



THE UNIVERSITY *of* EDINBURGH

This thesis has been submitted in fulfilment of the requirements for a postgraduate degree (e.g. PhD, MPhil, DClinPsychol) at the University of Edinburgh. Please note the following terms and conditions of use:

- This work is protected by copyright and other intellectual property rights, which are retained by the thesis author, unless otherwise stated.
- A copy can be downloaded for personal non-commercial research or study, without prior permission or charge.
- This thesis cannot be reproduced or quoted extensively from without first obtaining permission in writing from the author.
- The content must not be changed in any way or sold commercially in any format or medium without the formal permission of the author.
- When referring to this work, full bibliographic details including the author, title, awarding institution and date of the thesis must be given.

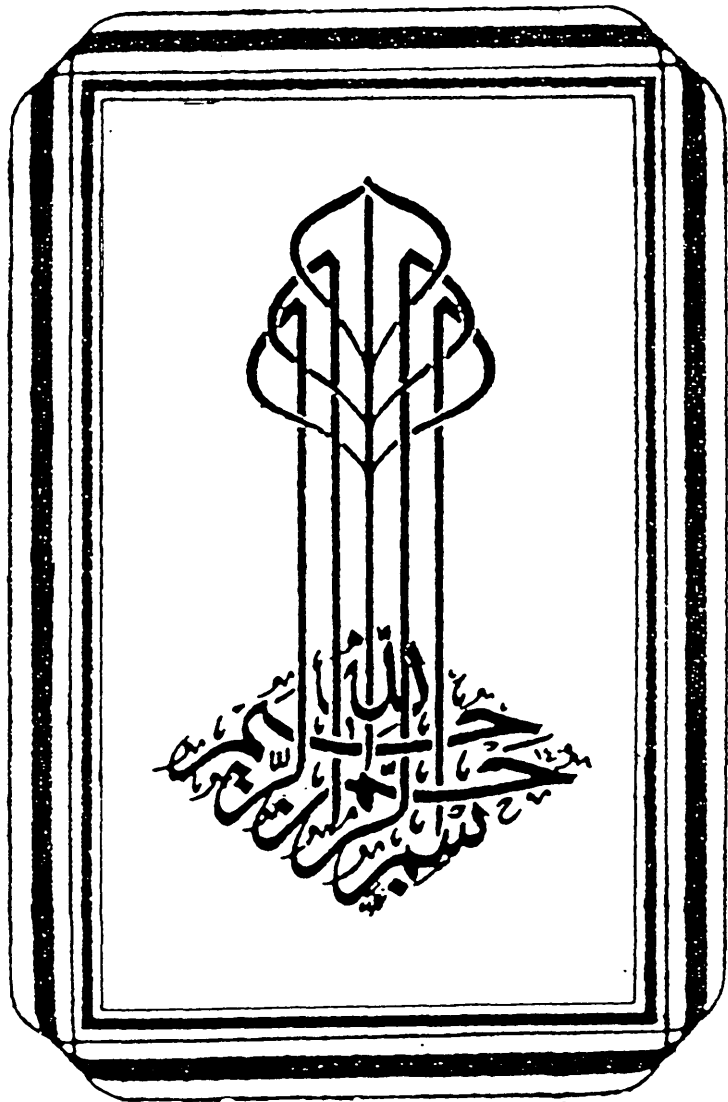
**Teaching Translation at the Undergraduate
Level in Saudi Arabia: The Case of Imam
Muhammad Ibn Saud Islamic University**

By

Ahmad S. A. Al-Faifi

**A Thesis Submitted for the Degree of Doctor of
Philosophy at the University of Edinburgh**

April 2000



This copy of the thesis has been supplied on condition that anyone who consults it is understood to recognise that its **copyright** rests with its author and that no quotation from the thesis and no information derived from it may be published without proper acknowledgement.

Transliteration System

Wherever transliteration is used in this thesis, the following transliteration system is applied.¹

Arabic	Transliteration	Arabic	Transliteration
ء	'	ض	<u>d</u>
ب	b	ط	<u>t</u>
ت	t	ظ	<u>z</u>
ث	th	ع	'
ج	j	غ	gh
ح	<u>h</u>	ف	f
خ	kh	ق	q
د	d	ك	k
ذ	dh	ل	l
ر	r	م	m
ز	z	ن	n
س	s	ه	h
ش	sh	و	w
ص	<u>s</u>	ي	y

Arabic vowels

Transliteration

fath <u>a</u>	a
kasra	i
<u>d</u> amma	u
fath <u>a</u> + alif	aa
kasra + yaa	ii
<u>d</u> amma + waw	uu
fath <u>a</u> + ya	ay
fath <u>a</u> + waw	aw

¹ This system has not been applied to names with already established conventions such as the Qur'an, Hadith, Muhammad, Riyadh etc., or names transliterated by their owners in a specific way.

Acknowledgements

First of all, all praise and thanks are due to Allah (God) for granting me health, guidance, and patience during the time I spent writing this thesis.

Secondly, I would like to acknowledge the assistance of the following people, without whom this work would never have reached its final form.

I thank the people who are most dear to my heart on this earth, my father and my mother, for their love, concern, endless moral support and patience during the long period of time I have not been able to be with them. I hope that I will be able to repay something of what they have provided for me.

I wish to extend my sincere and deep gratitude to my supervisor Professor M. Y. Suleiman for his guidance, unfailing encouragement, patience and support, which he has generously provided throughout the period of my study. I owe a great deal to his attentive and invaluable critical comments and corrections.

Special thanks go to my second supervisor Professor J. Miller from the Department of Linguistics at the University of Edinburgh whose ready help was of great value.

I am also grateful to my former colleague, Dr. Jamal Muhammad; this research has benefited in many ways from him through our informal discussions, which often resulted in valuable insight into relevant matters.

I would like to thank members of the academic staff at the Department of Islamic and Middle Eastern Studies at the University of Edinburgh for their

co-operation, as well as Miss Lesley Scobie, the secretary of the Department, for her administrative help.

I owe a special debt of gratitude to the ex-Dean of the Faculty of Arabic Language and Social Sciences, Dr. Ismaa'il Al-Bishry and the Head of my Department at my home University, Dr. Abdullah Abu-Eshy, who were willing for any necessary assistance to be made available, as well as to all staff and students in the Department for giving of their time to respond to the research questionnaires.

Many thanks go to the library staff and members of the Computing Services, at the University of Edinburgh, particularly Mr. Colin Davies, who devoted a significant amount of time to producing the final SPSS graphs.

I also wish to extend my deepest gratitude to my brothers and sisters for their moral support, particularly brother Jaber, who helped me with collecting some of the data used in this thesis.

I am indebted to both Imam Muhammad Ibn Saud Islamic University and King Khalid University, in Saudi Arabia, for granting me a scholarship to continue my higher studies.

I cannot find words strong enough to express my feelings towards those who lived through and counted these long years of my study by the second: my wife, Umm-Muhammad, and children, Muhammad, Suhaib, Safiyya, Mujahed, Sumayya, and Mariya. My wife's sacrifice is beyond any description. I would like to apologize to them for not spending with them the time they deserved during my study. I sincerely hope that I will be able to make amends for this in the years to come.

Abstract

Translation teaching touches upon many issues that demand investigation and discussion in detail. This thesis examines the teaching of translation at undergraduate level in Saudi Arabia through a study of the programmes in language and translation being offered by some Saudi Universities. Imam Muhammad Ibn Saud Islamic University is taken as an example. The aim is to identify some of the problems inherent in translation teaching to suggest strategies for improvement of these programmes. The following approach was adopted: (a) a thorough study of the existing programme, (b) two questionnaires personally administered to the teachers and students and (c) identification of the main translation problems by analysing more than 1500 translations produced by the students from nine source texts.

The thesis consists of six chapters, the first of which is an introduction. The second chapter is devoted to reviewing some related literature on aspects of translation teaching, such as university training, the ideal translator, the ideal translation teacher, the curriculum content of a translation teaching programme and an overview of translation teaching models. The third chapter is a study of the existing programme at Imam Muhammad Ibn Saud Islamic University. The opinions of teachers and students on the programme at the University are analysed in Chapter four. Chapter five discusses the main problems revealed by the students' translations of the given texts, including: (1) comprehension problems of words, phrases, idioms and fixed expressions, and sentences, (2) problems of rendering at the lexical, syntactic, discourse and stylistic levels, and (3) problems related to reproducing and re-expressing texts in Arabic. Chapter six deals with suggestions and recommendations and concludes the study.

Abbreviations

SL	Source Language
TL	Target Language
ST	Source Text
TT	Target Text
L1	First Language
L2	Another term for a Target Language or a Second Language
Lit.	Literally
EFL	English as a Foreign Language
ESL	English as a Second Language
COD	The Concise Oxford Dictionary
NSOED	The New Shorter Oxford English Dictionary
OALD	Oxford Advanced Learner's Dictionary

List of Tables and Figures

Chapter One	
Table 1.1	4
Table 1.2	5
Chapter Three	
Table 3.1	73
Table 3.2	74
Table 3.3	75
Table 3.4	76
Table 3.5	79
Chapter Four	
Table 4.1A	115
Table 4.2A	116
Table 4.3A	117
Table 4.4A	118
Table 4.5A	119
Table 4.6A	120
Table 4.7A	121
Table 4.8A	122
Table 4.9A	123
Table 4.10A	124
Table 4.11A	125
Table 4.12A	126
Table 4.13A	127
Table 4.14A	128
Table 4.15A	129
Table 4.16A	130
Table 4.17A	131
Table 4.18A	132
Table 4.19A	133
Table 4.20A	134
Table 4.21A	135
Table 4.22A	136
Table 4.1	142
Table 4.1B	147
Table 4.2B	148
Table 4.3B	149
Table 4.4B	150
Table 4.5B	151

Table 4.6B	152
Table 4.7B	153
Table 4.8B	154
Table 4.9B	155
Table 4.10B	156
Table 4.11B	157
Table 4.12B	158
Table 4.13B	159
Table 4.14B	160
Table 4.15B	161
Table 4.16B	162
Table 4.17B	163
Table 4.18B	164
Table 4.19B	165
Table 4.20B	166
Table 4.21B	167
Table 4.22B	168
Chapter Six	
Figure 6.1	299
Table 6.1	300
Table 6.2	301
Table 6.3	302
Table 6.4	303
Table 6.5	304

2.3.2 The Cultural Model	57
2.3.2.1 Translation Teaching and the Cultural Model	60
2.3.3 The Text Linguistics Model	62
2.3.3.1 Translation Teaching and the Text Linguistics Model	67
Chapter Three (Analysis of the Study Programme)	69
3.0 Layout of the Chapter	69
3.1 General Background	70
3.1.1 Objectives of the University	71
3.1.2 Enrolment Requirements	71
3.1.3 The Faculty of Arabic Language and Social Sciences (in Abha)	72
3.2 Study of the Existing Programme in the Department of English Language and Translation	72
3.2.1 Establishment and Background	72
3.2.2 Programme Requirements and Objectives	77
3.2.3 A Detailed Description of the Courses Offered by the Department	78
3.2.3.1 Translation Courses	78
3.2.3.2 English Courses	86
3.2.3.3 Arabic Courses	96
3.2.3.4 The Availability of Materials, Textbooks, and Reference Material in the Department	99
Chapter Four (Analysis of the Teachers' and Students' Questionnaires)	101
4.0 Layout of the Chapter	101
4.1 The Teachers' Questionnaire	104
4.1.1 The Teachers' Overall Evaluation of the Study Programme	104
4.1.2 The Teachers' Evaluation of the Programme Content	108
4.1.3 The Teachers' Evaluation of the Students	112
4.2 The Students' Questionnaire	137
4.2.1 The Students' Overall Evaluation of the Programme	137
4.2.2 The Students Evaluation of the Programme Content	140
4.2.3 The Students' Views on Some Translation Issues	143
Chapter Five (Analysis of the Students' Translations: Identification of Translation Problems)	169
5.0 Layout of the Chapter	169
5.1 Introduction and Data Description	170
5.2 General Observations about the Students' Translations	171
5.3 Detailed Analysis of Translation Problems	174
5.3.1 SL Comprehension Problems	174
5.3.1.1 Problems in Understanding Words	175
5.3.1.2 Phrases	182

5.3.1.3 Fixed Expressions	187
5.3.1.4 Sentence Level	191
5.3.2 Problems of Rendering	200
5.3.2.1 Introduction	200
5.3.2.2 The Lexical Level	202
5.3.2.2.1 Complex Words	204
5.3.2.2.2 Collocations	209
5.3.2.2.3 Abbreviations	213
5.3.2.2.4 Fixed Expressions	217
5.3.2.2.5 Technical Terms	220
5.3.2.2.6 Culture-bound Items	223
5.3.2.3 The Syntactic Level	228
5.3.2.3.1 Tenses	228
5.3.2.3.2 Adverbs	237
5.3.2.3.3 The Gerund	247
5.3.2.3.4 Active vs Passive	250
5.3.2.4 The Discourse Level: Cohesion	256
5.3.2.4.1 Reference	257
5.3.2.4.2 Conjunction	261
5.3.2.4.3 Lexical Cohesion	265
5.3.2.5 The Stylistic Level	270
5.3.2.5.1 Formal vs Informal Style	271
5.3.2.5.2 Repetition	273
5.3.2.5.3 Parallelism	277
5.3.2.5.4 Short vs Long Sentences	279
5.3.3 Problems of Native Language	
(L1) Reproduction/Re-expressing	282
Chapter Six (Conclusion)	288
6.0 Layout of the Chapter	288
6.1 Some Concluding Remarks	289
6.2 Further Suggested Remedies	293
6.2.1 General Suggestions	293
6.2.2 Specific Suggestions	294
6.3 A Proposed Programme	296
Bibliography	305
Appendix 1 The STs	326
Appendix 2 The Questionnaires	336
Appendix 3 Arabic Version of the Students' Questionnaire	368
Appendix 4 Correspondence	382

Chapter One

Introduction

1.0 Layout of the Chapter

This chapter introduces the study. It provides a general background to the status of the English language and the study of translation in Saudi Arabia. It outlines the parameters and general aims of this study and introduces the problems associated with the subject. Finally, it deals with research methodology and the organisation of the study.

1.1 General Background

In the increasingly internationalised fields of industry, commerce, science and communication, the demand for translation is greater than ever. This entails greater demand for translation teaching, and thus the need to investigate, discuss and ultimately refine translation teaching techniques becomes ever more acute.

Saudi Arabia is one of the developing countries in the Middle East. The discovery of oil in the early 1930s resulted in greater prosperity and national development. From that time until now the most important source of wealth has remained oil revenue, though there are some efforts to diversify into commerce and industry to counteract the exhaustion of oil resources, which is expected in this century. Recent national development plans have emphasized the development of human resources through education and training to support diversification. The latest figures available show that Saudi Arabia has a population of seventeen million, of whom about five million are expatriates from Europe, the USA, South-east and South-west Asia and India, who provide manual labour and professional skills, which are in short supply. The official and national language of the country is Arabic. English is taught in schools and universities as a foreign language. English has been introduced from intermediate school upwards to serve three purposes: (i) to help those who want to work in foreign companies, factories, and institutes situated within Saudi Arabia; (ii) to help those who want to study in the home universities in the field of science (medicine, mathematics, engineering, etc.); and (iii) to help those who want to pursue their studies abroad. University graduates are often sent abroad, mainly to Britain and America, for higher education in technical and specialized subject areas.

Moreover, Saudi Arabia has in recent years developed diplomatic, military, educational and commercial relationships with Europe (especially Britain) and the USA. To facilitate the development of such contacts, there is a need for Saudis who can take care of official as well as private relations with Britons and Americans. This entails that translation teaching should be principally focused on immediate national needs.¹ In this connection it may be said that translation in Saudi Arabia has served two main purposes: firstly to provide modern knowledge (i.e. in the scientific, technical, and other specialized fields) in the mother tongue, and secondly to produce trained translators and interpreters to meet increasing demand. Before giving a brief overview of the status of translation in Saudi Arabia, it seems pertinent to consider the status of English as a foreign language in Saudi Arabia.

1.1.1 The Status of English in Saudi Arabia

Jan (1984) states that English as a foreign language has been taught in Saudi Arabia since 1937. When the government decided to teach English in its public schools there was a sense of fear that the use of English would entail westernization, a dilution of the native culture and the possibility of religious corruption. However, Al-Abed Al-Haq and Samadi (1995), in their investigation of these concerns, show that the use of English does not make the students westernized, nor does it compromise their national identity or weaken their commitment to Islam. On the contrary, learning English is seen as a religious and national duty among Saudis.

¹ Of course, there must be a national purpose for any educational programme in any country. In other words, "Education is invariably linked to the political, economic and/or military needs of a nation or region" (Hung 1996: 31).

There are three types of schools in Saudi Arabia: public schools, Religious Institutes¹, and private schools. In the public schools, teaching English starts in the first year of intermediate school and continues in secondary school, where pupils start at the age of thirteen. They start by learning the alphabet in the first year. Four hours per week are allocated to English lessons. The intermediate school lasts for three years and after that students can start secondary school, which also lasts for three years. The intermediate schools and secondary schools come under the authority of the Ministry of Education, which has its own teaching material, syllabus and curriculum. The table below shows the type of material used and the number of lessons per week.

Name of material used	Period	No. of lessons	No. of units of books	Year of study	No. of classes per week
English for Saudi Arabia (Book 1)	about six months	96	24	1 st , 2 nd and 3 rd Year Intermediate	4
English for Saudi Arabia (Book 2)	about six months	96	24	1 st , 2 nd and 3 rd Year Secondary School	4

(T 1.1) Source : Ministry of Education, Saudi Arabia.

The Religious Institutes belong to Imam Muhammad Ibn Saud Islamic University. What is important here is that these institutes used to apply different syllabi and curricula. However, the policy of the University now is to

¹ More details will be given on these institutes on chapter three.

employ the old curricula and syllabi which used to be taught in the schools belonging to the Ministry of Education, which is now using new materials. Nevertheless, the number of lessons and hours assigned by the University to the study of English in the institutes constitute half of those assigned by the Ministry of Education. This can be seen in the following table.

Name of material used	Period	No. of lessons	No. of units of books	Year of study	No. of classes per week
English for Saudi Arabia (Book 1)	about six months	48	12	1 st , 2 nd and 3 rd Year Intermediate	2
English for Saudi Arabia (Book 2)	about six months	48	12	1 st , 2 nd and 3 rd Year Secondary School	2

(T 1.2) Source : Imam Muhammed Ibn Saud Islamic University.

A brief comparison between tables (1) and (2) shows that the number of hours, lessons and units applied by the Ministry of Education are twice as many as those provided by Imam University. Interestingly, those who have completed their third year of secondary school at the Religious Institutes are given priority over the other candidates, when they want to join the Department of English and Translation at the University.

In the private schools, English can be taught from the first year of elementary school and in some schools it starts from the fourth year of elementary school. However, only those who are wealthy enough can offer their children the

opportunity to study in this type of school. These schools use different types of materials, curricula, and systems, but they are supervised by the Ministry of Education.

