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**Introduction:**

Translation is indispensable in our everyday life for its being a most diverse means of human communication. In these days of globalization and widespread immigration, the need of translation is increasing due to the continuous expansion of trade, science, culture, technology and so on. Translation is a field of contrastive linguistics since it is associated with at least two languages and their cultures. It is the process of conveying the message by transferring from one system of language to the other. That is to say, it is the technique used to transfer and/or transform the meaning of a written term or text of the source language into the target language using words which have direct equivalence, new words or terms, foreign words written in target language or using foreign words to fit the target language pronunciation. Bassnett, S. (1980:21) says, “Translation involves the transfer of ‘meaning’ contained in one set of language signs into another set of language signs through competent use of the dictionary and grammar; the process involves a whole set of extra-linguistic criteria also”

**I.Translation techniques**

In this part, we are going to talk about translation techniques. Just as there are different[t ypes of translation](https://culturesconnection.com/translation-services/) and different methods of translation, there are different techniques of translation.

What is the difference between a translation method and a technique? It’s very simple: a translation method is applied to the entire text to be translated, while a translation technique may vary within the same text on a case-by-case basis depending on the specific verbal elements to be translated. The classical taxonomy of translation procedures dates back to 1958 and is the work of J. P. Vinay and J. Darbelnet. It consists of seven categories:

**1. Borrowing**

Borrowing is a translation technique that involves using the same word or expression in original text in the target text. The word or expression borrowed is usually written in italics. This is about reproducing an expression in the original text as is. In this sense, it is a translation technique that does not actually translate…

Example: The gaucho was wearing a black *sombrero* and a worn *bombacha*.

**2. Calque**

When a translator uses a calque, he or she is creating or using a neologism in the target language by adopting the structure of the source language.

Example: The German word *handball* is translated into Spanish as *balonmano*. Or the English term *skyscraper* is *gratte-ciel* in French or *rascacielos* in Spanish.

**3. Literal translation**

Usually this is called a literal translation or metaphrase. This means a word-for-word translation, achieving a text in the target language which is as correct as it is idiomatic. According to Vinay and Darbelnet, a literal translation can only be applied with languages which are extremely close in cultural terms. It is acceptable only if the translated text retains the same syntax, the same meaning and the same style as the original text.

Example: *Quelle heure est-il?* ⇒ *What time is it?*

**4. Transposition**

Transposition involves moving from one grammatical category to another without altering the meaning of the text. This translation technique introduces a change in grammatical structure.

Example: *The President thinks that* ⇒ *Selon le Président*

**5. Modulation**

Modulation is about changing the form of the text by introducing a semantic change or perspective.

Example: *Maybe you’re right.* ⇒ *Tu n’as peut-être pas tort.*

**6. Equivalence or Reformulation**

This is a translation technique which uses a completely different expression to transmit the same reality. Through this technique, names of institutions, interjections, idioms or proverbs can be translated.

Example: *Chat échaudé craint l’eau froide.* ⇒ *Once burned, twice shy.*

**7. Adaptation**

Adaptation, also called cultural substitution or cultural equivalent, is a cultural element which replaces the original text with one that is better suited to the culture of the target language. This achieves a more familiar and comprehensive text.

Example: *baseball* ⇒ *football*

Since the sixties, several authors (Michel Ballard, Hélène Chuquet, Michel Paillard, etc.) have established other methods of translation, such as explicitation (introducing specific details in the text of the target language), collocation (using a sequence of words that usually go together in the target language) and compensation (where an allusion or reference does not appear in one part of the text as in the source version, but later in the target text).

**II.Common translation mistakes**

Translation can be easy to take for granted these days, with the availability of mobile apps that promise to make communicating in a foreign country a cinch, and Google Translate on hand to automate translation in a click. However, it’s rarely that simple. Translation is an art that [skilled translators](https://www.upwork.com/hiring/admin-support/translator-job-description/%22%20%5Ct%20%22_blank) work hard to acquire.

If you’re planning to translate content or localize your website, be wary of these 10 common mistakes before you get started.

### 1. Translating content verbatim from a source language to a target language

This is a surefire way to let blunders sneak into your translation. Even though words may be correctly translated, it’s important to know that different languages have different syntax, sentence structure, and subject-object agreement. The key is paying attention to syntactical nuances, the etymology of words, and phraseology between languages.

