narrated by more than one narrator with a slight difference in some words and also the message is the same.

The task of the translator is complicated by the fact that the two languages are represented by two different cultures. The two religions are deeply related to those cultures. Moreover, the two religions have pillars or principles which are common to all religions in the world such as God, worship, religious duties, prohibitions, repentance, etc. Yet, the ways of representation are actually different in both. It seems that the similarity is on the names only.

In Islam the word God is represented by (Allah) which is defined as the “Only and One and there is nothing like Him.” In Christianity, it is represented by the creed of Trinity.

Long (2005:1) contends that the same referents are already occupied by other meanings attached to them, so when the translator wants to convey the meaning of the original word, he is obliged to use a word in the TL which is already has a meaning attached to it and that meaning holds a connotation has to do with the other religion. Again the task here is complicated by going deep and deep into the smallest particles which collectively constitute the essence of every single religion.

There are unlimited numbers of prophetic traditions in which different interpretations give different religious judgment “حكم شرعي”. These judgments are analysed and authenticated by Muslim scholars and regarded as a way for broadening the opinions for Muslims who have special needs. When translating such prophetic traditions into English, only one shade of meaning will be transferred as a result of the difference in the system of the two languages, the other meanings will be ignored.

Slight difference in words or even in letters will substantially cause the meaning to change. The translator who tackles such sensitive texts will need many aids regarding structures and metaphors, metonyms, and other uses of the language. The language of Hadith uses much of these structures as a way of conveying different types of meaning.

Another important preparations that the translator should do before commencing the process of translating is the study of context on which the words of the prophet (ﷺ) were said. Studying the context reveals much of the meanings inherited in the Hadith. It goes without saying that different contexts will give different interpretations for the same text and sometimes more and more meanings will be revealed when the text is studied within context. Moreover, context will contribute towards specifying the meanings that hide behind words.

An additional requirement for the Hadith translator is that he should own a good knowledge in the grammar of both languages and specifically the language of Hadith because the words are selected by the prophet (ﷺ) with great caution so as not to mislead the Ummah (Islamic people) and also such a style could not be imitated by others and would leave special traces for those interested in the study of Hadith to differentiate between what was said by the prophet (ﷺ) and the false Hadith.

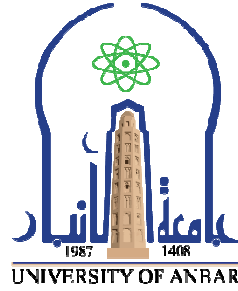
For example the Hadith “لا ضرر ولا ضرار”, which is translated as “there should be neither harming nor reciprocating harm”, is two words only but the translation is one line sentence. This Hadith is regarded as a “قاعدة شرعية” (a rule of generating judgments) for the deduction of other issues related to newly occurrences due to modernity of other issues which have not happened at the time of the prophet (ﷺ) and could be used by Islamic scientists to make “قياس” (parallel judgment) for other issues relating to Muslims.



It goes without saying that the language of Hadith is filled with metaphors, metonyms, simile etc. and other forms of literary uses of the language. Therefore, there is a possibility to compare sacred texts to literary texts. But the case with Hadith (and Quran) is different in that such literary forms are just means to convey teachings, actions and other behaviours that Muslims should follow. Hence the message lies in both the form and content. The language used in Hadith characterizes the religious judgment “الحكم الشرعي” because if the language change the message will completely change and sometimes from permitted “or Halal” to prohibited “or Haram” and vice versa.

A large number of Hadiths takes the form of command in the sense that sometimes a Muslim person must do some acts while in other times he is prohibited from doing others. Sometimes the religious judgment “حكم شرعي” will be different as a result of style change. As an example the religious judgment “حكم شرعي” will be different when using “لا النافية” instead of “لا الناهية”. The language selection is, therefore, very strict. Repetition in Hadith is another form of conveying meaning whether prohibitions or compulsory actions.

Long (2005:73) says “it must be remembered that those who come to sacred text translation often do so through intense religious conviction. Consequently the translation issues involved come to take a more vital significance”.



كلية : الآداب

القسم او الفرع : قسم اللغة الانكليزية

المرحلة: الرابعة

أستاذ المادة : أ.م.د. ياسر عبد الستار مطر

اسم المادة باللغة العربية : الترجمة

اسم المادة باللغة الإنكليزية : Translation

اسم المحاضرة باللغة العربية: المصادر

اسم المحاضرة باللغة الإنكليزية :

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