1.1.2 The Status of Translation in Saudi Arabia

Translation has until recently been taught in some Saudi universities as a marginal subject and as a means of learning the target language. This kind of attitude was prevalent not only in the field of translation teaching but also in the actual translating of books from different foreign languages into Arabic.¹ This may be attributed to the following reasons:

1. The non-availability of specialists in different branches of science.
2. The lack of opportunity for Saudi translators to receive good quality training and practice.
3. Translation as an art and as a career has not been given a worthwhile status in Saudi society.
4. The tendency to conflate the roles of the translator as a specialist and the language teacher as a specialist in the TL.
5. Many Saudi graduates from the departments where translation is taught do not work in the field of translation, rather they work as teachers in public schools. This tendency may be related to (a) salary differences, since teachers get more salary than their counterparts working as translators; (b) vacations, since teachers have more paid holidays than any other government employees - more than two months; (c) the

¹ In her bibliometric study, Al-Naasir (1998) found that the number of books translated from other foreign languages into Arabic in Saudi Arabia in the period 1951-1992 was only 502.

difference in the duration of the working day; and (d) the annual bonus increase in the teacher's salary.

6. The lack of regulations granting certain rights to the translator.

Nevertheless, in recent years some departments have been established for the purpose of teaching translation to produce translators. For example, in early 1981 a diploma in translation, of three year duration, was established at King Abdulaziz University in Jeddah. But unfortunately this programme did not survive for long. Another programme, the one presently under investigation, was established at Imam Muhammad Ibn Saud Islamic University in 1984. At King Saud University a college of translation was established in 1994 in which the translation teaching takes place between fourteen languages. Another three year part-time M.Sc. Programme in translation was established at Umm Al-Qura University in 1995. The establishment of these academic translation courses is due to the demand for translators on the following grounds:

1. During Hajj (pilgrimage), millions of pilgrims speaking many different languages come to Saudi Arabia every year. There is therefore a need for those who receive pilgrims at Saudi Airports, and for those working on the compounds where the pilgrims reside during Hajj, to be able to communicate with them and to work as interpreters and translators. Some Saudi scholars deliver religious lectures on various topics and receive religious questions concerning Hajj and its rites, and this also brings with it the need for interpreters and translators.
2. There is a need for translators in various departments at the Ministry of Defence.

3. There is also a need for translators in various departments at the Ministry of the Interior.
4. After the establishment of the Ministry of Islamic Affairs a few years ago, the need for translators has increased dramatically, with the need to translate Islamic materials into English.
5. In hospitals where there are foreign GPs and Consultants working in Saudi Arabia, the need for interpreters and translators to translate medical reports is acute.
6. The National Guard in Saudi Arabia is also a source of demand for translators and interpreters.
7. In the courts, there is a need for interpreters and translators to translate legal documents.
8. There are several Community Centres in Saudi Arabia in which many leaflets, booklets and pamphlets need to be translated into English as it is the common language in these Centres.
9. There is a need for translation of documents in the General Presidency of Promotion of Virtue and the Prevention of Vices (رئاسة هيئة الأمر بالمعروف والنهي عن المنكر).
10. Translators are also in demand at the Ministry of Information.
11. International Scientific Conferences constitute another source of demand.
12. Lastly, there are various different organisations, for example, the Islamic Relief Organisation, which have several offices outside Saudi Arabia with English as the common language, thus necessitating the translation of leaflets and brochures.

1.2 Scope of the Study

The scope of this study is limited to the investigation of the programme currently offered by the Department of English and Translation, in the College of Arabic Language and Social Sciences, at the Imam Muhammad Ibn Saud Islamic University at the Southern Branch¹ (of the university) in Abha, Southern Province. This is for the following reasons:

1. The personal conviction of the present writer, as a graduate of and teacher in the same Department, that there is a pressing need to examine the programme in the light of modern translation theories.
2. The Study Plan in the above Department has not been changed since the establishment of the Department.
3. The number of students enrolling in the Department has increased dramatically since its establishment; there were seven students at the inception of teaching in the Department, whereas there are now more than 250 students.
4. The Department in the above mentioned University is the only Department in which its graduates receive less salary than their colleagues who graduated from the same college or from similar colleges in the Kingdom. The Employee Department claims that this discrepancy is justified by the nature of the programme.

¹ While this study was in its final stage, a Crown Decree had been made by King Fahd of Saudi Arabia to combine the Southern Branch of Imam Muhammad Ibn Saud Islamic University and the Branch of King Saud University in Abha to form an new independent university; called King Khalid University. The Department of English Language and Translation is now called the Institute of English and Translation.

5. To the best of my knowledge, and as far as translation is concerned, no attempt has been made to study and evaluate such programme(s) in Saudi Arabia.

To this end, no attempt is made to generalise the study findings to include other universities and departments in Saudi Arabia nor in any other University or department. However, the applicability of the proposals put forward in the study to any of those settings cannot be ruled out or ignored. By the same token, limiting the study to the context of Imam Muhammad Ibn Saud Islamic University does not preclude the extension of the changes proposed by way of conclusion to any other programme where similar defects in translation teaching courses exist.

1.3 Aims of the Study

The present study aims, in the light of the available translation teaching approaches, to examine the overall existing programme in translation in the undergraduate programme in the above mentioned Department of English and Translation. The study therefore aims to:

1. Investigate the content of the translation courses offered in the Department, discussing the opinions of those who are involved in the programme, i.e.: (a) the students, for whom the programme is designed, and (b) the teachers, who are responsible for teaching the courses in the Department.

2. Identify the main translation problems facing the students when translating.
3. Provide the University with well-founded recommendations that may help to improve the existing situation in the University as far as the translation courses are concerned.
4. Provide a suggested alternative programme for BA degree in Language and Translation.
5. To alert those who are currently involved in teaching translation in Saudi Arabia to the negative aspects of such programme(s).

It is envisaged, therefore, that this study will establish a framework based on pedagogically-orientated remedies, which will facilitate the design of an improved translation programme.

1.4 Research Methodology

To ensure maximum accuracy, and to allow for multiple perspectives on the material, this study is not based on one research technique. Instead, it is built up as follows: (1) investigation of the existing study plan, (2) two personally administered questionnaires for the staff and the students, and (3) the distribution of nine STs to be translated by the students. These are the three primary techniques for collecting data and conducting the present study. However, some other secondary techniques, such as informal discussion with some of the staff and students, and classroom observation, were not excluded as means of investigation.

The first technique is concerned with investigation of the existing study plan in the Department, dividing the plan into three main pillars: translation courses, English courses and Arabic courses. These pillars were studied in a descriptive way with comments on certain aspects where necessary.

The second tool of investigation was the questionnaire. Two questionnaires were constructed and used. One questionnaire was administered to the teachers in the Department, and the other one was administered to the students. These questionnaires were designed to investigate carefully the major issues determining the suitability of the existing programme, the methods of translation teaching, and the content of the courses. Open-ended questions were also used. To ensure the maximum validity of the questionnaires they were tested both in Edinburgh and Abha in the form of a pilot study (see Appendix 2). To further refine the questionnaires, they were evaluated for content validity by the Head of Department in Abha. His suggestions and recommendations were incorporated into the final drafts of the questionnaires. Since the students are not fluent in English and it was easier for them to express themselves in their native language, their questionnaire was translated into Arabic to ensure maximum output (see Appendix 3).

The third technique was the distribution of nine STs to be translated by the students. This was the most important aspect of the investigation in the present thesis, for it dealt with the practical and tangible side of the programme. Nine STs were selected to cover a wide range of translation fields such as religious, literary, scientific, legal, social, political, and instructional texts. To ensure the suitability of the texts for the students at the different levels, the texts were examined by the staff before they were distributed. More

than 1500 translations were collected and analysed to find out the most salient translation problems facing the students.

1.5 Organisation of the Study

The thesis consists of six chapters, the first of which, the present chapter, serves as an introduction, giving a general background to Saudi Arabia and the status of English and translation in the country, followed by the scope, aims, research methodology and organization of the study. The second chapter is devoted to reviewing some related literature on aspects of translation teaching, such as university training, the ideal translator, the ideal translation teacher, the curriculum content of a translation teaching programme and an overview of translation teaching models. The third chapter is a study of the existing programme at Imam Muhammad Ibn Saud Islamic University. The opinions of teachers and students on the programme at the University are analysed in chapter four. Chapter five discusses the main problems revealed by the students' translations of the given texts, including: (1) comprehension problems related to words, phrases, idioms and fixed expressions and sentences, (2) problems of rendering at the lexical, syntactic, discourse and stylistic levels and (3) problems related to reproducing and re-expressing texts in Arabic. Chapter six deals with suggestions and recommendations and concludes the study.

Chapter Two

Translation Teaching: Literature Review

2.0 Layout of the Chapter

This chapter deals with the existing literature on teaching translation. It is theory-oriented in the sense that it draws on the opinions of different translation pedagogists. The chapter consists of three main sections. The first section deals with some fundamental issues in teaching translation such as academic training, the requisite qualities of the trainees and of the translation teacher, in addition to the competence of the ideal translator and of the student. The second section provides a brief consideration of the curriculum content of a translation teaching programme, including the teaching of language, culture, linguistics, translation theory, and machine translation. The third section will give a brief overview of the models of translation and their application to translation teaching settings.

2.1 Teaching Translation

2.1.1 Introduction

Although the twentieth century could be called the era of translation, translation teaching has not developed as fast as one might expect and most of the publications in translation teaching have either been contrastive, in which the emphasis is on the identification of learning problems in translation training using problems of a contrastive nature, or have emphasized the theoretical side with a few practical exercises. The main issues in translation teaching, which are a constant source of debate among pedagogists, include the following:

1. Teaching translation at university level. To some writers, academic training at university level is the only option when training translators and future professionals. Others, however, argue that acquiring translation competence is not possible through formal teaching; it is an inborn quality and therefore translators are born, not made.
2. What is required of the trainees and the basis on which they can be admitted to a translation course. The personal qualities of the prospective trainees are the main criteria for some pedagogists. Others admit candidates on the basis of tests.
3. The qualifications and qualities required of a translation teacher; his/her training, experience and competence.

4. The content of the teaching programme. There are considerable differences of opinion with regard to the selection of the teaching material. Among the most controversial subjects are the teaching of translation theories, and linguistics.

By reviewing previous work in the field, the purpose is not to examine every one of these issues in detail or to participate in the debates which have developed around some of them. The aim is, rather, simply to give a general overview of translation teaching in terms of teaching content and to demonstrate the different options open to the translation teacher, to facilitate an informed choice on his/her part.

2.1.2 Teaching Translation through the Ages

To start with, one may say that the demand for translation as a product has in recent years increased considerably, primarily due to the ever-growing internationalization and globalization of markets. However, it is important here to distinguish between, on the one hand, the teaching of translation in the training of professional translators, where translating is regarded as an aim in itself and as a skill that is acquired on the basis of an existing proficiency in both languages, and, on the other hand, translation as a classroom exercise. The latter is used in foreign language teaching in order to test reading comprehension or to acquire performance skills in the foreign language and certain technical skills such as the use of dictionaries. (cf. Nord 1991: 162-5).

In the past, teaching translation as a profession had no stable foundation. Dollerup (1996: 19) points out that “The founding fathers of translation

studies had no classroom and essentially no students to address”. Although professional translation in its modern form is a recent craft, Dollerup tries to trace professional translation in Europe back to the 17th century:

Professional translation activity did not appear out of the blue, but was the outcome of numerous developments: the beginnings of professional translation in Europe date back to the 17th century; but I posit that the profession became important when, in late eighteenth-century and early nineteenth-century Europe, developments made it necessary to teach foreign languages on a large scale.

In China, as Hung (1996: 31) says, official posts of translators and interpreters “were established as early as the 11th century B.C. The first extant record of systematic translator training in China dates back to the tenth century”.

The history of translation in the USA is totally different. As regards the transfer of technology, for instance, Tinsley (1977: 246) reports that the American people never felt the need for foreign language skills or translation because they always enjoyed technological equality with or superiority over other nations. However, this traditional attitude was shaken by World War II. It was further jolted by the launching of Sputnik. Consequently, the Translator Training Committee of the American Translators Association developed a set of guidelines between 1970 and 1972 for a two-year undergraduate training programme. The programme was designed to train undergraduates capable of translating from at least one foreign language into English. In the content of the teaching programme, priority was given to science and technology (Ibid.) .

The issue of teaching translation in the Arab World is markedly different. The development of the institutionalization of training for translators and interpreters in the Arab World can be divided into two stages. The ancient beginning was a school for translation established 150H (730 AD) in Baghdad called *Bayt al-Hikmah* (Al-Namlah, 1992: 83).

Jacquemond (1992: 139-45) points out that translation from European languages into Arabic, in modern times, began in Egypt around 1830-40, as one of the means used by Muhammad Ali's incipient state in its attempt at closing the intellectual and technical gap between Egypt and Europe. In Egypt, for example, translation by simultaneous interpreters from foreign languages to Arabic was used in the classroom in scientific and technical classes. On his return from France, where he studied science and humanities, Riffa'at Tahtaawii founded a translation school in Cairo in 1935, where Arabic, French and English were taught. With the increased need for translation in the Arab World, especially in the scientific and technological fields, a conference was held in Kuwait in 1973 to discuss the immediate need for the establishment of translation schools to train translators especially from different foreign languages into Arabic (Hasan 1985: 48). As a result of this some translation programmes were started in some Arab countries such as Egypt, Kuwait, Jordan, Iraq, Saudi Arabia, and, lastly, a school established in Tangier, Morocco in 1986.

The real need for teaching translation became manifest after the Second World War, and a second stage in the institutionalization of translation teaching emerged along with:

1. The establishment of international organizations such as the UN, UNESCO, WHO, FAO, OPEC, etc.

2. The development of political, economic and cultural relations between countries of the five continents.

3. The increasing need for people with skills in languages to work in broadcasting, e.g. to monitor other broadcasting stations or to translate information from other radio stations, as was the case in the Arab World.

4. The need to disseminate research results round the world in translated form.

5. The birth of the tourism industry and the need to communicate with visitors (tourists).

6. The increasing need for private translators and interpreters in the legal field, for instance those engaged by the government to transfer information accurately from one language into another.

7. The need for qualified translators and translation teachers to train future translators and interpreters and to form future translation teachers.

2.1.3 Training at University Level

Many practising translators question the possibility of and the need for teaching translation or imparting the competence and skills that would enable a person to translate texts. Arguments range from insistence that the ability to translate is a gift (and so cannot be formalised and transmitted), and that

translation is too complex to be reduced to a mechanical operation (hence the failure of machine translation), to the assertion that translation skills can be acquired and improved only through practice and experience.

The issue of academic training of translators is a fundamental and crucial question in translation teaching and is often a subject of disagreement. Therefore, it is not surprising to read articles with titles like “Can Translation be Taught?” (Franklin & Klein-Braley 1991) and “Can we Train Translators?” (Lonsdale 1996). These questions echo similar titles of the past such as “Should We Teach Translators?” (Hendrickx 1975); and “Are Translators Born?” (Ozerov 1979). This kind of uncertainty indicates that translation teaching is not yet taken for granted and that the challenge to the academic training of translators is far from a rhetorical one.

Writers who argue that translation cannot be taught tend to suggest that translating is an art that requires aptitude, practice, and general knowledge, and that the ability to translate is a gift that the translator either does or does not have. They claim, for example, that if a bilingual by birth is exposed to translation he/she will be the one to do the job at its best, because he/she has been exposed to the language within its cultural environment. The same logic was extended to the suggestion that persons who have stayed for a long time abroad and acquired a good deal of practice in a foreign language can become outstanding translators. But to Nida (1979: 214) “... translators are not made, they are born”.

If this statement is taken for granted, it may lead one to believe that formal training is futile, since inborn qualities cannot, by definition, be acquired by training. This is certainly Rivers' (1989: 12) opinion, as she points out that it is almost impossible for anyone to do the job of translation adequately if

he/she learned his/her target language at school or university. She goes on to say that "...those who are bilingual by birth or accident of upbringing are able to translate between languages efficiently". On this basis, it may be said that if an institution aims to recruit translators, then it should advertise for applicants with these birth qualifications.

Indeed, formal training has not been a condition for some who pursue careers as professional translators (Weber 1984; Gerloff 1993; Lonsdale 1996). Such translators claim that they never had direct training to exercise their profession, nor have they felt the need for it. They entered their profession through various circumstances. Some of them were originally linguists and by experience they developed the skills required for translating. Others were diplomats and their professional experience led them to gain extraordinary linguistic skills. Still others are those gifted people who manage to master the required skills in their own ways. However, Gerloff (1993: 124) admits that the self-teaching method has many shortcomings and leads to professional unreliability. He explains that learning several languages does not mean that fluency alone guarantees excellence in translation. This is because, he adds:

Unaware of grammatical and syntactic pitfalls, [the translator] will blithely step where angels fear tread and produce translations which, although quite understandable, nevertheless condone and spread the use of barbarisms, solecisms, anglicisms and the whole gamut of current isms...

Although these professional translators have managed to exercise their profession by a turn of fate, they are not, as a rule, totally opposed to formal training. Lonsdale (1996: 8) states:

I was not trained as a translator, but my reading and research on translation and translation theory have made

me a better translator. However, it has taken a very long time. If I had had a teacher to guide me and to show how insights from communication theory, discourse analysis, pragmatics, and semiotics can illuminate the translation process, I might have matured as translator more quickly.

Another school of thought insists on the necessity of training academically professional translators. This opinion has been strongly defended by professional translators and educators alike. Weber (1984: 2) overtly states:

It will come as no surprise to the reader that I am of the opinion that translation and interpretation must be taught and taught properly.

Renfer (1992: 253) points out that "...although some gifted people did manage to master the required skills and become good translators, it would be wrong to conclude that training is unnecessary". Further, he states that training at an appropriate school or department will enhance the student's professional skills by providing them with the "basic information they need". Along the same lines, McCluskey (1987: 20) emphasizes the importance of professional training in translation at universities:

... I do feel that the time has come when translation should be recognized as a profession in its own right, and that recruits to the profession should have had at least some training in it at university.

Franklin and Klein-Braley's (1991: 2) answer to their question "Can Translation be Taught?" is yes, "...or this at least is what universities and colleges throughout Europe appear to think".

Komissarov (1985: 314) argues that translation, like any other skill, can be gained by an average student, and that “translators are made rather than born”.

The same opinion is emphasized by David (1994: 15) who sees translation as a skill that can be learned or acquired when a good command of the target language is available.

This may lead to the inference that the more knowledge and skills a translator has, the better he/she can judge the nature of the translation process, and thus carry out the work better and more efficiently.

The present writer concludes from the above discussion that an academic training for future professional translators is indispensable. This is because such training enables students to accelerate the process of maturation by providing them with mental maps so that they can recognize the priorities of any translation situation.

To sum up, with translation pedagogy establishing itself as a new 'discipline', the view that translating is an art which cannot be communicated and taught is gradually dying out. It is therefore obvious that training should enable students to translate with great efficiency and care. This begs the question: who are the trainee translators?

2.1.4 The Qualities Required of Translation Trainees

Given the assumption that there is a necessity for formal training of professional translators, some questions emerge: who are the ideal candidates

for training? What kind of criteria and qualities should the trainees possess? What are the educational standards required of them?