### 2. Failing to interpret intent behind language

Missing the intent behind a translation can have big implications. While the translation might be technically correct, the nuance of intent can completely change the meaning of a sentence from one language to another. In some cases, this mistake has escalated tensions between countries bringing them the brink of war, but more often than not it leads to an awkward translation that doesn’t make sense.

### 3. Assuming English (U.S.) to English (U.K.) is going to be mirror image

The differences may be subtle, but they’re important. For example, large online retailers often have copy departments dedicated to product descriptions just for their U.K. market. Even though you’re essentially speaking the same language, when it comes to reading, there are often spelling differences and phrases that would stand out as starkly American to a British person—words like “favorite/favourite,” and common descriptions like “to the reverse” instead of “at the back.” The devil is in the details, too—some common words (even words to describe parts of an item of clothing) in the U.S. can be offensive slang words across the pond.

### 4. Not having translated content proofed by a native language speaker

The easiest way to comb your translated content for lost intention or awkward phrases is to have a native language speaker proof it. Allowing time in your project for a final proofing phase is a good idea regardless of translation, but when you’re pushing content out into the world in a language you don’t understand, it’s best to be certain it’s not missing the mark.

### 5. Not creating a glossary or translation memory (TM) database as you go

Get the most bang for your buck by creating a glossary of translated terms as you go—something your translator can do in addition to their work. Have your translator write down terms that you often use, words that stood out, or phrases that were a bit more complicated to get right. That way, you’re making life easier for future translators, ensuring more consistency, and hopefully reducing room for error.

### 6. Translating text without paying attention to style or tone

Imagine how difficult translating a poem would be, and you’re starting to gather how complicated and nuanced nailing tone can be. You might be strictly speaking about the types of words your translator chooses. For example, a casual article shouldn’t be translated with a lot of flourishes, or overly difficult words, a common thing someone who wields a thesaurus too bravely might do. Or, you might be talking about the overall gist of a book or script. How it reads can ultimately be as important as what is being read.

This mistake isn’t limited to marketing content or literary works, either. An entire article can be misinterpreted if the tone is off. Say a casual document speculating about weather trends is translated with a very formal, authoritative tone. All of a sudden, the reader might take the situation to be much dire than it is, and assume a global storm is imminent.

Always mind the tone, and make sure you’re communicating your intent clearly with your translation specialist.

### 7. Assuming knowledge of the language automatically equals skilled translation

Consider this: Even professors who teach a foreign language for a living can make mistakes translating documents. Knowing how to speak two different languages doesn’t automatically qualify someone to translate between the two, contrary to what you might think. Translation is truly an art form and requires learned creativity and plenty of experience to do well.

For certain types of translations—highly technical content, medical and scientific translation, or other regulated industries—knowledge of a language is only half of the requirement. You’re also looking for someone skilled in that industry or field. For marketing translation, you might require more cultural knowledge to resonate with that audience—for example, knowing about religious holidays, political news, or pop culture.

### 8. Thinking languages never change or evolve

New words are added to the dictionary every year—and not just in the English language. Translators are professional students of the languages they learn, staying up to date on new words, trends, and evolutions of language.

### 9. Ignoring “untranslatable” words or native colloquial sayings

This is a common problem when using slang, common sayings, or catchy taglines. They might work in one language, but fall flat in another. Your best bet is to have a native language speaker proof it to make sure your meaning carries over to your target language. Or else, you might end up like HSBC bank whose rebranded tagline “Assume Nothing” becomes “Do Nothing” in another country.

### 10. Assuming numbers are just numbers, no matter the language

Pay close attention to figures, stats, and any translation of numerical information like currency, dates, times, drug doses, and the metric system (weights, distances, temperatures, etc.). It might seem like numbers are numbers no matter who’s reading them, but their formats can vary from country to country, and the language surrounding them might affect their interpretation.

**Research findings**

 A translation problem is any difficulties we come across at translating that invites us to stop translating in order to check, recheck, reconsider, rethink or rewrite it or use a dictionary, or a reference of some kind to help us overcome it and make sense of it. Translation problems can be posed essentially by the grammar, word, style, sound and/or usage of the concerning languages. Here, some problems like syntactic, semantic, stylistic, phonological and usage are discussed in detail:

1. **Syntactic Problems:** There are some problems related to the syntax/structure of the two languages (i.e. Arabic and English) because they belong to two different and distant language families and for other reasons. Syntactic asymmetries between Arabic and English require special attention from translators. Most importantly, the translator needs to be aware of the mismatches at the sentence level which involve word order variation. e.g

**Verb ‘Do’**: ‘Do’ as the main verbs in English are equal to ‘يفعل/‘jafal/in Arabic. The verb ‘Do’ (Present) and ‘Did’ (Past) with ‘يفعل ‘for Arabic negative (and at times affirmative) sentences indicate the tenses only. The verbs ‘Do’ and ‘Did’ in questions have the Arabic equivalent as ‘ھل/‘hal/. e.g.