Translation pedagogists try to set certain criteria according to which the translator-trainees can be selected. The most popular are the psychological and educational criteria. The psychological approach has focused on the mental readiness of the trainees, personality, intelligence, creativity, aptitude to assimilate quickly, etc. The educational approach has emphasized the quality of education of the trainees in the general and specific sense i.e., general knowledge and language aptitude.

Given the fact that translation is a skilled professional activity involving code-switching in addition to an obligation to convey a given message, the combination demands a considerable power of concentration, for translation is not, most of the time, a smoothly flowing continuous activity.

Translation, like all other difficult subjects such as physics and mathematics, does not give its expected results without “psychological predisposition ... intelligence, the power of comprehension, and creativity” (Cowan 1986: 18). Downs (1989: 127) seems to agree with Cowan's conditions for trainee translators and adds that they have to have a “great ability to create logic in the TT ... and to know how to follow others' logic”.

Weber (1984: 4) emphasizes the importance of the trainees' ability to transfer other people's thoughts and assumptions. He states that the main medium for doing so is their sense of creativity:

... future translators must be exceptionally creative in their native language ... to convey the message in the original text in the most accurate and understandable, yet elegant, way possible.

It is clear that many attempts have been made to identify the innate qualities of the would-be professional translator. In this concern Delisle (1988: 27-28) tries to establish very exhaustive and thorough criteria through which translation candidates may be admitted to a translation programme:

An aptitude for analysis and synthesis, an interest in language and a taste for working alone, a capacity for concentration, an ability to work in a methodical and disciplined fashion, wide-ranging curiosity, intellectual maturity, a keen critical sense, and sound judgement generally head the list. ...it is more useful to determine ... the student's mastery of certain fundamental aspects of the cognitive processes involved in translation--such as drawing analogies, interpreting the meaning of a text through analysis and logical reasoning, discerning the underlying structure of a text....

As far as language aptitude is concerned, translation pedagogists are more specific. Snell-Hornby (1992: 12) believes that the prerequisite for translation is that "anyone aiming to be a professional translator or interpreter can start his or her training with adequate command of all languages concerned". Therefore, she proposes a one-year course in language proficiency and text comprehension and production followed by an entrance examination. This examination, she suggests, will provide a certificate for those who are unwilling to go on to the degree course and will give the highly motivated trainee translators and interpreters the chance to continue their programme. Malone (1988: 10) also opts for a test-selection method. The purpose of this test is to identify the candidate's standards in both his/her native and target

languages. However, Weber (1984: 4) puts the emphasis on the native language as a primary source of good sense in the language. He states:

It would be fair to say that only students who receive straight 'A's in their native language courses can aspire to the degree of perfection needed by a translator.

As far as the topic of admission of candidates to translation courses is concerned, some different conditions are put forward. The admission of candidates to the European and Canadian schools, for example, differs from one school to another. In Belgium, for instance, no test is required for admission in the translation and interpretation courses in the Institute of Translation and Interpretation. What is required of candidates is a certificate which enables a student to enrol in a university. Nevertheless, the selection process takes place during the course of training, in continuous assessment undertaken during classroom practice. This strategy appears to be a good policy because entrance exams or prerequisite conditions are sometimes not more indicative than giving each student a chance to show his/her real ability in translation. Some other institutes, in France for example, do provide entrance tests for the candidates. Some other universities accept only students who achieved an average of at least 60% in French and English in their final year of secondary school (see Abashi, 1988: 20).

In his description of his university course, Mauviello (1992: 69) states:

Students who wish to take our course must have had a formal education in their chosen language either at private primary and secondary schools or at language institutes. The entrance exam guarantees a homogeneous student group. The aim of our course is not to teach language, but to train students to translate in

general, and particularly, to prepare them to translate official documents...

Klein-Braley and Franklin (1998: 54) are generally disapproving of the current state of translation teaching and language teaching:

Translation as it is being currently taught is thus neither satisfactory as a language teaching / testing device, nor does it provide students with a marketable skill ... Translation skills [should be taught] as a primary aim. Language learning will take place, but it will be a secondary spin-off.

In all, it can be said that there is not only inconsistency in selection of translation candidates but also in standard requirements. There are some universities which admit students straight from secondary school. Others take them after they have completed their undergraduate studies. The rationale behind the former example is that the trainees should be prepared for their careers as early as possible. Therefore, the training should concentrate on this objective. Consequently language studies and translation studies should go hand in hand; the two should be complementary to one another (Arrajo, 1994). In the latter case, i.e., where students can be admitted after finishing their undergraduate studies, translation courses are not language courses or as Delisle (1988: 28) puts it, “schools of translation are not language learning centres...”.

A careful examination of these two cases may reveal that secondary school candidates take almost 4 years to finish the required courses for their degree, whereas in the second case, courses take approximately one or two years. The length of time in the first case is justifiable to shape the students' training and to ensure that they get the basic requirements to be well-prepared for their

career. In the second case, however, the time allocated may not be sufficient to conduct a specialized training programme in translation only.

2.1.5 Who is the Ideal Teacher of Translation?

Having discussed the issue of training translators and how writers have stressed aspects of translation teaching directly related to the trainees, the predictable questions are: who is the teacher of translation? What are the qualities required in a teacher of translation?

Touching upon this issue, some writers claim that a translation teacher should be one who has practised translation or is a translation professional (Brady 1989; Newmark 1991; Pym 1993 and Wilss 1996).

While talking about the qualifications of the translation teacher, Brady (1989: 20-21) emphasizes the fact that he/she should have practised translation: “the teacher should be a working translator and a good translator and be well-informed about theory”. Brady goes further, defining the competences required of an 'ideal' translation teacher in the following terms:

1. He/she must lead the students through the steps involved in translating a text and teach them the techniques he/she uses to solve translation difficulties.
2. He/she can be most effective by striking a balance between praise and criticism.
3. His/her qualifications should earn the respect and trust of the students.

4. He/she must blend theory with practice to improve the students' own approach to translation.

5. He/she must enjoy teaching, and that should be reflected in his/her work.

6. He/she must be willing and able to devote enough time to preparing classes, choosing texts and grading papers to make the course worthwhile.

7. And finally, he/she must structure at least part of the class to simulate the work of a professional translator.

One may conclude from Brady's list of characteristics that the teacher should possess the qualities which may enable him/her to train the students not only to earn their living as translators but also to be qualified professionals, for they may be needed for future academic training of newcomers to translation programmes.

It seems that Brady's views on the translation teacher are rather idealistic; Brady believes that the teacher should be up to the challenge presented by the unique difficulties of teaching translation. The above views are reiterated by Pym (1993: 103), who says that "teachers of translation should be translators". But he also admits that this is difficult in practice, since, in his university, working outside his job as a teacher is illegal. Wilss (1996) also echoes Pym's opinion, that translation trainees must be taught by translators.

Newmark also stresses the need for professionalism in the translation teacher. Sometimes professional translators are not ready to give up their position in international organizations to take up teaching. Newmark (1991: 130) claims that as long as there is motivation, there are four professional translators' skills which can be acquired by the translation teacher. These skills are: (a) sensitivity to language; that is, a readiness to appreciate and deal with different stylistic registers; (b) broad knowledge of the native language and its culture including lexico-morphological, syntactic, stylistic, and socio-cultural comprehension; (c) a wide knowledge of the subject matter to be taught and (d) multilingual and cultural knowledge. In this connection, Newmark adds that "the success of any translation course must depend 65% on the personality of the teacher".

Moreover, Fisher (1996: 211) states:

It is essential also to bear in mind that the staff should be skilled in teaching *per se*. They should have a specialism as well as skill in the foreign languages; they should have professional experience as translators, and desirably should be doing some free-lance or contract work; they should have had some immersion in linguistics.

It is also important for the teacher of translation to have a good knowledge of the various aspects of translation theory since, as we will later see in this chapter, it is an essential part of a teaching programme.

2.1.6 Ideal Translator Competence

Before investigating the notion of translator competence, it is necessary to define the word 'translator'. Bell (1991:15) says that a translator is a "bilingual

mediating agent between monolingual communication participants in two different languages". The translator as described by Bell (1991: 15) "decodes messages transmitted in one language and re-encodes them in another". Thus the translator is defined not only as a "bilingual mediator"; it is also significant that the translator's role is seen as distinct from that of other participants in any act of communication.

Chomsky (1957) makes the distinction between competence and performance. The former, according to him, is an ideal and abstract concept, whereas the latter refers to the actual linguistic activity of people in the real world. However, our interest here is in looking at these terms from a teaching/methodological point of view. Therefore, 'competence' here is to be taken to mean 'knowledge and skills'. Neubert (1994: 413) suggests three kinds of competence: (i) language competence; (ii) subject competence; and (iii) transfer competence. He points out that (i) and (ii) are shared with other communicators, whereas (iii) is the "distinguishing domain of the translators". What Neubert means here is that competence (iii) dominates the other two in the sense that transfer skills integrate language and subject knowledge with the sole aim of satisfying transfer needs. Of course, there would be no basis for competence (iii) without the translator's thorough grounding in (i) and (ii). This suggests that adequate translations are the result of just the right configurations of the three competences. That is to say, the more the translator knows about the complex distribution of knowledge and skills the better he/she can judge the nature of the translation process. Applying this principle to translation teaching, that is, directing attention to the subtle workings and interaction of the various realms of the translator's competence, should also guide the prospective translator to master the basics as well as the specifics of bilingual communication.

Translation educators are always keen to determine the most applicable and basic features that may help to enhance the field of translation. Lonsdale (1996: 92) proposes four different competences that the professional translator gains over that of the average communicator. Ideally, they are the specific grammatical, sociolinguistic, discourse and transfer competences, and are defined as follows:

1. Ideal translator grammatical competence. Knowledge of the rules of both languages concerned.
2. Ideal translator sociolinguistic competence. The knowledge and ability to produce and comprehend utterances correctly within the context of both cultures such as the mode (written or spoken text), the field (variation in language, i.e., text-type), the tenor (the relationship between addresser and addressee), the status of the participants, the purposes of the interaction and so on.
3. Ideal translator discourse competence. “The ability to combine form and meaning to achieve unified spoken or written texts in different genres in both languages”. This unity depends on: (a) cohesion; the way in which different parts of a sentence or large units of discourse are linked and (b) coherence in meaning, that is, the relationships among the different meanings in a text, such as literal meanings, and/or social meanings and intertextuality.

4. Ideal translator transfer competence. The acquirment of communication strategies to transfer the meaning from the SL to the TL and to compensate for breakdowns which result from insufficiency in one or more of the other competences.

It is manifest that the different competences above are interdependent within the translation process and that the translator will act within all of them, for in practice it is difficult to isolate work on each area of competence. However, in practice it is only possible to emphasize one or more aspects of competence in a teaching situation (depending on the topic to be taught). For instance, pronouns as grammatical parts of language (grammatical competence) determine the referential component in a given text and undoubtedly vary according to the system of a particular language. For example, English has one form of demonstrative *you* whereas in Arabic the corresponding term comprises five sets of forms.

2.1.7 Student Translator Competence

There is a debate about whether the translator should translate from his/her mother tongue or only into it. There is a widespread belief that direct translation into the native tongue is the only viable professional option and that one should “never ask a translator to translate from his/her own language” (Keith 1987: 63). Along the same lines, Klein-Braley (1996: 17) shows her concern about the current translation programmes in Europe and says that “translation into L2 should be banned”.

As far as the translation student's competence is concerned, Lambert (1996: 192) puts forward some translation competences that he/she should possess. These competences are:

1. Grammatical competence. This means that students should have full knowledge of the SL and TL grammatical rules;
2. Sociolinguistic competence. Students of translation should have a good cultural command to enable them to handle properly different utterances in different situation contexts between the SL and the TL;
3. Discourse competence. This competence is important in that students should have a good deal of practice in combining form and content to produce coherent spoken or written SLTs and TLTs in different genres;
4. Transfer competence. This involves the mastery of strategies that may be used to improve communication and may help students to discover and internalize the principles that lead to correct development of the translation process.

2.2 Curriculum Content of a Translation Programme

Having established that training translators is a necessary undertaking resulting in good and well-formed translators, translation pedagogists began to elaborate educational courses in translation to achieve this goal. Some of these courses have been published as, for example, *Thinking Translation: A Course in Translation Method: French-English*, by Hervey and Higgins (1992), a course tried and tested at the University of St. Andrews, and designed to improve quality in translating. However, this course cannot be used for translating into the foreign language. The same course is reproduced in *Thinking Translation: A Course in Translation Method: German-English*.

Baker (1992) also produced a coursebook on translation, *In Other Words*, which focuses mainly on teaching about translation, not teaching translating itself. Baker draws her examples from a wide variety of languages, including Arabic, Chinese, and Japanese. Kussmaul (1995) also wrote a book in this field, *Training the Translator*, which concentrates on explaining various aspects of the methodology of translation. To this end, the work is primarily intended for teachers of translation and how they can best teach translation.

In this connection one may say that a training programme for translators will ideally aim to develop a series of skills and competences that are relevant to both their future profession and educational status. However, this matter is controversial in the sense that it is difficult to determine exactly what the content of a translation curriculum should be. Nevertheless, translation pedagogists try to focus on certain elements that are of great importance in a translation programme. In the following I will discuss some of these elements.

2.2.1 The Teaching of Languages

As mentioned earlier, the main criterion in teaching translation is that students should have a good command of the languages concerned, whether they come from secondary schools or as graduates. As far as the first group is concerned, translation courses include a certain amount of language teaching alongside other subjects. The aim is to improve, first and foremost, the students' language competence in order to enable them to translate properly. After all, translating begins and ends with language. Delisle (1988: 25) states:

The better the translator's command of the languages involved, the slighter the chance of misunderstanding or interference in the reformulation of the meaning of a

message. It is therefore normal and even desirable that courses in both the mother tongue and the second language figure prominently in translation programs.¹

As for the graduate students, translation courses are not language courses for they are supposed to have had a sufficient 'dose' of language during their undergraduate studies. Rommel (1987: 12) points out that students who wish to train as professional translators should have a good language competence to be able to learn how to translate. He adds that "languages are for the translator what canvas and paints are for the artist". He also warns against the assumption – often an erroneous one - that the students have attained a certain standard of elegance and excellence in their mother-tongue. McCluskey (1987: 17) is of much the same opinion:

My experience of recruiting English mother-tongue graduates for translation posts in the European Commission is that only between 5% and 10% of the candidates meet our requirements. Many of those who fail our competitions do so because of inadequate knowledge of the source language, but the majority are unsuccessful because of the poor quality of their English.

It is, therefore, important for a candidate to a translation programme to master his/her language before entering into the course for there will be no spare time for language learning during the course. Klein-Braley (1996: 25) reports that, as part of the curriculum, elements of semesters are allocated for language

¹ Makenzie (1998: 15) defines the purpose of teaching language in translator training as "to give future professional translators one of the tools they will need as providers of a professional service". See also Newson, 1998; Wetherby, 1998; and Ivanova, 1998.

training in L2. He also stresses the importance of proficiency in the foreign languages before starting any programme in translation.

Chesterman (1994) warns against wasting time in the classroom on language exercises and believes that the translator must have the required mastery of his/her target language, for he/she is going to work as a 'language technician' rather than a language learner. In the translation programme suggested by Snell-Hornby (1992: 12) for Vienna University, language can be taught in the form of "a transitional phase between school and university".

Foreign language teaching during the preliminary phase of the training programme only in the home university has proved very insufficient. Therefore, some pedagogists suggest that the students should spend some time in the country of their foreign language. In some Western universities the idea of spending some time in the country of the foreign language forms part of the curriculum. For example, in most British universities, it has become compulsory for students to spend one year of their study abroad. This should of course bring them into direct contact with native speakers and enhance their knowledge of culture. At Kuwait University, for instance, it is compulsory for the MA students in the translation and interpretation programme to spend the third semester in a British or American university, according to Kharma (1984: 57).

In the case of Saudi Arabia, students of translation do not have the opportunity to spend some of the time allocated for their programmes outside the country

i.e., to come into contact with or to live in English (British or American) language and culture.

2.2.2 The Teaching of Culture

Translation is not only the intellectual, creative process by which a text written in a given language is transferred into another. Rather like any human activity, it takes place in a specific social and historical context that informs and structures it, just as it informs and structures other creative processes. And "... texts can be seen as carriers of ideological meaning, a factor which makes them particularly vulnerable to changing socio-cultural norms" (Hatim, 1997: 35). Thus it is of paramount importance to bear in mind that teaching a language without its culture means teaching meaningless symbols, or symbols to which a wrong meaning may be attached. This assumption leads one to infer that the would-be translator will deal not only with two languages but also with two cultures during the process of translating between any two languages, for language is an integral part of culture. Mohanty (1994: 34-35) emphasizes the importance of the inclusion of culture in any translation programme as a 'bridging course' in which the teaching of the cultures involved is central "and more than the mere teaching of language". He adds that the translator should be trained to identify the characteristics of each culture in addition to the peculiarities of the language situation. He suggests that a bridging course along these lines could be introduced in three phases:

In the first phase the translators would be trained to acquire competence of the source and target language. In the second phase they would be taught to acquire knowledge of the cultural intensifiers, so as to enable them to identify the points of convergence and

divergence. In the third phase the translators learn to identify culture intensifiers.

Undoubtedly, a full understanding of the differences between the target culture and the source culture is of paramount importance in enabling students of translation to form a more complete notion of a given text, since the differences can be analysed only after they have been made visible.

In the pedagogical field, many voices have been calling in recent times for the introduction of cultural studies in the syllabus to enhance the students' cultural knowledge, to aid them in the never-ending endeavour of approaching different texts. Grosman (1994:50) emphasizes that the cultural component must be included in the translation trainees' programmes:

Cross-cultural awareness thus constitutes an indispensable body of knowledge about the possibilities and relevance of differences between cultures and literatures which must be integrated into the training of students of translation.

Similarly, Witte (1992a) stresses the necessity of establishing the subject of culture as a topic in translation training. Under the heading of "Contrastive Culture Learning in Translator Training" Witte (1996: 77) promulgates the idea of "translation-oriented bicultural competence". He tries to suggest a contrastive cultural approach based on comparisons of the behaviour patterns of two working cultures. He believes that a perception of the other culture can be achieved by comparing it with one's own. He states:

... by contrasting two cultures, students learn about the foreign culture at the same time as they begin to develop a self-awareness of their own (intuitively known) culture. If students do not learn to contrast their working cultures

consciously they risk falling into the trap of projecting their own cultural frame of reference, including its value schemes, onto the foreign culture and judging foreign phenomena by the standards of their own culture.

It is obviously important to teach students the target language culture in order to enable them to interact with a given text in all its dimensions.¹

2.2.3 The Teaching of Linguistics

Within the last two decades linguistics has no doubt gained an ever-increasing influence on translation theory, and one might have got the impression that translation theory is a mere offshoot of modern linguistics. But for Teichler (1994: 6) “translation theory is not part of linguistics, but linguistics is part of translation theory”.

All the same there remain in certain academic circles, especially among translation experts themselves, persistent doubts as to the relevance of linguistics to translation theory and practice. In other words, linguistics is a controversial issue; pedagogists seem to disagree as to whether it should be included in the teaching programme or not. As Kommissarov (1991: 38) reports, “the role of linguistics in translators' training is still a controversial problem”.

However, some theorists, such as Vieira (1994: 67) argue that the process of translation is a linguistic operation, and therefore our knowledge of it is as “limited as our knowledge of language, its relation to thought, and how the human brain works”.

¹For more details on the inclusion of culture in a translation course, see Robinson 1991: 37; Nord 1994: 59-64; Witte 1994: 69-72; Badan 1996: 89-93; Krouglov 1996: 81-3 and Katan 1999:12-15 .

To Moser (1996: 87-8), translation is basically a linguistic exercise, and communication through translation is a straightforward process. Critchley et al. (1996: 103) justify the combining of foreign language study with linguistics in her department, where translation is taught along with the foreign language, the objective being “that each of these strands should support the other”.

Kussmaul (1991: 91) asks this question: “How much linguistics does a translator need?” He answers:

He needs a great amount of it indeed, especially during his course of studies at one of those university departments where students are trained to be professional translators.

Some pedagogists, however, believe that linguistics and translation theory are to a large extent irrelevant for practical translation work and that the training of translators at universities by integrating linguistics and translation theory into their curricula deepens the chasm between training and practical needs.

In Canada, for instance, and also in some European countries, linguistics courses are included in translation teaching programmes either to be taught in the first year and/or in the second year, and are aimed at translation students who come from secondary schools. In her article 'Translation as a Process of Linguistic and Cultural Adaptation', Nord (1994: 67) emphasizes the fact that translation teaching and linguistic aspects cannot be detached from each other. She envisages a functional model in translation training, concluding:

I would like to say that my own experience in using the functional approach in translator training shows that

trainees commit less grammatical and pragmatic mistakes, they learn a lot about cultures and conventions and they seem to have quite a bit of fun doing all this.

Similarly, Fawcett (1994: 119) discusses the role of linguistics in translation and that there are areas of linguistics such as text linguistics, “which are of vital concern to translation”. Newmark (1987: 2) suggests that 65% of the time allocated for a particular translation programme should be for texts of a variety of styles and the remainder of the time may be divided between subject background, cultural background, translation criticism, principles and methods of translation, with 5% of the time for other elements.

In his article ‘Teaching Linguists Translation’ Uwajeh (1994: 287-88) looks at this matter from the opposite standpoint. He states:

If the importance of linguistics for translation is obvious nowadays to linguists and non-linguists alike, it is generally not appreciated by linguists that linguistics itself could benefit immensely from the findings of translatology.

He, further, envisages a translation course especially designed for linguists, for to him linguists should also be trained translators. The content of this course should cover “all aspects of translation - its definition, history, application(s), etc.” He adds that the central structure should be based on four levels of translation: lexical, literal, free, and figurative. One may say that this proposal may represent some alternatives or different options to be tried out by translation teachers, but it may not be suitable for use in the long run to serve as a comprehensive programme in the novel field of translation pedagogy.

Baker (1990: 167) emphasizes the crucial role of linguistics in learning translation. She states:

... translation is a relatively young discipline in academic terms. Like any young discipline it needs to draw on the findings of other related disciplines in order to develop and formalize its own methods. One such directly related discipline whose findings can be usefully applied to the translation process is linguistics.

However, she stresses the importance of selectivity in applying the findings of linguistics to the process of translation, especially in the case of the courses aimed at trainee translators.

2.2.4 Teaching Theory in a Translation Course

A perennial issue in translation teaching is the relationship between theory and practice. The value of translation theory has often been questioned. Newmark, for instance, recently wrote (1993: 170): "I wonder if this is not the most parasitical, abstract, boring, most remote from reality discipline in existence". Pedagogists do not seem to agree on the inclusion of teaching translation theory in a translation course programme. Some believe that the teaching should concentrate on more practice, and that theory is unnecessary. Others think that the injection of some theoretical teaching could enhance the trainees' competence in various areas.

Mossop (1994: 401-2) prefers theory-based courses. He reports that in Canada, for instance, about ten universities offer undergraduate and graduate degrees or diplomas in translation, and most of these programmes require a three-month course in theory. He emphasizes the importance of grading of the course to suit the students' level. Of course the learners must be taught both

theory and practice. Moreover, according to Mossop, there are three types of translation theory course:

1. methods of translating for the first and second year undergraduates;
2. translation studies for graduate students to train researchers and translation teachers;
3. and finally, concepts of the translator for second year undergraduates training as professional translators.

In his survey of theory teachers at Canadian translation schools, Mossop (1994: 401) says that respondents reported several difficulties in teaching theory. Some of these are:

1. Students tend to resist translation theory.
2. They resist new received ideas.
3. They are deficient in their general background knowledge especially in the related disciplines.
4. They lack the skills of translating experience.

However, Mossop does not give any reasons for these shortcomings beyond the fact that students of translation are not interested in theory and tend to think of it as an irrelevant part of the course. Baker (1995: 1), however, tries to explain why this is so, arguing that the problem is that it is not always clear what people mean by theory, and that translation theorists do not stop to explain why there is a need to theorize about translation. They just assume that it is part of any respectable discipline to include a theoretical core, irrespective of whether this is useful to anybody. After giving her opinion on

the available theory of translation and arguing that there is no adequate or coherent theory, she states:

I believe that theory is both important and useful,
provided we know what we need it for and how to use it.

The argument is that a translator with no theoretical background, but who has acquired a good practical competence, is better than a good theoretical linguist with lower aptitude in translating.

If theory is to be taught, what is its aim? What should be taught and how? How does the link between theory and practice operate?

Mason (1982: 27) examines the introduction of translation theory in a translation class, where the inclusion of theory has two aims. The first aim is to render the trainee translator more sensitive to the multifaceted nature of translation equivalence, and the second is to aid him or her to single out instinctively those stylistically relevant linguistic features of a text which characterize it and which determine the kind of target language required when translating. By examining some of the theories put forward, such as the dichotomy of free vs. literal translation, Mason concludes that the former option fails to render all the referential and connotative meanings while the latter is artificial in the sense that it focuses excessively on word-for-word or phrase level translation. He therefore recommends the examination of a text as a unit of translation with its stylistic characteristics, such as text-type, text-tone and text-pragmatics.

In this connection Gentile (1996: 59) tries to explore the issue of the relationship between the teaching of translation theory and the impact of this

teaching on the practice of translation among Australian students, as trainees and as future professionals in the field. He comes up with three 'approaches', as he prefers to call them, which, he assumes, could be used to solve some of the problems related to the issue of how translation theory can be best taught in a translation course. The first one is to derive practice from theory, the second is to integrate theory and practice, and the third is to derive theory from practice. This last, however, I believe is a real challenge to translation teachers and one may say that it is a re-creation of the phases which theorists go through in the development of hypotheses. One may also wonder how many translation teachers are ready and able to use examples and exercises from which theory can be inferred.

Fawcett (1981: 141) claims that the justifications used by those who are reluctant to teach translation theory can be summarized in three points:

- 1- The need to get translation done (students grow impatient if discussion too frequently prevents actual translation from being done).
- 2- The time-consuming need to return to and discuss large quantities of corrected translation.
- 3- The random nature of text selection, which prevents real practice.

Since students have often already had experience within translation work, they often consider the time spent on theoretical considerations as time taken away from the actual task of translation, an activity which they see as contributing directly to their future employment.

Fawcett (1981) also suggests a fairly comprehensive model for teaching translation theory. It ranges from the history of theory and practice to models of translation to text-linguistics.

Ingo (1992: 49) states that:

Training is not just a matter of translation and interpreting exercises, which can be compared to simulated experience. Translation theory is equally important because it offers us a chance to rise above grass-root level, to see the wood and not the trees, to understand how phenomena are connected ...to help us, and our students, to understand what being a translator really involves. Translation theory can thus be said to have the same function with regard to the study of interpreting and translation as a grammar has with regard to the study of language.

Hormann (1992: 61) gives his view as a student and a freelance translator at the Catholic University of Chile, concluding that:

My experience has convinced me of the need for formal rather than improvised planning and training, that theory is necessary as well as helpful and that intuition is not enough

Fraser (1994: 131) also emphasizes the importance of proper theory and that training methods should in the first place be practical:

For vocational training purposes, however, the need is for a theory which not only identifies an appropriate end-product but also provides a systematic and immediately relevant framework for the analysis, decision-making and processes involved in achieving that end-product. Let me stress that my aim is not to discredit the teaching of translation theory; I believe it has a contribution to

make in enabling apprentice translators to reflect on the activity they are engaged in and forms one aspect of a more rigorous approach to that activity. I do, however, wish to see academic instruction integrating the lessons of professional practice in a more systematic and explicit way.

The logical extension of Fraser's point is that a total absence of theoretical training in translation teaching is not a virtue. Hence pragmatic and practical have become favourite adjectives to describe a translation teaching programme. To reconcile the two 'belligerents', one may suggest that use could be made of theory during translation exercises. Teachers may consider selecting material which contains translation difficulties, and explaining how these can be overcome on the basis of the adequate theoretical principle. This would avoid the common practice of the proponents of theory, which is to teach this subject in lectures and seminars which seem out of context to the students. On the other hand, the opponents of theory concentrate on practice, which they have yet to define. The only way one can understand what is meant by 'practice' is that translation is taught by the 'rule of thumb' principle.

In his article 'The Importance of Teaching Translation Theory', El-Shiyab (1996: 172) concludes that "if theory stops short at studying the semantic, syntactic analysis of language, student translators may find themselves unable to render a text effectively and communicatively into the target language".

As has been seen, there are different opinions against and in favour of translation theory. Certainly, the theory of translation has its place, to a greater or lesser degree, in any translation teaching programme. But the most important thing here is that designers of translation teaching curricula should know in detail the essential elements that ought to be included in a translation course.

2.2.5 The Teaching of Machine Translation

Machine translation has been discussed in depth at many conferences. At a conference of the American Translators Association (1992), the importance of finding the rightful place for machine translation was highlighted with a description of how computer-assisted programmes work. However, the main concern here is not how to apply these computers to a translation programme; rather, it is to highlight the increased need for machine translation in translation courses.

Clark (1994: 301) explains that advances in language technology are apparently starting to produce changes in translation practice. He adds that “...the European Commission is planning a 668-million ECU programme to promote language technology in the period 1994-98”. Waltermann, (1994:313) stresses the necessity of integrating the use of computers into the teaching of translation. He identifies two principal reasons for this integration: the first “has to do with what computers make possible in terms

of teaching itself". The second focuses on the "specific nature of a programme whose aim is to train students to become professional translators". After describing the general functioning of the programme, Waltermann concludes that the focus should be on some specific difficulties rather than on the translation process itself.

One may say that the inclusion of computers in a translation programme may help in tailoring the teaching environment to meet the needs of the individual students and in familiarizing students with a tool of particular importance for their future.

DeCesaris (1996: 263) elaborates on the issue of the use of computers in translation courses. She claims that the newly available technology based on translation memories "can be successfully used in the classroom to improve students' performance over the short term". She comes up with some points that may, in her opinion, help students as follows:

- 1- Translation memories can be used as a self-learning resource to help students to have immediate access to models they know are correct.
- 2- The technology may provide answers to the grammatical and stylistic questions that arise during the process of translation.
- 3- It provides students with valuable preparation for what they will face in the future.

- 4- Teaching technical translation with the help of computers forces students to consult computerized terminology programmes, which is good in itself for the students' future careers.¹

As detailed above, writers on translation teaching propose various methods and views in translation teaching. Most of these methods and views need to be reviewed from time to time in order to gain an overall view relating them to specific teaching objectives, i.e. when each method should be employed and why. Furthermore, attempts to place each of these methods in a general translation curriculum and to explain in detail the rationale behind such a design will represent a substantial step forward in translation teaching.

2.3. Models of Translation

A full and coherent account of the practice of translation teaching, then, like that of translation itself, has yet to be developed. The task is made more difficult by the complexities involved in the translation process: these complexities are not only linguistic – lexical, syntactic and stylistic – but also extralinguistic. Various approaches have been used to investigate translation difficulties and to establish translation strategies and techniques; in other words, to investigate what translation is about and how to translate. Therefore, it is not surprising that a number of classification systems exist reflecting the diversity of modes of behaviour in translating.

The way a translation course is designed reflects the translation educator's philosophy of translating. From a pedagogical point of view, it can be argued

¹ See also Kingscott (1996: 295-300) who tries to highlight the impact of technology on teaching of

that the contents of all translation curricula essentially correspond to the following three main categories (cf. Nida, 1974; Hartmann, 1980; Chau 1984):

1. The Grammatical
2. The Cultural
3. Text Linguistics

2.3.1 The Grammatical Model

2.3.1.1 Traditional Grammar

The main characteristics of this approach may be summarised as follows:

1. This approach is literary-oriented. The focus here is on replacing the SL message with a TL message.
2. The application of the approach seems prescriptive rather than descriptive: translators should adhere to certain rules and methods. As for translation teaching, the translation teacher acts as a legislator, formulating rules for his/her students, in order to activate the teaching in the classroom.
3. The text to be translated is analysed into individual sentences and each sentence is broken up into 'parts of speech'. The task of the translator, here, is to find equivalent parts of speech in the TL with the same meaning of that of the SL.

translation.

4. As the main focus on is on classical masterpieces, little attention is given to the translation of scientific and and technical.
5. The approach operates on the level of 'langue' (the production of correct grammatical sentences) rather than on the level of 'parole'¹ (the actual use of language).

2.3.1.1.1 Translation Teaching and Traditional Grammar

Translation according to the traditional method has the aim of reproducing the rhetorical and stylistic features of the ST and re-expressing them in the TT. The translation teaching approach linked with this model is akin to the analytic method of construing (see Kelly 1979: 41) which implies the replacing of items in the source language by their exact equivalents in the target language. The output of this method is the production of a target text which will achieve standard reading; in other words, one which reads well grammatically. It is commonly believed that to teach translation is to teach the grammar of the languages concerned.

This approach has been criticised for being statistical, taking 'langue' rather than 'parole' as a frame of reference. Nevertheless, the methods and materials organized around it are widely used in translation teaching programmes, and translation teachers believe that this method helps in targeting the translation.

¹ The terms "langue" and "parole" were first used by Saussure 1966. The term "langue" "means the system of language", while "parole" means "the actual use of language" (see Richards et al, 1985: 206).

The approach still enjoys pre-eminent status as well as world-wide popularity among students, especially those with little translating experience and those whose command of the second language is inadequate (Chau, 1984: 125).

It is generally believed that formal translation instruction according to this approach is fruitful, in the sense that it meets the needs of those who are limited in translation proficiency and still have to progress beyond the difficult early stages of translating learning. The teacher's role in this approach is to guide his or her students, to stimulate their thinking and to lead them progressively towards a grasp of the meaning of the phrase and of the text as a whole (see Aziz, 1980: 3-6).

2.3.1.2 Structural and Generative Grammar

Translation linguistic theory is based on comparison of the linguistic structures of source and target languages. The comparison of literary genres and stylistic features has been gradually abandoned. The structuralists “viewed texts as incorporated within semiotic networks and viewed language as a code or complex of language elements that combine according to certain rules” (Gentzler, 1993: 81). Therefore, the emphasis on comparing and contrasting the structures of the languages concerned is a direct result of the influence of the structuralist approach to language study.

Catford's *Linguistic Theory of Translation* (1965) is also based on structural linguistics. He examines the process of translation on four areas of language, namely: the phonological, graphonological, grammatical and lexical. He then develops a scale and category model as a basis for a structural approach to

translation. In his model, Catford categorizes translation shifts between levels, structures, word-class units and systems.

In discussing meaning, Catford asserts that it is a property of language. A source language text has a source language meaning, and a target language text has a target language meaning. For him the meaning of the SL and the TL components only occasionally coexist, and are only “transitionally equivalent in the sense that they are interchangeable in a given situation” (Catford, 1965: 4).

As for generative transformational grammar, Nida (1969) claims to base his theory on a model that closely resembles Chomsky's deep-structure/surface-structure, although Gentzler (1993: 49) comments that Nida's model is rather a simplified version. Chomsky's model focuses on what languages have in common, i.e. the universal categories of language. The model is also firmly orientated towards the sentence as the upper level of hierarchical structure. There is a distinction between surface and deep structure. Meaning is discussed in terms of a semantic base via deep structure. Chomsky makes a distinction between ‘performance’ and ‘competence’. According to Wilss (1996: 18)

The basic dichotomy of deep/surface structures and competence/performance is still controversial and will probably remain so because of its strictly binary ...conception.

2.3.1.2.1 Translation Teaching and the Structural and Generative Grammar Model

This approach is regarded by translators as highly pedagogical and is often recommended for use in translation teaching (Mason, 1982: 19-20 and Emery, 1987: 62). A translation lesson based on structural grammar may share a number of features with the method of translation instruction inspired by traditional grammar. Both approaches are grammatically-oriented, but, in the case of the latter, as said earlier, translating involves the search for and matching of 'correct' equivalents, while in the case of the former, a contrastive method is employed. In other words, this approach to translation allows for contrastiveness with foreign formal correspondences occurring at various levels of the linguistic hierarchy. (see Sa'adi, 1990: 109).

Contrastive linguistics is still widely applied in translation teaching despite the criticism it has received. This is because at practical level, contrasting is most useful

in pointing at areas where direct translation of a term or phrase will not convey accurately in the second language the intended meaning of the first. At global level, it leads the translator to look at broader issues such as whether the structure of the discourse for a given text-type is the same in both languages (Hoey and Houghton 1998: 47).

Similarly, generative and transformational grammar has attracted a number of linguists who advocate its application as a translation teaching technique. Walmsley (1970: 138), for example, explains how a simplified form of transformational grammar can be applied as a translator training tool. Not only that but it is also “useful for trainee translators to practice as one of the forms analysis that might occasionally be needed” (Fawcett, 1997: 67).

However, on assessment it has been revealed that the limitations of transformational grammar are to be found mainly in the selection of the sentence as the maximum unit for syntactic analysis, which represents a serious obstacle to the investigation of inter-sentential structure. Moreover, transformational grammar fails to deal with certain lexical structures. The meaning of some lexical elements is handled in terms of deep structure outside their context. Nevertheless, this approach is still useful to translation, in that grammar remains the focus of transfer from one language to another.

2.3.2 The Cultural Model

The cultural approach has emerged from a dissatisfaction with attempts to analyse language in purely linguistic terms. Meaning cannot be obtained only through syntactic units, and so structural grammar has failed to deal effectively with meaning. Unlike generative transformational grammar, which explains meaning in formal terms, deep structure and transformations, the cultural approach views meaning in its social and cultural context.

The concept of culture is not understood, here, solely in the narrower sense of man's advanced intellectual development as reflected in the arts, but in the

broader anthropological sense. Anthropologists conceive of culture in categories of ideas, behaviours, or products which are shared by members of certain groups. Awareness of culture-dependent behaviour and underlying rules helps people not only to predict or anticipate, to some extent, how others are going to act and why, but also how people belonging to a given culture formulate the meaning of their words and utterances.