**Arabic**: هل تحب الزهور؟ ǁ hal tuhib azzuhur ǁ

**English:** Do you like flowers? Verb ‘Have’: The verb ‘Have’ to show ownership (i.e. ‘يملك/‘jamlik/in Arabic) has fewer problems as the main verb (though it has no use as an auxiliary verb) in Arabic

**Questions:** In Arabic, for Yes/No-questions ‘ھل ‘can be used in both present and past tenses but for Wh-questions, we may have the equivalents such as: ‘ما/‘ma/(What), ‘من/‘ man/(Who), ‘من/‘man/(Whom), ‘لماذا/‘limaða/(Why), ‘كيف/‘ kaif/(How), ‘أين/‘aina/(Where), ‘متى/‘mata/(When), ‘ما/‘ma/ (Which), ‘لمن/‘liman/(Whose) etc. e.g.

**Arabic:** من اين عاي؟ ǁ min aina ali ǁ

**English**: Where is Ali from?

**Negations:** The Arabic words like ‘ال/‘la/, ‘ما/‘ma/, ‘لم/‘ lam/, ‘لن/‘lan/etc have equivalents in English as ‘no’, ‘not’ etc. e.g.

**Arabic:** أعرف ال ǁ la arif ǁ (Present) vs أعرف لم ǁ lam arif ǁ (Past)

**English:** I do not know. (Present) vs. I did not know. (Past)

**Word Orders:** Two languages have different orders of words. For English, it is as Subject + Verb + Object/Complement, but in Arabic, we have the following two structures:

1. **Nominal:** Subject + (Verb) + Object/Complement:مدرس نجين ǁ naʤin (S) mudarris (C) ǁ
2. **Verbal:** Verb + Subject + Object/Complement: ذهب على الى السوق ǁ ðahaba (V) ali (S) ila assuq (C) ǁ Usually, English has only nominal sentence structures (i.e. SVC). Arabic is syntactically more flexible than English. In Arabic, there are generally three accepted word orders: VSC, SVC and VCS. But a typical Arabic structure of a sentence is as VSC: the ‘verb’ followed by a ‘subject’ which is further followed by an ‘object’ or ‘complement’ but in English, it is as SVC: the ‘subject’ followed by a ‘verb’ which is further followed by an ‘object’ or ‘complement’. But with some change of meaning, the English word order could be different too

**Personal Pronouns:** Personal pronouns can be omitted (or, embedded) in verbal Arabic sentences if not to put emphasis. e.g.

**Arabic:** انا اشتريت سيارة) ‖ (ana) iʃtaraitu saiarah ‖

 **English:** I bought a car.

**Adjectives:** English attributive adjectives usually come before nouns but in Arabic, the opposite is commonly found. e.g.

 سيارة حمراء / saiarah hamra/vs. (a) red car

**Tenses:** Arabic and English have two major types of tenses (e.g. present and past). Arabic has no progressive and perfective form of tenses. In Arabic, the present and past perfect tenses are treated as past simple. The present progressive is treated in Arabic as present simple but to indicate time ‘االن/‘alan/is used and similarly, the past progressive is used as past simple. The present and past perfect progressive tenses are not found in Arabic.

**Conditional Sentences:** Arabic has two types of conditional sentences. But English has three. The translation of future in the past creates the main problem in Arabic.