Culture is one of the most difficult concepts to deal with and to define because it “embraces a range of topics, processes, differences and even paradoxes ...” (Jenks, 1993: 1). “However, defining culture is important; not as an academic exercise, but because the definition delimits how culture is perceived and taught” (Katan, 1999: 16). In this connection, *Merriam Webster's Dictionary* (1995) gives an extensive definition and describes culture as:

... the integrated pattern of human knowledge, belief and behaviour that depends upon man's capacity for learning and transmitting knowledge to succeeding generations ... The set of shared attitudes, values, goals and practices that characterizes a company or corporation.

As far as language and culture are concerned, it can be said that the language of a community is simply part of, or a manifestation of, its culture and that both are bound up with each other. This intimate relationship has been widely studied by different disciplines: anthropology, linguistics and philosophy. Sapir (1963: 207) for instance, writes that “... language does not exist apart from culture ... and ... the content of every culture is expressible in its language ...”. This entails that learners/translators need to acquire the ability to comprehend cultural differences and cultural reality and “to approach the most relevant processes of social developments ...of the foreign culture(s) (Kramer, 1994: 29). Echoing the same views, Sharp (1994: 11) states that a

“thorough understanding of the language can only be gained by understanding the cultural context which has produced it”.

As for culture and translation, one can say that the cultural theory of translation was influenced by Casagrande's (1954: 338) view “that one does not translate LANGUAGES but CULTURES” (emphasis in original). Hatim (1997) develops a cultural model based on text-type. The argumentative text is the vehicle of cross-cultural differences. Taking Arabic and English as an example, he points out that heightened awareness is needed of what actually happens when a piece of text is reinterpreted in translation across cultural and linguistic boundaries.

Cultural meaning manifests itself at various language levels: the lexical, the syntactic and even the phonological. At the lexical level, for instance, a word may have a different degree of connotative meaning in different cultures. The concept expressed by *الصحوة* (Lit. Islamic revival), for instance, has stronger connotations of cohesion and positiveness in the Muslim world than in Western countries, due to the different religious and cultural attitudes associated with this word. Even differences in the metaphorical descriptions of certain objects, status, or processes can be traced to cultural factors.

As previously mentioned, cultural differences seem to cause far more serious problems than purely linguistic ones. These may be classified as follows:

(a) Environmental:

Reference to ecological phenomena exclusive to a given culture, and for which, therefore, other languages lack forms of expression. The word 'hungry', for example, as in 'the media is hungry to know more about ...' is translated into Arabic by using the word 'thirsty'. To account for this, one may observe that the Arabs and the English belong to two totally different geographical climate. In other words, the cognitive meaning of the word itself comes to acquire an essentially cultural meaning.

- (b) Social practices which may be reflected in: (i) Modes of dress; (ii) marital customs; (iii) names for food and drink; (iv) religious concepts and (v) means of transport.

2.3.2.1 Translation Teaching and the Cultural Model

The teaching of the source language culture and the target language culture is becoming a standard constituent of many translation teaching programmes. The purpose is to train students to be sensitive to how people conceptualize the world differently. In terms of practical exercises to train students how to relate the two cultures, teachers may depend on the following two methods: (a) the ethnological translation method, and (b) dynamic equivalence.

Translation teaching according to the ethnological method may help the translation teacher to familiarize the students with peculiarities of the subtle components of meaning conveyed by the message. The teacher may focus on the supposedly equivalent meaning of terms in the two languages concerned. His or her ultimate task is to make the students fully aware of the importance of preserving as much as possible of the cultural context of the message and the thought-processes of the original author within the matrix of the target language. Students may be shown how translation may result in loss of meaning due to cultural discrepancies.

Translation teaching according to the dynamic equivalence method is different in that it seeks to effect a transfer of foreign elements into the culture and language of the target speech community. Therefore, the application of the dynamic equivalence method may help students to tackle typical cultural expressions such as idioms, metaphors, clichés, etc. This approach assumes that what is said in one language can be, more or less, expressed in another, regardless of the differences in the linguistic signs used. The translation teacher should try to train the students in the use of dynamic equivalents to items or structures in the original, with the aim of having an impact on the TL receptors similar to the impact of the original on the SL receptors (see Sa'adi, 1990: 41).

In addition to these methods, Witte (1996: 77-8) suggests a contrastive approach in teaching cultures in translation. He emphasizes the fact that it is “impossible to teach students each and every aspect of culture, so one must decide what aspects to transmit and how.” Thus, he distinguishes between:

- a) areas of special translation interest (e.g. economics, law, industry);
- b) situations of special translation interest (e.g. negotiations, client consulting); and
- c) social roles and functions of special translation interest (e.g. executive vs. subordinate; client-translator). He adds that

... we must not merely consider certain cultural traits independently from their surrounding frame of reference, but have to take into account people’s behaviour patterns as related to their situational functions within an overall cultural system.

From the opinions shown above, it can be said that culture plays a very decisive role in translation and in training translators. From this point of view, translation can be seen as a ‘bicultural activity’.

2.3.3 The Text Linguistics Model

With the emergence of text linguistics, attention has shifted from 'langue' to 'parole' and text has become the unit of examination. Text typology, text grammar, text theory and text analysis have inspired much enthusiasm which later reached translation studies and then translation teaching. Text linguistics is a young discipline, which explains why the Text Typological Model has not,

as yet, been established on a firm basis.¹ The shift to text-linguistics may come as a result of dissatisfaction with the traditional approach to language study. This traditional approach concentrates on the micro-level (word, phrase, sentence), which does not meet the need for a wider interest in the study of the text as a whole unit; it is this 'whole', and not individual sentences, that constitute appropriate communication and should receive the bulk of attention in any language theory. Various attempts have been made to analyse communication in terms of text and context; text-theory. The outstanding feature of these studies is the recognition of the text as the unit of study and analysis. In this connection translation is seen as text-oriented, which has led to the need for a re-definition of translation.

Moreover, one of the most significant contributions of text-linguistics to translation is the classification of texts into types. This implies that the way a given text is rendered is governed by its type. The classification of text types and their importance in translation has been discussed by various translation theorists, among them Newmark (1981), Hatim (1997) and Wilss (1996).

It is necessary here to consider what the term 'text' means. Werlich (1983: 23), for instance, defines text as "an extended structure of syntactic units such

¹ See Berrada, 1991: 63.

as words, groups, and clauses and textual units that is marked by both **coherence** among the elements and **completion**” (emphasis in original).

The unit of translation in the text-linguistic approach is the text itself. Meaning, according to this approach, comprises speaker meaning and hearer meaning.

Basnett-McGuire (1980: 70) sums up this new era in linguistics as follows:

- The text is regarded as the relevant unit for examination.
- Co-text and context are the basis through which meaning is studied.
- Efforts are made to discover recurrent patterns of structure common to texts of the same type.
- The place of the reader is re-evaluated as a producer rather than as a consumer of the text.

DeBeaugrande and Dressler (1981: 48-208) expand the above definition and introduce seven standards of textuality as follows:

1. Cohesion: this concerns the ways in which the surface text elements, that is, the actual phrases, clauses, or segments are mutually connected within a sequence. For example, in: *Is John ready to go wiht us? Yes he is* there is a link between *John* and *he*.

2. Coherence: this concerns the ways in which the components of the textual world are logically consistent and connected. To avoid confusion between

cohesion and coherence it is indispensable to distinguish between conductivity of the surface and conductivity of the underlying content (cf. Hatim and Mason, 1990: 205-208). An example of this can be seen in:

A- Could you give me a lift home?

B- Sorry, I'm visiting my sister.

As can be seen from A and B, there is no grammatical or lexical link between the two utterances. But they are coherent in the sense that both speakers in A and B know that speaker B's sister lives in the opposite direction to where A lives (see Richards et al 1985: 61).

3. Intentionality: DeBeaugrande and Dressler explain that "the cohesion of the surface texts and the underlying coherence of textual worlds represent the most obvious standards of textuality" (p.113). However, they do not clearly distinguish between texts and non-texts because people can and do use texts which are not fully cohesive and coherent (cf. Nord and Sparrow, 1991: 41). Hence, it is necessary to introduce 'attitudes' as a standard of textuality. Intentionality concerns the text producer's attitude that the set of occurrences should constitute a cohesive and coherent text instrumental in fulfilling the producer's intention. For example:

If you wish additional guest tickets, you must hand in a first-class stamped addressed envelope stating at the top left of the envelope the day,

date and time of the ceremony, and the number of additional tickets that you hope to receive.

The reader can clearly understand the above text and react according to its content. The writer of the text is fully aware of what he/she is talking about and the reader that he/she is addressing.

4. Acceptability: this means that a text or a stretch of language cannot be communicatively interactive unless it is accepted by the audience to intentionally fulfil a certain goal. See the same example in 3 above.

5. Informativity: this standard of textuality concerns the possibility of the occurrences of texts in a certain situation, i.e., expected vs unexpected or known vs unknown. An illustrative example of this is a text like:

When red sign shows, stop here.

In this text, road constructors know that drivers can get full information of the text and respond accordingly.

6. Situationality: this standard's main concern is the factors which make a text relevant to a situation of occurrence. See the above example in 5.

7. Intertextuality: “... no text exists in total isolation from other texts” (Hervey and Higgins, 1992: 46). An example of this can be clearly seen in Holy Scriptures and literature.

2.3.3.1 Translation Teaching and the Text Linguistics Model

The introduction of text linguistics in a translation teaching programme can actually be an asset to the would-be translator, for it will help translation students interact with the text in a more productive way. Furthermore, the communicative aspect of language is strongly stressed, opening ways in which the pragmatic-semiotic dimension of context can be acknowledged. Of course, text-theory has drawn the attention of the translation teacher to the limitations of dealing with translation on the sentential level. The translation teacher should, therefore, take into consideration that in translation and translation teaching one translates “texts and not words and structures” (Neubert, 1991: 20). The approach of text-linguistics has been applied in translation teaching by translation theorists and translation educators on the common ground that translation is text-bound (cf. Wills, 1982; Hermans, 1985; Nord 1994). The study of the features of a given text within the boundaries of linguistic and cultural constraints make it possible for the translation teacher to apply them to a translation training programme.

The same reasoning has also been extended to text-typology, the implementation of which is directed at translation teaching. Drawing upon text-theory, Hatim (1997) identifies three categories of text types:

-- Argumentative text type: in such texts, writers argue for or against a concept in an attempt to make the reader respond to what they advocate in a supportive way.

-- Instructional text type: this type of text aims to influence future behaviour. This can be optional, as in advertising, or obligatory, as in treaties, contracts, etc. From the translator's point of view, the focus of attention is on the ways in which context determines the function of any given text; for words do not have meaning outside a context.

-- Expository text type: this type can be descriptive, focusing on objects and relations in space; narrative, focusing on events and relations in time; or conceptual, focusing on concepts and relations in terms of either analysis or synthesis. Hatim tries to build a translation teaching strategy upon this classification.

In conclusion, the applicability of theories of translation to the teaching of translation can, then, scarcely be in question; both as a means of facilitating the design of courses in practical translation, and as an essential constituent of the academic training of future translators.

Chapter Three

Analysis of the Study Programme

3.0 Layout of the Chapter

This chapter deals with the existing study programme at the Imam Muhammad Ibn Saud Islamic University in the Kingdom of Saudi Arabia as adopted by the Department of English Language and Translation. The chapter falls into two main sections: the first gives a general background to Imam Muhammad Ibn Saud Islamic University, the Faculty of Arabic Language and Social Sciences in Abha and the Department of English Language and Translation. The second section gives a detailed account of the content of the programme. The information to be presented below will be based on my knowledge and experience as a graduate of the Department and later as a teacher in the same Department.

3.1 General Background

Imam Muhammad Ibn Saud Islamic University is one of seven¹ universities in Saudi Arabia. Established in 1394 H (1974 AD), the University started with only two colleges: the College of Sharii'ah (Islamic Law) and the College of Arabic Language in Riyadh. Since that time, the University has continued to expand, so that it now consists of twelve faculties, five of which are situated in Riyadh: the Faculty of Sharii'ah (Islamic Law); the Faculty of 'Uṣūl al-Diīn (the Fundamentals of the Religion); the Faculty of Arabic Language; the Faculty of Da'wah and Information; and the Faculty of Social Sciences. The other six faculties are located in different cities in Saudi Arabia, as branches of the University. In Al-Qasim there are two faculties: the Faculty of Sharii'ah (Islamic Law) and 'Uṣūl al-Diīn (the Fundamentals of the Religion) and the Faculty of Arabic Language and Social Sciences. The Faculty of Sharii'ah is located in Al-Hasa. The Faculty of Da'wah is in Al-Madiinah Al-Nabawiyyah. The other two faculties are located in the Southern Province of the Kingdom of Saudi Arabia, namely the Faculty of Sharii'ah (Islamic Law) and 'Uṣūl al-Diīn, and the Faculty of Arabic Language and Social Sciences. Another faculty is located outside Saudi Arabia, in the United Arab Emirates.

Over sixty Religious Institutes are scattered within the Kingdom of Saudi Arabia belonging to the University, besides five other institutes abroad in Indonesia, Djibuti, Mauritania, North America and Japan. In addition, the University runs two higher institutes: the Judiciary Institute and the Institute of Arabic Language for non-Arabs; both are located in Riyadh (see the University Prospectus, 1995).

¹ Now the number of universities in Saudi Arabia is eight. See chapter one (1.2).

3.1.1 Objectives of the University

As part of its policy, the University sets the following objectives:

1. To provide university education and higher studies in Islam, Arabic and other related sciences such as social sciences, and Islamic history.
2. To promote, translate and publish Islamic research and to establish parallel co-ordination between the University and world universities.
3. To promote research in jurisprudence and comparative law.
4. To produce scholars and teachers specialising in the areas of Islamic, Arabic, social and historical studies.
5. To give opportunities to students from all other Islamic countries to study at the University.

3.1.2 Enrolment Requirements

An applicant to the University is admitted subject to the following conditions:

1. He/she holds a Secondary School Certificate from one of the Religious Institutes which belong to the University, or from other equivalent schools.
2. If the applicant studied in one of the Religious Institutes which belong to the University, then he must achieve an accumulated rate in the subjects he/she studied of no less than 60%. If not, the applicant must achieve at least 75% in the subjects he studied in any other secondary school.
3. No more than four years should have passed since he/she obtained the appropriate certificate.

4. Study must be undertaken on a full time basis.
5. Candidates must pass an interview (Ibid: 346).

3.1.3 The Faculty of Arabic Language and Social Sciences (in Abha)

This faculty was established in 1396 H (1976 AD). The Faculty of Arabic Language and Social Sciences has eight departments: Arabic Literature, Rhetoric and Criticism; Arabic Grammar and Morphology; History; Geography; Sociology; Administrative Sciences; Accountancy; and the Department of English Language and Translation. Study in the Faculty proceeds on the basis of a four-year system, leading to a Bachelor's Degree.

3.2 Study of the Existing Programme in the Department of English Language and Translation

3.2.1 Establishment and Background

The Department of English Language and Translation was established in 1404H (1984) to provide education in English and Translation. The Department started with seven students and four teachers, but at present the Department has more than 250 students and eleven teachers. The Department offers a four-year degree programme. Each year consists of two levels and each level lasts for approximately sixteen weeks. The requirements for graduation involve 193 compulsory hours of course work (see Tables 1-4 below).

First level			Second level		
No.	subject	hours	No.	subject	hours
1	The Holy Qur'an	1	1	The Holy Qur'an	1
2	Monotheism (Tawhiid)	2	2	Interpretation of the Qur'an	3
3	Arabic Syntax & Morphology	2	3	Islamic Culture	2
4	Composition*	2	4	Arabic Literary Texts	2
5	Language Skills*	4	5	Composition*	2
6	Reading*	2	6	Language Skills*	4
7	English Grammar	2	7	Reading*	2
8	Phonology*	3	8	English Grammar	2
9	Prose*	2	9	Introduction to English Literature	2
10	General Translation	3	10	General Translation	3
	Total	23		Total	23

Table (3.1): see Imam University Prospectus 1995: 259-62.

* These are English language courses.

Third level			Fourth level		
No.	subject	hours	No.	subject	hours
1	The Holy Qur'an	1	1	The Holy Qur'an	1
2	Interpretation of the Qur'an	3	2	Islamic Culture	2
3	Monotheism (Tawhiid)	2	3	Arabic Philology	3
4	Arabic Syntax & Morphology	2	4	Arabic Literary Texts	2
5	Composition*	2	5	Composition*	2
6	Language Skills*	3	6	Language Skills*	3
7	English Grammar	2	7	Introduction to Linguistics*	3
8	Phonology*	2	8	History of Literature & Culture*	2
9	Drama*	3	9	Poetry*	2
10	Scientific Translation	3	10	Literary Translation	3
			11	Educational Psychology	2
	Total	23		Total	25

Table (3. 2.: Ibid.)

* These are English language courses.

Fifth level			Sixth level		
No.	subject	hours	No.	subject	hours
1	The Holy Qur'an	1	1	The Holy Qur'an	1
2	Monotheism (Tawhīid)	2	2	Prophetic Tradition (Hadith)	3
3	Arabic Syntax & Morphology	2	3	Islamic Culture	2
4	Arabic Language Lexicology	2	4	Arabic Literary Texts	2
5	Essay*	2	5	Arabic Rhetoric	2
6	Language Skills*	3	6	Essay*	2
7	Stylistics*	2	7	Applied & Contrastive Linguistics*	2
8	16 th and 17 th Century Literature*	3	8	18 th -Century Literature*	3
9	Scientific Translation	3	9	Literary Appreciation*	2
10	Methods of Research*	2	10	Scientific Translation	3
11	Education & Methods of Teaching*	3	11	Translation of Islamic Texts	3
	Total	25		Total	25

Table (3.3.: Ibid.)

* These are English language courses.

Seventh level			Eighth level		
No.	subject	hours	No.	subject	hours
1	The Holy Qur'an	1	1	The Holy Qur'an	1
2	Monotheism (Tawhiid)	2	2	Prophetic Tradition (Hadith)	3
3	Arabic Syntax & Morphology	2	3	Islamic Culture	2
4	Arabic Literature	2	4	Arabic Literary Texts	2
5	Essay*	2	5	Arabic Literature	2
6	Linguistics*	2	6	Essay*	2
7	19 th -Century Literature*	3	7	Literary Criticism*	2
8	Theories of Translation	3	8	20 th -Century Literature*	3
9	Scientific Translation	3	9	Literary Translation	3
10	Seminar*	1	10	Translation of Islamic Texts	3
11	Education & Methods of Teaching*	3	11	Sight Translation	2
	Total	24		Total	25

Table (3.4.: Ibid.)

* These are English language courses.

Each student in the programme must attend classes regularly in every subject and not only in particular subjects. Every tutor in the Department is provided with “attendance lists” to mark the names of absent students; if a student’s attendance drops below 75% in any subject he/she will not be permitted to attend the final exam in that subject and will be considered to have failed, unless there is a valid reason for these absences.

By the end of every semester, the students sit a 2-hour written exam on each course, except on the Holy Qur’an and on sight translation; the exams in these two subjects are oral exams. Those who pass the exams can continue to the following level, but those who fail more than two courses are not allowed to move to the next level until they have passed the previous level.

The programme is designed to teach students in the classroom, which means that the students do not have the opportunity to practice either English or translation outside the classroom. The students who enroll in the Department generally hold a secondary school certificate with a minimum background in English and have no previous training in translation.

3.2.2 Programme Requirements and Objectives

Students who wish to join the Department must:

1. Pass an interview in English and Translation.
2. Sit a one-hour written exam in English.
3. Pass a written exam in Arabic Language.
4. Memorize three parts of the Holy Qur’an.

The objectives of the Department are:

1. To produce qualified translators and teachers of English.
2. To provide the Department with Saudi teachers.
3. To provide the other departments in the Faculty with teachers of English for Special Purposes (ESP).

3.2.3 A Detailed Description of the Courses Offered by the Department

The programme offered by the Department can be divided into three major parts:

1. Translation courses
2. English courses
3. Arabic courses

In what follows, each of these parts will be examined in some detail.

3.2.3.1 Translation Courses

The number of hours allocated for translation courses throughout the eight levels is 35 working hours. The translation courses are distributed over the four years of the programme as follows:

- Six hours at levels one and two (Year 1).
- Six hours at levels three and four (Year 2).
- Nine hours at levels five and six (Year 3).
- Fourteen hours at levels seven and eight (Year 4).

The following table shows the distribution of translation courses and number of hours as per level:

Levels	1 and 2	3	4	5	6	7	8
Name of courses	General Translation (I and II)	Scientific Translation	Literary Translation	Scientific translation	Scientific Translation + Translation of Islamic Texts	Translation Theory + Scientific Translation	Literary Translation + Translation of Islamic texts + Sight Translation
Number of hours	6	3	3	3	6	6	8

Table (3.5): The distribution of translation courses over the whole programme.

According to the study plan of the Department, the translation courses can be grouped into six major areas:

- a) General Translation Courses
- b) Scientific Translation Courses
- c) Literary Translation Courses
- d) Religious Translation Courses
- e) Translation Theory Courses
- f) Sight Translation Courses

a) General Translation

This course is the first translation course, with which the students start their translation training. According to the study plan of the Department, this course aims to train the students to translate non-specialized expressions and idioms before moving on to sentences and complete paragraphs. Special emphasis is laid on religious expressions.

Theoretically speaking, the way the above course is designed is reasonable and sets the foundation for the rest of the translation courses. However, in reality the situation at the Department is different. What takes place, rather, is that the students are given full texts and are asked to translate into Arabic. This leads some students to abandon the whole course and eventually the Department, because they do not have the basic knowledge of how to translate simple sentences, let alone long texts. As a preliminary course, it would be more useful if it started with:

- Simple words and terms.
- Simple expressions.
- Simple sentences and short paragraphs.

b) Scientific Translation

This course starts at level three onwards. It consists of 12 hours distributed over four levels. That is to say, three hours at each level.

This course gives the students the opportunity to practice Arabic/English/Arabic translation in the domain of science. They are exposed

to some short texts of a scientific nature, such as medicine, chemistry and politics (Study Plan: 12). From my experience in the Department, the following observations can be made:

1. In scientific translation, the focus is on medical texts; more than 70% of the material presented for scientific translation is from medical-related fields.
2. Sometimes the given texts are not translated as one unit, but as text fragments to be translated and memorized by the students.
3. Some of the teachers of the scientific translation courses do not seem to be able to determine what constitutes a scientific text.¹
4. Teachers who teach scientific translation are not specialists in this field.
5. Although it is important for the students' future employment, technical translation is not taught in this course.
6. No texts are provided in other scientific fields, such as military, administrative, political sciences, etc.

c) Literary Translation

In this course, six hours are allocated to literary translation. The first course of literary translation starts in the middle of the programme (at level four). This course aims to give the students practice in translating some passages from English literature into Arabic. Fourth-year students (level 8) are also given practice in translating some literary texts from Arabic into English, and, according to the study plan, "emphasis is laid on the translation of the text in

¹ When I carried out my field work in the Department, I attended some teaching classes to see how a translation class is run. The striking matter was that the teacher whose classes I attended gives his students English texts from the topics he teaches in Linguistics as scientific texts. When I asked him why he gave his students these types of texts, he answered "I want them to understand the lessons they study in linguistics".

a refined, superb style that reveals the subtle shades of meaning and the spirit of the text” (see the study plan: 16).

From the above description, we can draw two conclusions:

1. There is no gradation of difficulty in these courses. The students are asked from early on to translate difficult texts from, for example, the 18th century, like *Great Expectations* by Charles Dickens and *Gulliver’s Travels* by Jonathan Swift.
2. The number of hours allocated to literary translation courses is not sufficient for exploring literary translation issues, such as situation and function, reading and interpretation, part and whole, culture and individual viewpoints, to mention only a few.

The situation is exacerbated by the way these texts are taught. During my fieldwork, I attended some translation teaching classes. One of these classes was the literary translation course at level four. The teacher gave the students a very long text (30 pages) from *Gulliver’s Travels*. He read two pages aloud. Then he asked the students to take turns to read a sentence or a paragraph so that everyone had to read something of the two pages. He asked for the meanings of some words, then he asked the students to start translating. Some of them attempted this, offering very poor translations. Then he told them to listen to him. He translated the first sentence and asked the students to write it down, dictating his own translation to them as the ideal and the only acceptable one. He continued, translating about four sentences, until the class was over, then he asked the students to translate the two pages at home for the next class. I attended the next class. The teacher started the class by asking the students whether they had managed to translate the assignment or not.

After that he asked: “Who wants to read his translation?” Some students read their translations. He told the students, without any comment, to listen and write. He read out his own translation and asked them to write it down. And the class went on in the same way.

d) The Translation of Islamic Texts (Religious Translation)

According to the plan of the programme, the training in religious translation takes place at levels six and eight. But in practice, religious translation is introduced at the first level with the aim of equipping the students with enough skills for translating religious texts. Nevertheless, the way religious translation is taught does not seem to be useful in building up an effective insight into translating in this field. Students are given a book¹ with a certain number of translated Hadiths. The students are asked to memorize the ST and the TT as preparation for the final exam. This method of translation teaching can scarcely be considered appropriate and contradicts the basic ideas of translation teaching. This does not constitute genuine translation practice, but rather an exercise in memorization.

The ‘memorization approach’ is applied to all types of translation courses in the Department. In the final exam, two-thirds of the exam consist in translating the same texts the students have translated throughout the level concerned, while the remaining one-third must be an unseen passage. This means that the competition here is more in memorization than in translation.

e) Translation Theory Course

Taught at level seven of the programme, this course aims to introduce recent trends and current theories of translation to enable the students to build up a comprehensive overview of theory (see the study plan: 27) that takes into consideration linguistic, stylistic and other problems of translation.

Two issues can be raised here:

1. The number of hours allocated to translation theory.
2. The place of the translation theory course in the programme.

As far as the first point is concerned, it may be said that the number of hours (three hours per week for a semester) assigned to translation does not allow for adequate exploration of theories of translation and their practical application, with a view to the purpose suggested by the study plan. A glimpse of translation theory may not be enough to arm the students with the knowledge they should have when leaving university.

As for the place of this course in the programme, it is probably not appropriate to wait to teach translation theory towards the end of the programme. Although translation pedagogists seem not to agree on the place of translation theory in a translation programme, recent approaches to translation teaching emphasize the importance of incorporating theory and practice. In this connection, Gentile (1996) warns against the division between theory and practice in translation teaching and argues that the translation teacher should integrate theory and practice so that the students can build up skills that will

¹ The book used now is called *The Forty Nawawii Hadiths*.

enable them to overcome translation problems when translating and to connect these experiences into a coherent structure from the time they first start translating.

If we consider the types of theory taught, we see that the students are not exposed to the most recent trends in translation theory. The only available book on translation theory is *Approaches to Translation* by Newmark (1981). This book is regarded by most translation theorists and teachers as out of date as far as its semantic-communicative-oriented based approach is concerned. Moreover, since this book was published, a wide range of literature has been published on translation theory.¹

f) Sight Translation

This course is the last of the translation courses and in the programme as a whole. As stated in the study plan, sight translation aims at enhancing the student's ability to undertake simultaneous interpretation of English texts into Arabic and vice versa. The types of texts may vary: Islamic, literary, scientific, etc. However, the fact that the students are trained to do simultaneous translation for two hours per week for a semester is not enough to equip them with the required skills for their future jobs. As can be seen from the study plan, the term 'simultaneous' is used to mean interpretation in general. In this context, Hervey and Higgins (1992:137) point out that there are three major types of interpreting:

1. Two-way interpreting.
2. Consecutive interpreting.

¹ For more details on the importance of translation theory see 2.2.4 of this thesis.

3. Simultaneous interpreting.

The first and second types of interpreting are not too difficult for trainees to grasp and some basic skills may be enough to guide the interpreter to do the job. The third type is the most difficult one and the duration of training for this type should be longer; this is because the transfer of the ST message content orally to the TL to produce “a fluent oral TT that does justice to the content and nuances of the ST, is very taxing indeed” (Ibid.: 137).

Moreover the number of hours allocated to this course (two hours per week in the whole programme) is not enough to teach the students the linguistic, intellectual and psychological skills required, and how to deal with precision and speed with the problems which interfere with the transfer of meaning. Neither are the students trained in the skills required for the process of bilateral translation such as listening comprehension, content analysis, and how variables cut across the language variety.¹

3.2.3.2. English Courses

These courses form the major part of the programme. They can be divided into three main components as follows:

- a) Language courses.
- b) Literary courses.
- c) Education and methods of teaching courses.

Language courses can be divided into two main areas:

- i. General language courses

¹ For further details on this topic, see Jones 1998.

ii. Specialized or advanced courses

i) The general language courses are:

- Language Skills

This course starts from the first level and lasts for five consecutive levels. It is the longest course in the programme and consists of twenty credit hours. This course aims at training the students in listening, speaking, reading and writing. One problem related to this course lies in the fact that the English laboratory in the Department is not working, and so the students receive no training in listening and understanding audio-visual taped materials in the form of conversation or regular texts that deal with different topics. This deprives the students of the opportunity to develop properly the skill of listening. Moreover, speaking skills are not practiced with native speakers of English so that the students can better learn correct pronunciation and the mechanics of conversation.

- Writing Skills (Composition/Essay)

This course starts from the first level. As writing is one of the most important language skills, the Department has given it considerable attention. This course consists of sixteen credit hours at a rate of two hours per week. From level one up to level four, this course is taught under the name of 'Composition'. In the course of these four levels the students are trained to practice writing grammatically acceptable sentences and paragraphs.

The students learn how to develop ideas and link them in a logical way. From the fifth level upwards, the name of this course is changed to 'Essay Writing', in which students are expected to develop advanced writing skills.

- **Phonetics/Phonology Courses**

This course is taught at level one and two at a rate of three hours per week in each level. It aims to introduce the following:

- Segmentals (vowels, consonants, semi-vowels, and consonant clusters).
- Suprasegmentals (pitch, stress, intonation, juncture and rhythm).
- The concept of the phoneme.
- Phonological processes, such as assimilation, elision, epenthesis, etc.

This course is also designed to give the students practice in phonetic/phonemic (narrow/broad) transcription using the International Phonetic Alphabet (I.P.A.) as well as in looking up the pronunciation of vocabulary items using *The Advanced Learner's Dictionary of Current English* (see the study plan: 3). This course is very important in both teaching English as a foreign language and translation teaching. However, because there are no native speakers of English in the Department, the students seem not to fully benefit from this course, on the evidence of their poor transcription skills (cf. 5.3.2.2.6).

- **Reading**

This course is introduced in levels one and two at a rate of two hours per week in each level. This course is designed to give practice on how to read relatively long passages presented in the form of short stories. In this course,

concentration is directed at training the students how to understand a given text.

The course is important for translation teaching as it helps the students in acquiring text interpreting skills. But the reality is that the students are not taught how to recognize key words to aid them in understanding sentences and text meanings and in discerning main ideas and relevant details, factors which are of great importance in comprehension and in translation.

- **Grammar Courses**

Six credit hours are allocated to the grammar courses at a rate of two hours per week. The course is taught at levels one, two and three. This course provides knowledge of and practice in English syntax (see the study plan: 4).

It must be pointed out here that this course does not seem to cover all the basic aspects of English grammar. This may explain why the students, when writing in or translating into English, make grammatical mistakes.

Neither does this course expose the students to Applied Grammar (the theoretical aspect and the applied aspect), in which the students may, for example, be asked to analyze certain sentences into their components using contemporary prose texts. What is more, the students are not taught the mechanism of prolonging nominal sentences by using emphasis, negation and interrogative constructions and prolonging verbal sentences by using unrestricted objects and causative objects as well as devices of exception and emphasis. All these theoretical and applied grammatical aspects are of great importance, not only in learning the language, but in translation as well.

- **Seminar Course**

This course requires the students to document in written form a short piece of research and to be prepared to defend its content in a verbal discussion.

Although this course is important in that it reveals the trainees' level of performance in both translation and English, the time allocated (one hour per week for only one semester) does not seem adequate.

ii) The specialized /advanced language courses are:

- **Stylistics**

This course is taught at level five at a rate of two hours per week. The course teaches the students "how to differentiate between different styles of writing, such as literary vs. scientific and their characteristics" (see the study plan: 19). In this connection, stylistics is regarded as a branch of semantics, and is closely related to literature or literary appreciation.

It should be pointed out that the short space of time allocated to this course does not allow for the students to be taught how to distinguish the stylistic features or differences that affect the semantics of a given passage; indeed, the students seem not to benefit from this course. This is because most of the time is spent studying the definitions and opinions which have grown up round this discipline, before the students can enter the main realm of the topic itself.

Moreover, this course does not expose the students to the social, cultural, environmental or psychological aspects of an individual's use of language.

Neither does it include the study of idioms, sayings and proverbs and the semantic and symbolic meanings associated with these factors and their effect on style.

- **Introduction to Linguistics**

This course is taught at level four at a rate of three hours per week. The course aims to introduce the students to the discipline of linguistics including its origin, development, branches and relation to other disciplines.

As seen in chapter two linguistics is important in a translation programme, and a superficial treatment of issues and theories in linguistics will not equip the trainees with the required knowledge of this discipline.

- **Applied and Contrastive Linguistics**

This course aims to contrast English and Arabic at all linguistic levels to point out the similarities and/or differences between them. The course also aims to introduce theories of second language acquisition, error analysis at the phonetic, phonemic, morphemic and syntactic levels. "Implications for teaching and learning English are also highlighted" (Ibid.: 23). This course is taught at level six at a rate of two hours per week.

Although this course is important in teaching translation, no reference is made in the study plan to the applicability of the content of the course to translation teaching and learning.

- Linguistics

This course is introduced at level seven. Two hours per week are allocated to this course. As stated in the study plan, this course aims to introduce modern trends in schools of linguistics, covering phonology, morphology, syntax and semantics.

The above courses in linguistics are of great importance in both language learning and translation. However, there seems to be no link between the teaching of these courses and translation. This may be because the teacher who teaches these courses does not teach translation and vice versa. The number of hours allocated to these courses may not be enough to provide the students with a solid background in linguistics.

b) Literary Courses**i) Prose**

This course is the first in the series of literary courses. It is taught at level one at a rate of two hours per week. This course aims to give the students a panoramic view of the main types of English prose, whether descriptive, argumentative or narrative, with emphasis on critical analysis of the texts studied (see the study plan: 2).

Two observations can be made here:

1. The placement of the course in the programme is problematic as the students commence their university education with a minimum

knowledge of English, particularly literary texts. Thus the course is seen by many of the students as an obstacle¹ and many students fail this course.

2. The course is important for translation, but no mention is made of the relationship between prose types and translation and how this can be of benefit to translation students.

ii) Introduction to English Literature

This course aims to introduce the students to the domain of literature in general and English literature in particular. The students are given an idea about the different periods of English literature with specific reference to Renaissance drama.

iii) Drama

This course aims to give the students a detailed idea about drama including how it developed and flourished. A sample play is studied, usually one from the Renaissance.

iv) History of Literature and Culture

This course gives the students a background to English literature throughout its various periods, especially the Middle Ages and the Renaissance.

¹ See chapter four: the students' opinion on the programme.

v) Poetry

Poetry is introduced here as one of the main older forms of literature, and poems covering the different schools of English poetry are represented. In this course, the students are introduced to figures of speech.

Nevertheless, the course is taught without reference to translation; poetry is one of the literary genres that reflect many aspects of culture, and this course has the potential to exemplify literary elements that could be highlighted as a source of translation problems.

vi) 16th, 17th, 18th, 19th and 20th Century Literature

These courses start from level five upwards at a rate of three hours per week at each level. Each level introduces a certain period of English literature. The students study the characteristics of English literature in each period along with the trends and schools of literature of that period.

vii) Literary Appreciation

This course aims to improve the students' ability to appreciate literature through studying literary narrative and non-narrative prose, poetry of different schools, and drama. The passages are selected on the basis of how interesting and attractive they are. The course also aims to provide the students with general ideas about the principles of literary appreciation and how to apply those principles in studying passages.

The course is important for the programme, and would be potentially important for translation, if it were employed to serve the purposes of translation teaching. However, the course is not used in this way. Instead, the time allocated for this course is used by teachers as an extension to the time allotted for the other literary courses.

viii) Literary Criticism

This course gives the students a general idea of critical traditions from the time of Aristotle to the present day. Some emphasis is placed on the function of criticism through the study of major literary texts.

Generally speaking, literary courses take much of the time of the programme even though the students are not going to be specialists in literature. It is true that literature is important in learning a foreign language as well as in translation programmes, but not at the expense of some other important courses.

c) Education and Methods of Teaching

This course is the third component of the English courses. It is introduced at levels five and seven at a rate of three hours per week. The course aims to give the students a broad knowledge of the theories and methods of teaching English. The course has both theoretical and practical parts. Under the supervision of specialists, the students are trained in teaching English in intermediate school.

3.2.3.3 Arabic Courses

This is the third part of the programme, which can be divided into two main areas:

- a. Religious courses
- b. Other Arabic courses

a) Religious Courses

As far as the religious courses are concerned, the programme offers the following:

- i. The Holy Qur'an.
- ii. Monotheism.
- iii. Quranic Exegesis.
- iv. Islamic Culture.¹
- v. The Prophetic Tradition (Hadith).

Generally speaking, the aim of these courses is to strengthen the students' belief and faith. The students memorize eight consecutive parts of the Holy Qur'an, along with some Qur'anic exegesis for some selected verses. On monotheism the students study the concept of *Allah* (Almighty), Prophet and Prophethood, oneness of the Lord and Islam. The students also memorize some *hadiths* with their explanation. As for Islamic culture, the students study the following:

- The characteristics of Islamic culture.

- The moral, social and political structure in Islam.
- The status of women in Islam.

All religious courses are taught by specialists from the College of Sharii'ah and a total of thirty-six credit hours are allocated for the religious courses.

b) Other Arabic Courses

These courses are:

- i. Arabic syntax and morphology.
- ii. Arabic literary texts and Arabic literature.
- iii. Arabic philology.
- iv. Arabic lexicology.
- v. Arabic rhetoric.