 **Articles:** Like English, there is no indefinite article in Arabic. It has only definite articles (i.e. ‘ال/‘al/− ‘the’). e.g. ‘طالب/‘talib/ (i.e. a student) vs ‘طالب/‘tullab/ (i.e. students); ‘الشمس/‘aʃʃams/ (i.e. the sun) etc

**Genders and Numbers:** English does not have any grammatical genders whereas Arabic has. e.g. ‘معلم/‘muallim/ (i.e. a male teacher) vs. ‘معلمة/‘muallimah/ (i.e. a female teacher). Also, English has two types of numbers. e.g. Singular (i.e. a teacher) vs. Plural (i.e. teachers), but Arabic has three types of numbers. e.g. Singular: ‘معلم/‘muallim/ (i.e. a teacher), Dual: ‘معلمان/‘mualliman/(i.e. two teachers) and Plural: ‘معلمون/‘muallimun/ (i.e. teachers)

1. **Semantic Problems**: As words, the basic units of translation play a very significant role, students or translators face more problems here. These problems take place when a word, phrase or term cannot be understood directly and clearly; misunderstood or not found in the standard lexicons/dictionaries. The other major semantic or lexical problems encountered by translators and students are as follow:

**Equivalence:** In the whole process of translation, equivalence is the key concept for any languages. The notion of equivalence is introduced as a major parameter of human communication. It should be noted that the notion of equivalence relates to the ordinary sense of the verb that we translate. That is why we are often asked to translate our feelings into words and our words into actions etc. In general, we can speak of types of equivalence such as formal, functional and ideational. Firstly, ‘formal’ equivalence seeks to capture the form of the SL expression. Here, form relates to the image employed in the SL expression as can be illustrated by the underlined Arabic idiomatic expression and its underlined formal English equivalent. e.g.

**Arabic ً**– كالقافز من الر مضاء إلى النار حكيما ‖

 lam jakun qarra naʤin bitark waðaifatah wa aʃrua biukhra hakim– kalkafiz min arramada: ila annar ‖

**English:** Najin’s decision to leave his job for a new one was ill-thought– out of the frying pan into the fire.

Secondly, we have ‘functional’ equivalence which seeks to capture the function of the SL expression independently of the image utilized by translating it into the TL expression that performs the same function: –ً لم يكن قرار نجین بترك وظيفته والشروع بأخرى حكيما كالمستجير من

بالنار الرمضاء ‖ lam jakun qarra naʤin bitark waðaifatah wa aʃrua biukhra hakim– kalumustaʤir min arramada: binnar ‖

**English:** Najin’s decision to leave his job for a new one was ill-thought– from hot to hotter.

Sometimes, ‘formal’ and ‘functional’ equivalence may coincide to furnish what could be called ‘optimal’ translatability. The following Arabic proverb and its English translation illustrate this:

**Arabic:** . إن الطيور على اشكالها تقع ‖ inna alttur ala aʃkaliha taqui ‖

 **English:** Birds of a feather flock together.

Finally, there is ‘ideational’ equivalence which aims to convey the communicative sense of the SL expression independently of function and form. The English translation of reflects’ من الر مضاء إلى النار’ involving example Arabic the this type of equivalence:

فقد لم يكن قرار نجین بترك وظيفته والشروع بأخرى حكيما سارت األمور من سيء إلى أسوء ‖

 lam jakun qarra naʤin bitark waðaifatah wa aʃrua biukhra hakim– faqad sarat alaumour min sia: ila aswa ‖

 **English:** Najin’s decision to leave his job for a new one was ill-thought – things went from bad to worse.

**Monosomy:** A word which has only one meaning is termed monosemous. Monosemous words and terms cause no serious problems because they are standardized and available in the TL with one single meaning.

**Polysemy:** A word which has more than one meaning is described as polysemous. e.g. ‘طويل/‘tawil/ (i.e. tall) and ‘طويل/‘tawil/ (i.e. long). Problems of translation arise when a polysemous word is mistaken for a monosemous one, where one meaning is wrongly assigned to it in all texts and contexts.

**Synonymy:** Words which have the same meaning or similar meaning are called synonyms. Synonyms pose the problems concerning the difference between the levels of closeness or absolute identification of the meanings of synonymous words compared with one another in the same language as well as between the two languages, the SL and the TL, and how effective/ineffective that difference may be on meaning in a context

**Collocations:** Two or more words which usually occur together consistently in different texts and contexts are called a collocation. We can say, it is the habitual co-occurrence of words. e.g. ‘ شاهي ثقيل /‘ʃahi θaqil/ (i.e. strong tea)

**Idioms:** Types of phrases which have fixed forms and special meanings that cannot be made out from the direct meaning of their words are called an idiom. e.g. ‘ذو وجهين /‘ðu waʤhin/‒ a hypocrite.

**Proverbs/Sayings:** Proverbs are popular fixed sayings which are part of culture. Therefore, they have their own problems of translation for everybody, specially students of translation. Here, we have the Arabic proverbs and its English translation illustrated below:

**Arabic:** . الصدق منجاة ‖ alsidq minʤah ‖

**English:** Honesty is the best policy.

**Metaphors:** Metaphors are an indirect, non-literal language. They are used to say something but mean something else. They are usually quite problematic and difficult. A metaphorical translation involves the translation of SL metaphors into TL metaphors. In creative metaphors, the vehicle (i.e. the form) and the tenor (i.e. the content) become intertwined and subsequently inseparable. However, metaphors are not always creative; they are frequently used as decorative.

**Morphology:** Morphology deals with the forms of words. It corresponds to that branch of Arabic linguistics known as ̒الصرف علم/‘ilm assarf/. In the case of Arabic-English translation, the problem stems from the fact that.

Arabic morphological system is more flexible than English morphological system is. Derivation is a core aspect of morphology. It allows the derivation of numerous words forms, with different shades of signification, from the same root. e.g. ‘ذۿݕ) ‘root) ‒ ذاهب) i.e. go/goes) يذهب) i.e. can go) ذهب (i.e. went) But English morphological system is not so rigid with respect to all parts of speech. e.g. big - bigger - the biggest. Morphological differences between languages tend to pose a serious problem in the case of Arabic-English translation.

**Connotations:** A connotation has the meaning that a word can be suggested in addition to its denotative meaning. For instance, the Arabic word ‘اسد/‘asad/ (i.e. a lion) can signify in addition to its known meaning as ‘a strong and brave person’. Words acquire their connotation from the culture to which they belong, as in every culture, people associate particular signification with particular words till they become the shades of those word meanings.

**Paraphrases:** It is a brief explanation used when there is no way to make an unclear term or expression (e.g. cultural or religious etc) understandable. The Arabic word ‘ردة/‘riddah/without explanation will not be clear to the English speakers though meaning ‘to refrain from’ but not having the exact meaning. So, a paraphrase is usually longer than the original.

**Naturalization:** It is a translation strategy where SL usage is converted into normal TL usage. This process is basically carried out at lexical, collocation and structural levels. By way of illustration, the Arabic lexical item قابل للتفاوض /‘ qabil littafaud/ is translated as ‘negotiable’, the Arabic collocation ‘ يعير الانتباه /‘jauir ulintibah/ is translated into ‘to draw attention’ and the Arabic sentence ماطر‘الجو/‘alʤaw matir/translates into ‘It is raining now’ in English. In that case, naturalization of usage is inevitable in translation, as literal translation would produce unnatural expressions in the TL in cases where naturalization is called for. Moreover, parallelism, literal translation, phrasal verbs, localization etc also create problems in translating a term or text.

1. **Stylistic Problems:** In recent times, style is considered to be an essential part of meaning. It may cause problems for translators. It includes various types of figure of speech. Among the stylistic problems, there will be the following points to consider: **Fronting:** A word, a phrase or a clause can be put in the beginning of a sentence in a usual way. Such fronting is done on purpose to achieve a stylistic function of some kind: emphasis of the fronted word, or drawing attention to its special importance to the meaning of the sentence. e.g ‘ اشتريت سيارة /‘ iʃtaraitu saiarah/ instead of ‘اشتريت سيارة/‘saiaratu iʃtaraitu/. Translators may be unfamiliar with such a stylistic function, and, hence ignore the style of fronting. But this is not advisable since meaning will be affected, however indirectly. It creates fewer problems in Arabic than in English.

**Clichés:** There are some expressions that have some kind of comparison. e.g. The Arabic expression ‘مشغول مثل النحل /‘maʃɣul miθla alnahal/ may be translated as ‘very busy’ in English.

**Parallelism:** Two clauses or sentences may have the same structure and are, therefore, parallel. Such style of parallelism is not always easy to translate, and may have its problems in both Arabic and English. Short vs. Long Sentences: To combine short sentences into one or to divide long sentences into short ones may cause confusion

**Short vs. Long Sentences:** To combine short sentences into one or to divide long sentences into short ones may cause confusion.

 **Redundancy:** The employment of extra and unnecessary words expressing something might have some purpose in translation. So, it should not be dropped but taken care of.

**Nominalization vs. Verbalization:** Unlike English, Arabic has two types of sentence structures namely noun dominated and verb dominated. This is an important area of Arabic to English translation.