The above Arabic courses are of great importance for setting up a strong foundation in the students' native language. Not only that, but as newcomers to the Department, the students need to build up their knowledge to cope with the basic linguistic requirements needed in translation.

i) Arabic Syntax and Morphology

This course aims to consolidate the fundamentals of Arabic grammar, especially in the domain of syntax and morphology. The subject to be taught is chosen by the teacher himself who must be a specialist from the Department of Arabic Syntax and Morphology.

¹ This course is taught in English at level eight.

It may be said here that this course could be made more fruitful if the subjects to be taught were selected, agreed upon, and discussed in co-operation with the teachers of English Grammar so that the topics of both languages would have some uniformity; this would help the students to see the points of similarity and difference between the two languages concerned.

ii) Arabic Literary Texts and Arabic Literature

This course aims to introduce both excerpts from Arabic literature and literary appreciation. The students study some poems, speeches and essays. They also study the classical book (البيان والتبيين, Rhetoric and Eloquence) by Al-Jaahiz. This course covers literature of the successive minor dynasties, the aspects of revival in modern literature and the genres of prose in modern times (essay, novel and drama).

iii) Arabic Philology

This course concentrates on Arabic general linguistics. It introduces the phonological, morphological, syntactic and semantic aspects of language. Although this course is important for the programme, it is taught at one level only at a rate of two hours per week. It would be more effective to devote time to this subject at at least three levels, in co-operation with teachers of English linguistics in the Department, in order to establish a common method of teaching the linguistics courses in both languages.

iv) Arabic Lexicology

This course aims to acquaint the students with lexicology and types of dictionaries. It is worth mentioning here that this course is taught by specialists from the Department of Arabic and the types of dictionaries used in the course are Arabic dictionaries. It would be better if this course were taught by staff of the Department of English Language and Translation so that examples of monolingual and bilingual dictionaries might be studied. This is because one of the problems facing the students is how to use dictionaries effectively in finding equivalents when translating.

v) Arabic Rhetoric

This course aims to provide the students with experience of Arabic rhetoric and stylistics. Undoubtedly, a course on rhetoric in a translation programme is of great importance, but this course, as well as other Arabic language courses, is taught by teachers from the Department of Arabic. It would be more appropriate to have teachers of translation in charge of this course, so that they may make the students aware of some translation problems related to rhetoric and how they can be overcome.

3.2.3.4 The Availability of Materials, Textbooks and Reference Material in the Department

It may be reasonable to expect that the Department would have all related 'tools' to help both parties, the teachers and the students, by providing them with the required materials, textbooks, and reference materials to achieve their goals. One of the problems facing the translation teachers and the translation

trainees is the absence of good translation material to enhance a classroom translating teaching course.

Unfortunately, the College/Department does not provide sufficient resources upon which both teachers and students can depend such as:

1. Up-to-date monolingual dictionaries.
2. Up-to-date English/Arabic bilingual dictionaries.
3. Up-to-date Arabic/English bilingual dictionaries.
4. Dictionaries of the humanities.
5. Dictionaries of English usage.
6. Thesauri.
7. Dictionaries of slang terms.
8. Dictionaries of idioms.
9. Dictionaries of proverbs.
10. Specialized scientific dictionaries.
11. Modern English and Arabic Encyclopedias.
12. Computers with full applications for different purposes.

The programme of study at Imam University, therefore, includes the study of translation as just one component alongside the more traditional subjects of English and Arabic language and literature. Moreover, aside from the insufficient number of class hours allocated to translation courses in the Department, translation teaching is poorly integrated into the curriculum as a whole; in other words, the full potential of translation theory and practice to illuminate other aspects of the programme has yet to be recognised.

Chapter Four

Analysis of the Teachers' and Students' Questionnaires

4.0 Layout of the Chapter

This chapter focuses on the teachers' and students' evaluation of the study programme, particularly the translation courses. The chapter will be divided into two main sections. The first section will deal with the teachers' questionnaire, which is divided into three main areas: (1) overall evaluation of the programme, (2) evaluation of the programme content, and (3) the teachers' evaluation of the students. The second section is devoted to the analysis of the students' questionnaire which is also divided into three areas: (1) overall evaluation of the study programme, (2) evaluation of the programme content, and (3) the students' views on the difficulties facing them in the process of translation.

Before embarking on the analysis of the data, the following points should be raised:

1. Objectives of the Fieldwork

The previous chapters have established various themes that are important within translation teaching. Thus the goals of the questionnaire are to obtain an evaluation of the existing programme, which will be derived from two groups, namely, the teachers who are currently teaching in the department, and the students who are currently registered on the programme.

2. The Technical Process

The first technical step, following the collection of the data, was to examine the collected questionnaire forms and the answers given in order to eliminate both the incomplete answer forms and those cases which showed any insincerity in dealing with the questionnaire. The number of forms collected from the teachers was eleven and these forms were all valid. The students returned one hundred and seventy-three forms¹, forty-five at the third level, thirty six at the fourth level, twenty-five at the fifth level, thirty-eight at the sixth level, fifteen at the seventh level and fourteen at the eighth level. Only eight forms were eliminated, representing 4.8% of the total collected forms. The second step was to code each form and each question, as a pre-requisite step towards using the computer in the analysis. At this stage, the SPSS package was used to carry out the analysis. This package was chosen because:

¹ Levels one and two were excluded from the survey (both the questionnaire and the translation) since they are novice students and their teachers recommended their exclusion.

- a. The SPSS package is a well known programme with a good level of validity and availability of social science statistics;
- b. In addition to its powerful capacity for dealing with large numbers of variables and cases, it is flexible when creating new variables or elaborating on an analysis test, a necessary feature in such a study, and;
- c. The programme is accessible at the University of Edinburgh.

The third step, which followed inputting all the data in the computer, was to make sure that no human or system errors occurred, by doing a frequency test. This was followed by the correction of the few errors that were found. The data were re-tested to ensure accuracy and to rule out any possibility of errors.

3. The Statistical Process

The statistical analysis is based mainly on frequency and cross tabulation techniques. The Chi-square test was used to test the significance of the results wherever possible.

4. The Scope of the Analysis

- a. Despite the fact that each question has been designed to fulfil certain objectives, the analysis does not attempt or aim to present or examine every single question in the questionnaire.¹

¹ The questionnaires have tried to address a wide range of questions to avoid any possible trouble of going again to Saudi Arabia, which is practically and financially impossible.

- b. Answers to the questionnaire will be clarified with discussion where necessary.

4.1 The Teachers' Questionnaire

The teachers' opinions on the study programme and related issues will be divided into three main points under which different issues will be discussed as follows:

4.1.1 The Teachers' Overall Evaluation of the Study Programme.

As mentioned earlier, the number of teachers who are involved in the actual teaching in the department is eleven. All of them are holders of a PhD degree (T 4.1A). 54.5% of them specialise in teaching English as a Foreign/Second Language, 18.2% in Applied Linguistics, 9.1% in English Literature, 9.1% in Semantics and 9.1% in Phonology (T 4.2A). In terms of work experience, 27.3% have between 1 and 5 years, 18.2% between 6 and 10 years, 18.2% between 11 and 15, 18.2% between 16 and 20 years and 18.2 % over twenty years. As for the nationality of the staff, 36.4% are Saudi, 45.4% are Egyptian, and 18.2 % are Syrian (T 4.3A).

The evaluation of the study programme begins with a question eliciting the teachers' views on the purpose of teaching translation in the Department. The teachers do not seem to have an agreed view of the purpose of teaching translation. For 45.4% of the teachers, the purpose of teaching translation is to produce translators. For 36.4% the purpose is to produce translators and language teachers and for 18.2% the purpose of teaching translation is a means of learning the TL for the students (T 4.4A).

The differences in opinion as to the purpose of teaching translation in the Department can either be attributed to the non-existence of a clear objective for teaching translation, or to the teachers' unfamiliarity with the programme and its set purpose. In either case, such variations in opinion on the objectives of translation teaching in the Department could potentially have negative implications for the process of teaching translation. This is because, having different objectives in mind, the teachers will use different methods, select different types of texts, and lay emphasis on different aspects of the course.

When questioned on the suitability of the programme, in general, in achieving the above-stated purposes, 45.4% said that the programme was suitable, 36.4% said the programme was not suitable and 18.2% were undecided (T 4.5A). Though the opinions here range over three different categories, the teachers did not comment on their choices. This may be ascribed to (1) the fact that some of them are new in the Department¹, and (2) that the Department does not hold regular meetings for the staff to discuss their positive and negative attitudes towards the study programme.

As far as the interlinking of the components of the programme is concerned, 18.2% said it was good, 54.5% said it was fair, and 27.3% said it was poor (T 4.6A).

On the subject of the relevance of the taught texts to the general aims of the programme, 54.5% agreed that the taught texts were strongly relevant to the general aims of the department, 18.2% considered the relevance to be of a medium nature, and the rest (27.3%) considered the relevance to be weak (T 4.7A). A follow-up question asked whether there was a need for other types

¹ For the non-Saudi teachers the maximum stay for teaching in Saudi Arabia is for four years, which entails that the new teachers in the Department do not know much about the aims of the study plan.

of text. The majority (72.7%) of the teachers believed that there was a need to introduce different types of text, while 27.3% believed that there was no need for other texts to be included (T 4.8A).

A related question deals with the relevance of the subject matter of the given texts; in this connection, 54.5% said that there was strong relevance, 27.3% said the relevance was weak, and 18.2% said the relevance was medium (T 4.9A).

When questioned on the matter of the time allocated for the teaching of translation at the Department, 45.4% of teachers considered the time sufficient, 45.4% did not consider it sufficient and 9.1% were undecided (T 4.10A). Those who considered the allocated time insufficient gave some comments, including:

1. Translation is best taught in postgraduate courses.
2. The allocated time is not enough if we want to prepare translators. It could be enough if the courses are taught along with other courses aimed at preparing teachers or administrators.
3. The students need extensive training and practice to reach a satisfactory level.
4. The teaching of translation skills must proceed separately from foreign language learning in a translator training setting.

Regarding the existing methods of teaching in the Department, the teachers' opinions vary in that 45.4% of them were not satisfied with the existing methods, 36.4% were satisfied with the existing methods and 18.2% gave no answer (T 4.11A).

It appears that there does not exist a didactic and consistent view of how translation best be taught in the Department. In other words, it seems that there is no systematic and structured approach, which may give the students some points of reference to rely on and some kind of basis to begin from. This may be attributed to two main factors:

1. None of the teachers specialise in translation. This assumption is derived from the teachers' response to the question whether they are 'specialists' in translation or not, i.e., whether they are professional translators or have consistently practiced translation¹; in response to this question, 90.9% said they are neither professionals nor have they consistently practised translation, and 9.1% gave no answer (T 4.12A).
2. The absence of up-to-date translation teaching materials in the Department on which the teacher can rely.

Added to these factors is that the Department does not seem to have established criteria to evaluate the existing methods of translation teaching; 72.7% of the teachers responded that there was no evaluation of the way translation is taught in the Department, 18.2% of the teachers were undecided and only 9.1% said there are criteria according to which the teaching methods are evaluated (T 4.13A).

To achieve a more precise picture, the teachers were asked what types of translation teaching tools are employed in the classroom. None of the teachers mentioned any tool that might help to improve the classroom teaching. In this connection, it is worth mentioning that Mauriello (1992) stresses that the translation teacher needs certain tools to help him/her positively to construct

¹ See also chapter 2 for more details on the qualities of the translation teacher.

the translation class¹. He suggests some appropriate tools, which can be summarised as follows:

1. The establishment of certain criteria for classifying the degree of difficulty of a text.
2. The identification of specific translation problems and possible solutions to them.
3. The use of valid evaluation methods, e.g. listing the most frequent errors.

4.1.2 The Teachers' Evaluation of the Course Content

Regarding the suitability of the content of the selected texts for the purpose of translation, 54.4% said that the texts taught in the Department correspond to the general aim of the Department, 36.4% were undecided and 9.2% gave no answer (T 4.14A).

It must be emphasised here that the non-availability of appropriate materials for translation teaching constitutes one of the major problems facing the translation teacher in the Department and that text selection is a perennial problem. Often, what is available is either a text that is highly specialised or one that is too simplified and provides meagre content. Moreover, the translation materials are randomly selected without enough attention to their suitability. These materials are deficient in: (1) providing the trainees with enough examples of the grammatical and idiomatic problems that usually face the translator, and (2) exposing the students to different translations of the same text to enable them to judge good and bad translations of the same text and also to challenge the students' received idea that there is only one

¹ See also the three translation teaching models discussed in chapter two.

appropriate translated version of a given text. What would be more beneficial to the students is texts that provide substantial practice in translation skills and that are rich in frequent translation problems, striking a balance between simplicity and complexity.

This question is further expanded by asking the teachers to give their opinions on the degree of importance of the types of texts selected. 54.4% considered religious texts to be the most important, 18.2% gave priority to scientific texts 18.2% gave priority to literary texts, and the rest 9.1% gave priority to legal texts (T 4.15A). It is significant here that the vast majority of the teachers (90%) excluded the other types of texts mentioned in the related question. Some of the teachers gave the following comments:

1. Islamic, scientific and literary texts are the only texts taught in the Department.
2. Islamic texts are the most important in this Department.
3. The Department's curriculum provides for the following types of translation without attaching more or less importance to any one of them – General Translation, Scientific Translation, Literary Translation, Religious Translation and Sight Translation.

It may be inferred from the above comments that: (1) the content of the course is confined to three types of texts, i.e., religious, scientific and literary texts; (2) texts in other fields such as journalistic, social, legal or instructional texts are not given any weight or consideration; and (3) the choice of a certain type of text may not meet the Saudi market.

In this connection, the question is asked as to whether the types of text being taught in the Department meet the demands of the Saudi market and 45.4%

said they did not know, 27.3% said the texts do meet the needs of the Saudi market and 27.3% said the texts do not meet the needs of the Saudi market (T 4.16A). This last group gave their comments as follows:

1. If the students want to go on to teach in schools then the nature of the texts being taught in the Department is enough, but if the students want to work as translators then there must be different types of texts.
2. There is no coherent idea about what types of texts the students must be trained in.

The issue of involving the students in selecting texts for translation was also raised in the teachers' questionnaire. It was found that 72.7% of the teachers did not desire the participation of the students in this matter. Some of the teachers justified their opinion, commenting:

1. The students do not have enough experience to enable them to choose or to participate in selecting texts.
2. Selecting texts must be left to the teacher.
3. The students cannot objectively participate in the selection of texts or design of courses.

The other group of teachers (27.3%) indicated that it is highly important to get the students involved in selecting texts (T 4.17A). They justified their views as follows:

1. The students should take part in selecting the texts to be translated, because they know best what they want.

2. It is better, according to modern trends in education, to consider and pay due attention to the students' interests and opinions in designing courses and selecting texts to be translated.

These comments may be further supported by Sainz (1996:138), who says that "Translation students at the University have to be made aware of what their specific needs are and how to cater for them". This means that a student-oriented syllabus would be conducive to a greater rapport between teacher and learner. Furthermore, Barcsak (1996) states that the content of texts to be translated should serve the students' aims and the students should have a say in selecting texts.

Regarding the importance of teaching translation theory and the inclusion of it in the curriculum, 45.4% of the respondents were undecided, while 27.3% stated that translation theory is important. The remaining 27.3% said that translation theory is not important (T 4.18A). From these figures, it seems that the majority of staff members either do not accept or are undecided as to the importance of translation theory in the curriculum; it may therefore be concluded that the following areas will be problematic:

1. The teachers' lack of experience in translation and translation theory.
2. The nature of the training they provide for the students.
3. The content of the translation courses taught in the Department.¹

When questioned on when the teaching of translation theory should start, 45.4% gave no answer, 27.3% said at level three, 18.2% said at level eight and 9.1 % at level one (T 4.19A).

¹ For more details of the importance of the integration of translation theory into a translation training programme see chapter 2.

4.1.3 The Teachers' Evaluation of the Students

As discussed in chapter two above, students who want to join a translation programme should have certain competences and qualities which will enable them to gain the required skills. Thus, and as summarised by the teachers, there are two main selection procedures according to which candidates to the department can be accepted:

1. An elementary placement test.
2. An interview.

Concerning the first point, the test probes the student's knowledge of English at the 'survival level'. The interview, on the other hand, is more concerned with the student's character.

Concerning the students' competence, 45.4% of the teachers considered the students' competence at levels 1 – 5 very poor, and 36.4% considered it poor at the same levels. The competence of levels 6, 7 and 8 was seen as fair by the rest of the teachers (18.2%) (T 4.20A).

Clearly, the above results indicate that the students' competence in translation is generally weak. The teachers were asked to give their views on the reasons for this weakness. 81.8% of the respondents thought that the students' weakness could be traced to their poor competence in both the SL and TL. 9.1% said the students' weakness was related to the way translation was taught in the department, and 9.1% said the problem was related to the students' competences in the TL (T 4.21A).

It is true that the students do not in general possess the minimum required standard of proficiency in the SL and TL.¹ Nevertheless, there is yet another factor in play here, which may be traced back to the rigid and tedious methods and techniques employed in the teaching of translation, which simply extinguish any potential in the trainee students to learn the required skills of translation in a meaningful way. The next question, following on logically from this one, attempted to elicit the teachers' recommendations for remedying the students' weakness. The following general remarks were made by the teachers:

1. Extensive training and practice in translation is needed.
2. More focus should be laid on competence in the native and target languages.
3. The training should start in secondary schools.
4. The students should be motivated through frequent quizzes.
5. A more comprehensive study plan should be adopted.
6. Translation teachers who practice translation professionally should be recruited, and emphasis should be directed towards teaching translation skills.
7. The department should reconsider the policy of admitting large numbers of candidates whose linguistic command is by no means eligible, in order to pave the way for positive changes to be made.
8. The translation course should be organised and delivered in a more motivated fashion.

The opinions of the teachers vary regarding the students' standard in translation at the end of fourth year. 45.4% of the teachers said that the

¹ It should be noted here that the problem of weakness in both SL and TL is not confined to non-native students; the problem also applies to Saudi trainees (cf. chapter two).