**Irony:** It is a very difficult style of any languages. Here, the translator has to be very careful. It is of three types: verbal, situational and dramatic irony

**Anaphora:** An anaphora is a literary technique where several phrases or verses begin with the same word or words.

**Passive vs. Active Style:** There are some differences between the Arabic passive and the English passive and its implications on translation. The Arabic passive is predominantly emotive although it can be used for other purposes such as thematization for emphasis. The English passive is also emotive albeit to the lesser extent. Like the Arabic passive, it is also used for the purpose of thematization. Let us examine the following examples:

 **Arabic:** asitat ali qutila ‖ قتل علي بواسطة مؤيد. / qutila a‖ biwasitat muaid.

 **English:** Ali was killed by Muaid.

The misleading error in this translation is that while the SL text explicitly says ‘Muaid’ is the real perpetrator, the TL text implicitly portrays ‘Muaid’ as a sheer accomplice. The TL suggests that ‘Muaid’ did not kill ‘Ali’ by himself but made somebody else to kill him (i.e. Ali). The translation of ‘by’ as ‘بواسطة/‘biwasitat/can be avoided rendering it as ‘على يد/‘ala jed/which confirms the real perpetrator of the action by the doer. e.g.قتل على يد ‖ ‘.qutila ala jed muaid ‖ Again, we have the following example,

**English :** التدخين ممنوع بموجب القانون .:Arabic in mamnu bimuʤab alqanun ‖

 **English:** Smoking is forbidden by law.

It is to be noted that the translation of ‘by’ as ‘بواسطة ‘can be maintained as a second option in cases where the action is physically done through the agent. Of course, besides these there are other issues in translation like ambiguity, (in)formality, punctuation, repetition and variation, simple vs. complex style, euphemism etc.

**D.Phonological Problems:** Phonological problems or issues are those which are connected to sounds and their effects on meaning. These characteristics and effects may sometimes be very important for meaning and text as a whole where sounds are more significant than senses. Phonological features become an important aspect of translation when form comes to the fore in discourse and presents itself as inseparable from content. This is where phonological features emerge as part and parcel of content that need to be taken care of by the translator. The clearest manifestation of phonological features occurs in poetry (e.g. alliteration, rhyme, meter, paralleled repetition, etc.) where defamiliarization and the creation of new paradigms are embodied in such features (Fowler, 1996). Hence, translating verse into verse is the most challenging task in translation; it may require, as many believe, a poet translator in order to render the formal properties that improvise poetic features which legitimate the discourse in this genre. So, careful and repeated reading, specially poetry, dropping unnecessary words and looking for the widest possible range of synonyms for key words, rhyming words etc can help the translators. This is very necessary for rhythmical language. So, we have to consider the issues about Arabic-English translation. e.g. Sounds are important in language, specially when they combine together in different patterns to give meaning. To support the importance of sounds, we can quote Lawson’s (1981:97), “… much more meaning is conveyed by rhythm and stress than we recognize”. The sound effect could be more important than meaning and it plays an aesthetic function of language. So, we have the following points to talk about. e.g.

**Tone:** It is an attitude of a writer towards a subject or an audience. Tone is generally conveyed through the choice of words, or the viewpoint of a writer on a particular subject.

**Rhyme:** It is a type of matching sound found at the end of words in a verse.

 **Rhythm**: It is a phonological feature of language consisting of a regular stressed and an unstressed syllable.

**Alliteration**: In English, it is an initial rhyme involving the repetition of the same consonant sound at the beginning but in Arabic, it is at the end of words.

 **Assonance:** It is the repetition of the same vowel sound in the middle of words. It is not so clear in Arabic as in English.

 **Onomatopoeia:** The use of imitative and naturally suggestive words for rhetorical, dramatical or poetic effect is termed onomatopoeia.

 Other issues like consonance, meter, foot, beat, off beat etc are also important. So, we can say phonological features and effects have an important role in translation where sounds are more significant than senses

**E.Usage Problems**: Usage subsumes various issues of language such as cultural, religious, social, geographical, political and so forth. Examples that may demonstrate approximation are so many items that may belong to various linguistic levels. These issues are great factors of translation. e.g.

**Cultural Terms:** Anthropologists suggest that language is culture bound. So, a culture-specific expression in the SL is translated into a cultural substitute in the TL. e.g. The expression for greeting in Arabic ‘الخير صباح/‘sabah alkh ir/ has the meaning in English as ‘good morning’ whereas ‘جيد صباح ‘ is not accepted culturally or socially in Arabic though it may have same meaning. Similarly, ‘good evening’ is not correct in English as a parting greeting at night.

 **Religious Terms:** The Arabic lexical item ‘هللا) ‘Allah) is translated in English as ‘God’ with little change in meaning because the word ‘هللا ‘has no male/female and singular/plural distinction, specially in Arabic.

**Political Terms:** In Arabic, ‘شهيد/‘ʃahi:d/ is a person who died for the cause of religion or the state and its translation in English is ‘martyr’ which might be different from Arabic.

**Possibility:** The possibility of saying something in the TL or not, for example the Arabic term ‘ راتب ضخم /‘ratib dakh im/ is translated in English as ‘a fat/handsome salary’.

 **Logical Acceptability:** The logical acceptability of an expression may be significant. e.g. The logical translation of يسحب كلامه او يعتذر /‘jaʃab kalamuhu, or jataðir/ is ‘to eat one’s words’ but the Arabic term ‘ياكل كلماته/‘jakul kalimatuh/ is not correct as nobody can eat words.

**Frequency:** The frequency or non-frequency of an expression or a grammatical structure matters a lot. e.g. The frequent translation of ‘ يزرع الشقاق /‘jazra alʃiqaq/ is ‘to sow division’ or the structure ‘ قلبا وقالبا /‘qalban wa qaliba/ is ‘heart and soul’. **Familiarity:** The degree of familiarity or strangeness of an expression, or a grammatical structure can cause confusion. e.g. The familiar translation of ‘وجيهة اسباب/‘asbab waziha/ is ‘good reasons’. Understandability: The understandability, or not of an Arabic expression such as the translation of ‘ مهمة شاقة /‘mahammah ʃaqah/ is ‘a difficult/hard/daunting task’ in English.

**SUGGESTIONS FOR TRANSLATION PROBLEMS**

 Any problems demand a solution. So, without a solution, there is no great or real use of pinpointing a translation problem. Indeed, without solutions to translation problems, we stop translating altogether. This is why all problems located in this work are accompanied by the same time with their possible solutions. In order to be acceptable, any suggested solutions are made clear, reasonable, feasible, reliable, applicable, contextual and in the right direction. Otherwise, it will not be acceptable. The solutions proposed to the translation problems are, therefore, based on the following criteria:

 **Untranslatability:** The problems of translating from Arabic to English can be termed as untranslatability which as such can straightly be of four types: cultural, geographical, religious and linguistic. Problems of loss in translation include difficulties encountered by the translator when faced with terms or concepts in the SL that do not exist in TL.

**Types of the Text:** The text may be general, technical, religious, political etc. For example, books with humour require a translator with wit, and where there is an unusual or intricate use of language (in the case of dialects, slang terms, and even cadence), a good understanding of and ability to translate the spoken word is essential. Sometimes, the idiomatic or religious terms need a little explanation for English readers.

 **Genders:** A decision may be made that a female translator is better for the text with a particularly feminine subject matter, or a male for one on a particularly masculine topic.

**Major Linguistic Contexts**: The whole text could be one sentence, one paragraph, a poem or a short story etc.

 **Minor Linguistic Contexts:** It is to take account of the preceding and following word, phrase, clause or sentence.

**Types of Relationship:** The level of the reader as such uneducated, educated, highly educated, specialists, children, etc is of a great consideration for translation.

Areas of Interest: Areas that could present some difficulty in translation could include extensive use of dialect, humour, poetry or literary conceit, all of which will need to be approached in a systematic and preagreed manner. Areas of Specialty: Some books focus on specialist areas, perhaps involving historical facts or scientific theory, for instance. In this case, the translator should have a good working knowledge of the subject matter, or a proven ability to research, disseminate and extrapolate information successfully. In some cases, travelling to the host country may be necessary. So, it should be kept in mind that one problem can have more than one solution, as much as one solution can be applied to solve more than one problem.

**II.Translation methods**

The method of translation refers to the way we use to transfer the meaning from the source language into the target language. The main and major classification of methods of translation could be: (i) Manual and (ii) Mechanical, or (a) Literal and (b) Free. However, in Newmark's words, (1988:45), we translate either literally or freely. e.g.:

**1.Literal Translation:**

 Literal translation involves the conveyance of denotative meaning of words, phrases and sentences in a text from one language to another. Therefore, literal translation works where there is a correspondence between the two languages in terms of semantics and structure. The literal translation is a bad practice, specially between the languages of distant sources like Arabic and English. Notably, literal translation often falters, particularly in the case of multi-word units like collocations and idioms. But literal translation may sometimes work in the case of multi-word units which can be illustrated as ‘السالم و الحرب/ ‘alharb wa assalam/‒ ‘war and peace’

**a) Word-for-Word Translation:** A word-for-word translation is the way of transferring meaning of each and every word of the source language into the target language with its equivalent words. This means to translate individual words. It is a bit risky method since it may upset meaning. So, it is not recognized as a mature translation practice because it does not take structural mismatches such as differences in word order, modification etc between languages into consideration. It thoroughly ignores the target language and the context. Here, each and every word or item is translated into TL with an equivalent and similar meaning. e.g. Arabic:. جدة إلى نجين ذهب ǁ ðahaba naʤin ila ʤiddah ǁ English:? Went Najin to Jeddah. Here, the correct word order for the translation in English should be ‘Najin went to Jeddah’. In Arabic verbal sentences, the verb comes first but in English sentences, the verb comes after a noun or noun equivalent in a sentence. So, the above English word-for-word translation is faulty.

 **b) One-to-One Literal Translation:** It is a broader form of translation. In this method, we consider the collocation meanings and translate each SL word or phrase into an identical word or phrase in the TL with the same number, grammatical class and type of language. That is, a noun is translated into a noun, an adjective into an adjective and so on and so forth. In the same way, an idiom should be translated into an idiom, a collocation into a collocation, a proverb into a proverb, a metaphor into a metaphor etc. The following example shows the translation of an Arabic idiom into English. e.g. Arabic: ‘طويل لسان/‘lisan tawil English: ‘long tongue’ (i.e. abussive)

**c) Literal Translation of Meaning**: It is the translation of meaning as closely, accurately and completely as possible. This is why sometimes it is called Close, or Direct Translation. It takes into account for the TL grammar and word order. Metaphorical and special uses of language are also accounted for in the TL. This method conveys different meanings in different texts, contexts and combination with other words. This method can be most acceptable among literal translations. e.g. Arabic: احبك كثيرا‖ ahibbuka kaθiran ‖ English: I love you a lot.

**2. Free Translation**

It is the act of rendering the wording, structure, and grammar of a source document into the translation as closely as possible. Here, fluency is not as important as fidelity. This is often made for students and scholars who have knowledge of the language they are reading. This method is considered to be better than the previous one, the literal translation. Free method means to translate without any constraints. A free translation is a translation that reproduces the general meaning of the original text. It may or may not closely follow the form or organization of the original. It is associated with translating the spirit, or the message, not the letter or the form of the text. It does not translate each and every single word in a text. The translator can translate the way s/ he understands. It is convenient both for the translator and the person who reads it. As for free translation, it is another translation method whereby an SL literary text is relayed into a TL by reproducing the matter without the manner, or the content without the form. So, it is usually a paraphrase that is much longer than the original and over and over again wordy and pretentious. e.g. ليلى امرأة شابة وطيبة القلب:Arabic ‖ laila aimrah ʃabat wa taibatu alqalb ‖ English: Laila is a young and kind-hearted woman. .لقد سبق أن أخبرتك اال تستخدم قلمي :Arabic ‖ laqad sabaq an akh bartuka alla tastakh adim qalami ‖ English: I had already told you not to use my pen. The common methods of free translation could be classified as Adaptive Translation, Semantic Translation, Idiomatic Translation, Communicative Translation, Pragmatic Translation, Faithful Translation, Creative Translation, Cognitive Translation, Information Translation, Stylistic Translation, Scientific Translation etc.

**Conclusion :**

translating Arabic texts into English necessitates a huge bilingual expertise. Moreover, the cultural and religious influences are very strong in both the languages. It has been shown that though lexical problems are greater in number, grammatical, stylistic, usage and phonological problems are not insignificant. For instance, Arabic has more inflexion than English. Translation programmes at the undergraduate and postgraduate levels have become a common feature of universities and academic institutes due to the increasing demand in the job market. Therefore, the charge of translation teaching is often assigned to bilingual academics specializing in literature and/or linguistics.