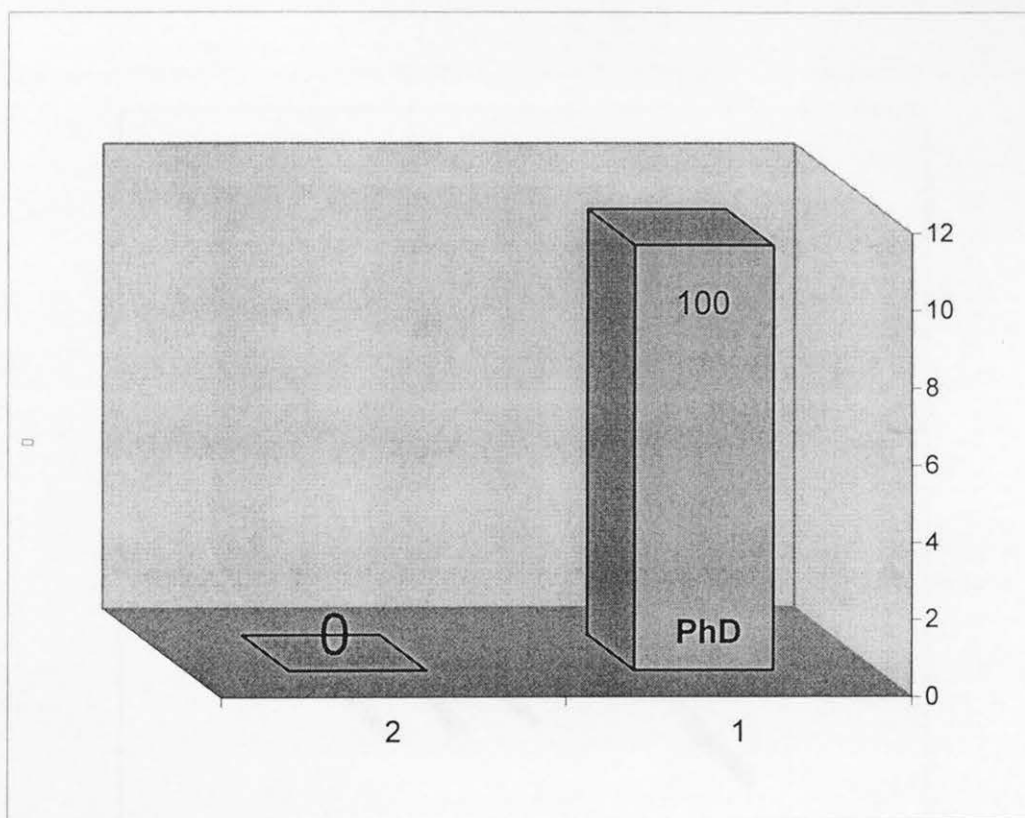
students' standard was poor, 18.2% satisfactory, 27.3% fair and 9.1% good (T 4.22A).

As for the problems the graduates are expected to face in real-life situations after leaving the University, the teachers' views can be summarised in the following three points:

1. Some difficulties may stem from the lack of direct practical experience.
2. Many difficulties occur because of lack of linguistic input and translation competence.
3. More specifically, problems will result from the type of job and the field of translation that the graduate will work in.

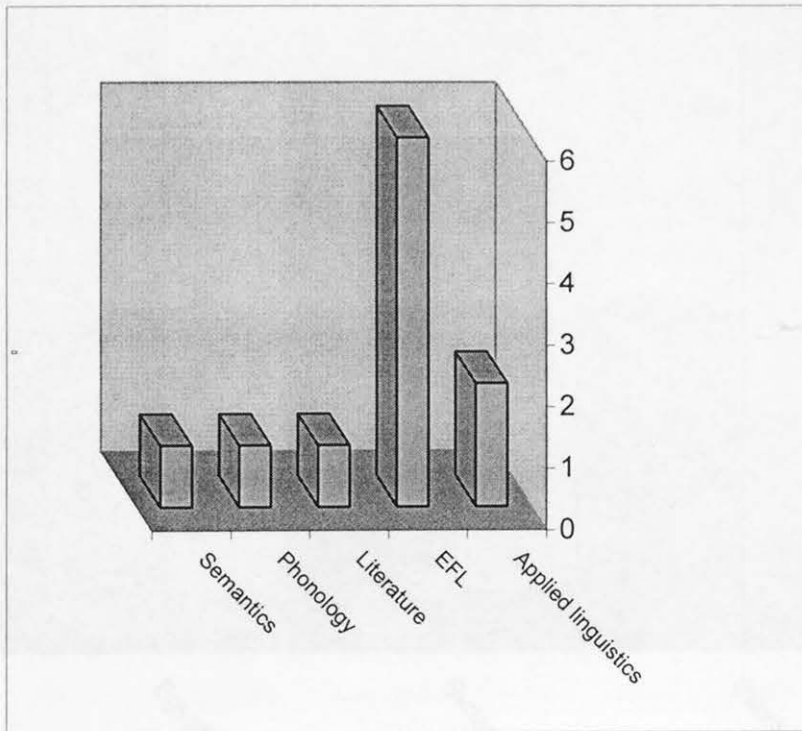
(T4. 1A)

Teachers' qualifications



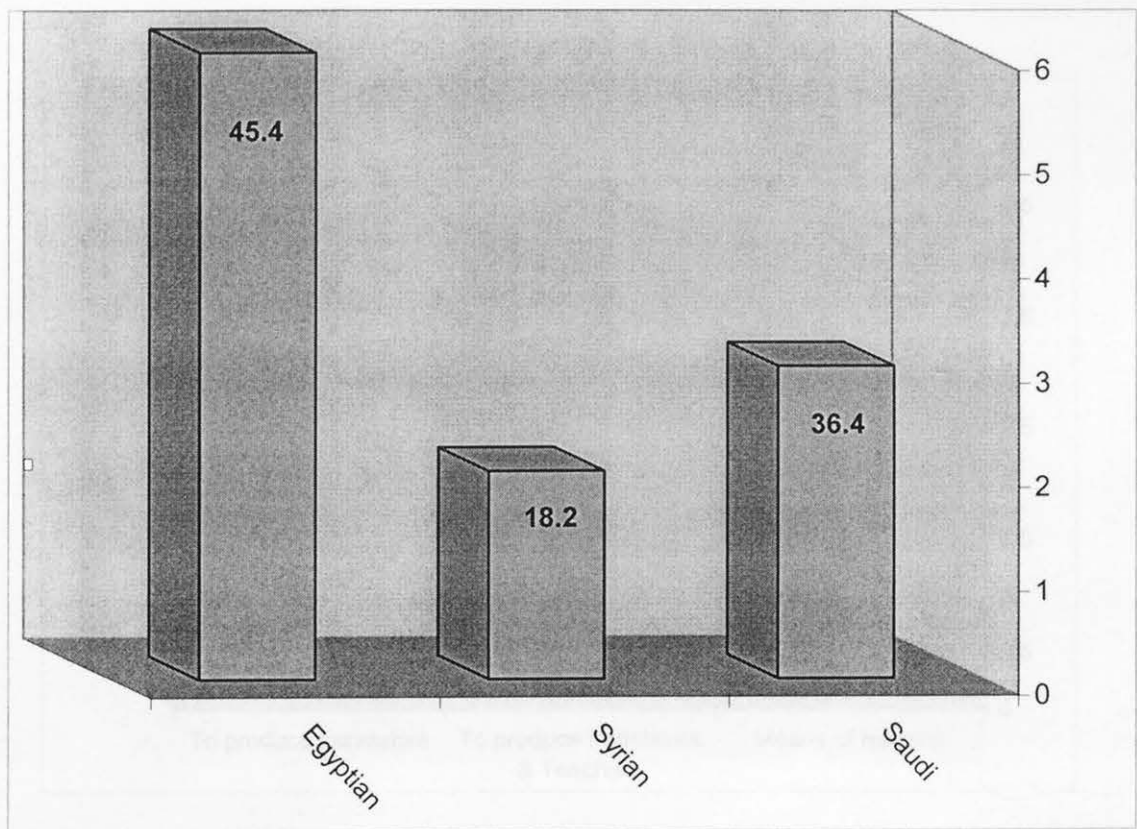
(T4. 2A)

Teachers' specialization



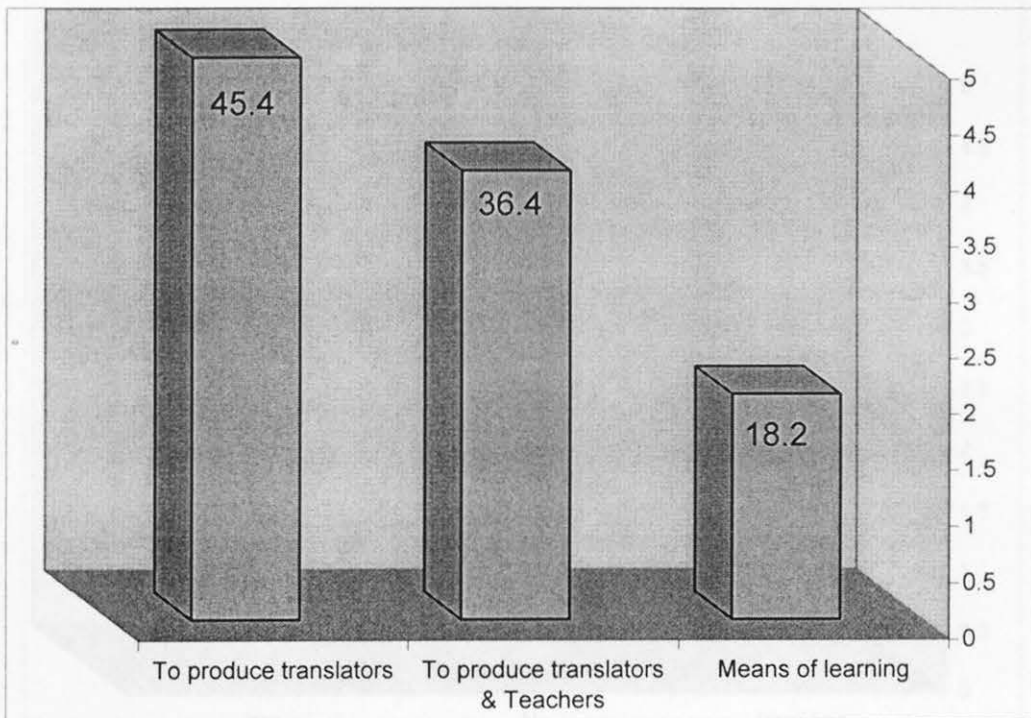
(T4. 3A)

Teachers' nationality



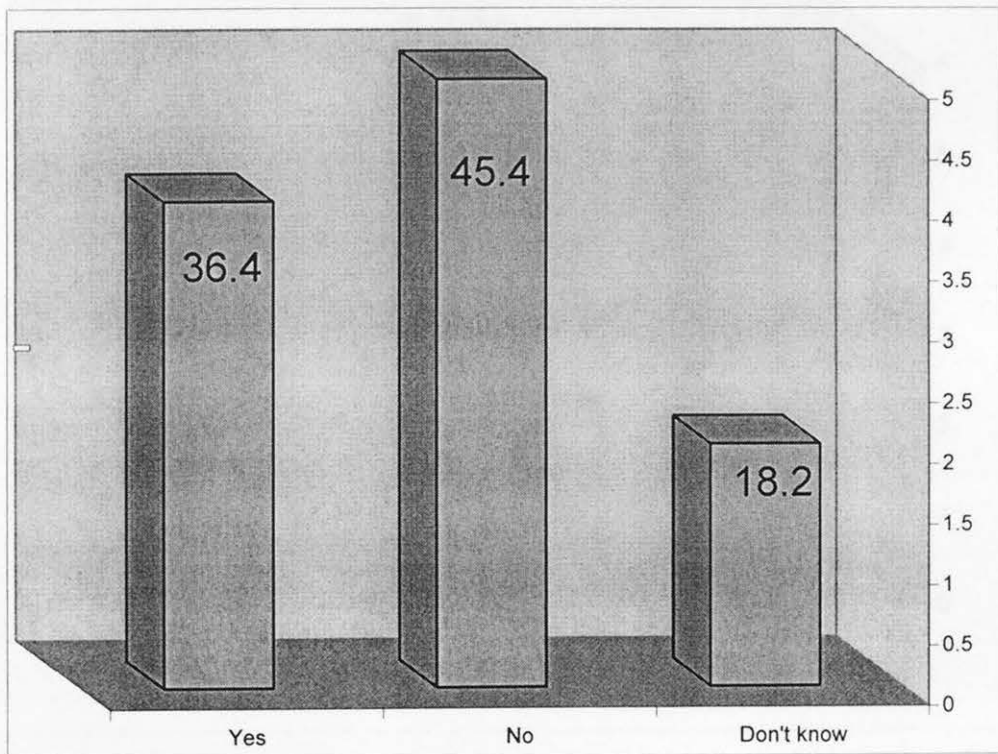
(T4. 4A)

The purpose of teaching translation in the Department



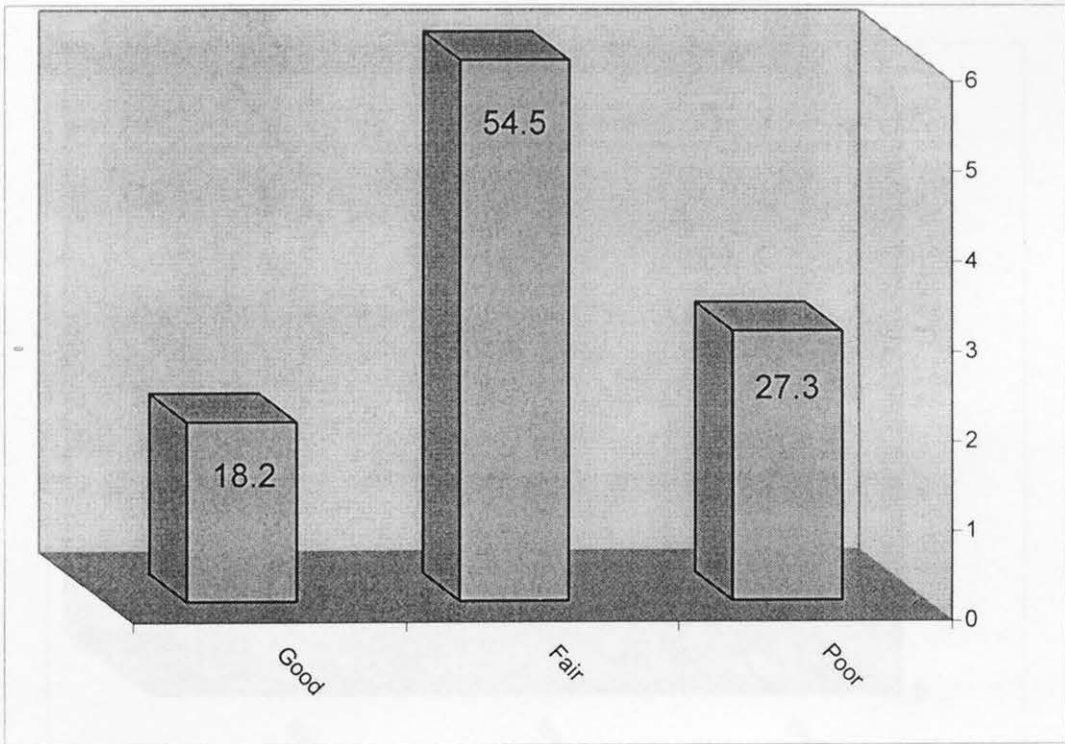
(T4. 5 A)

The suitability of the existing programme in general



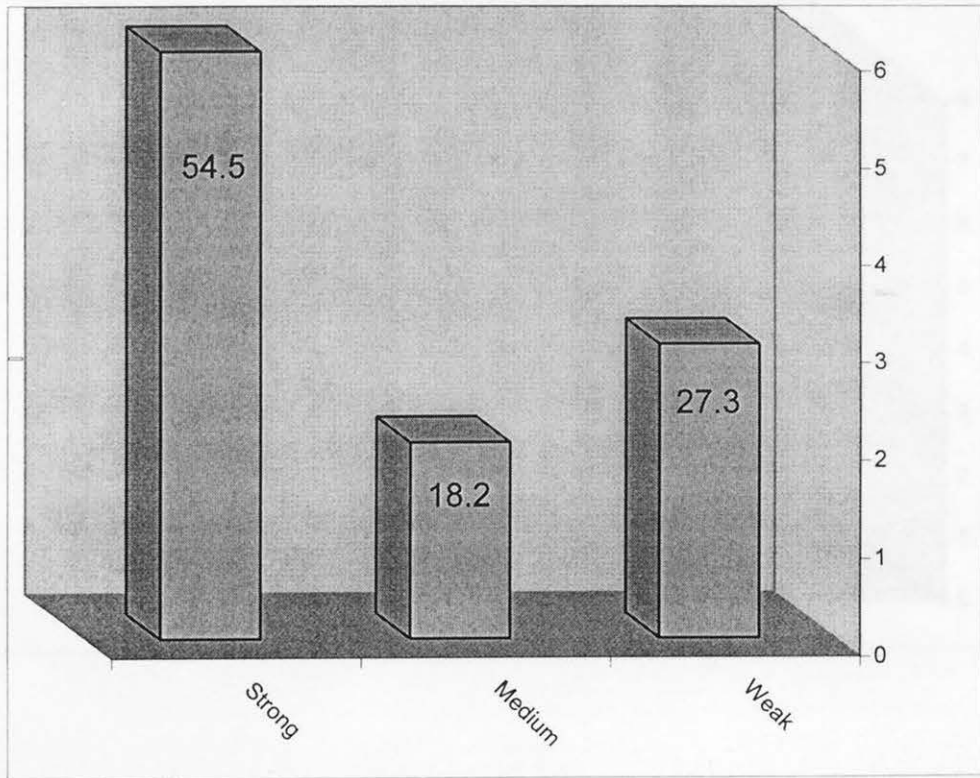
(T 4.6A)

The interlinking of the components of the programme



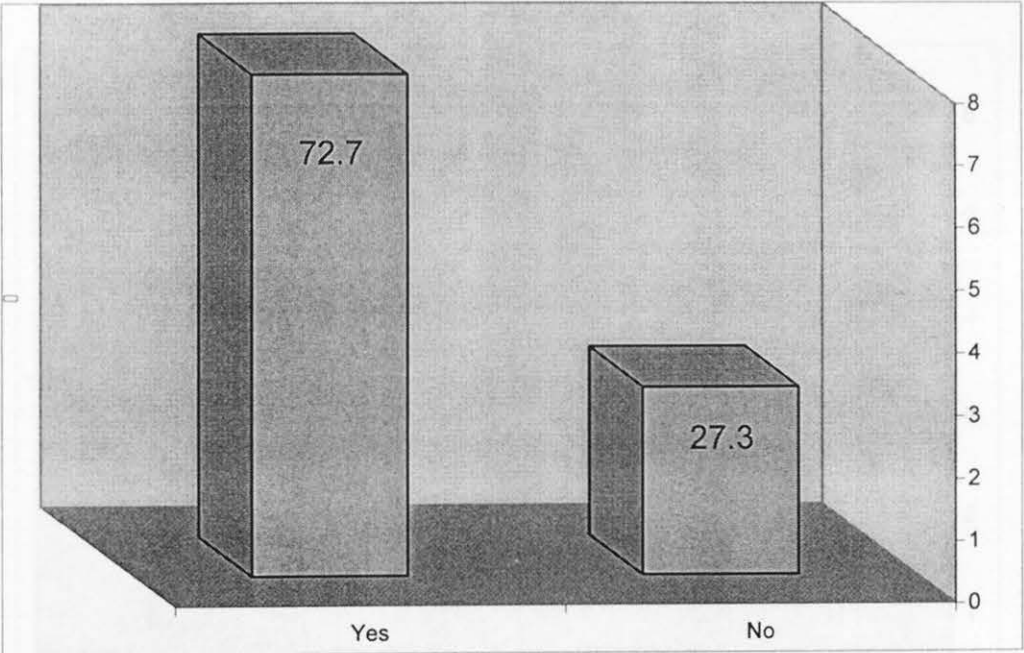
(T 4.7A)

The relevance of the taught texts



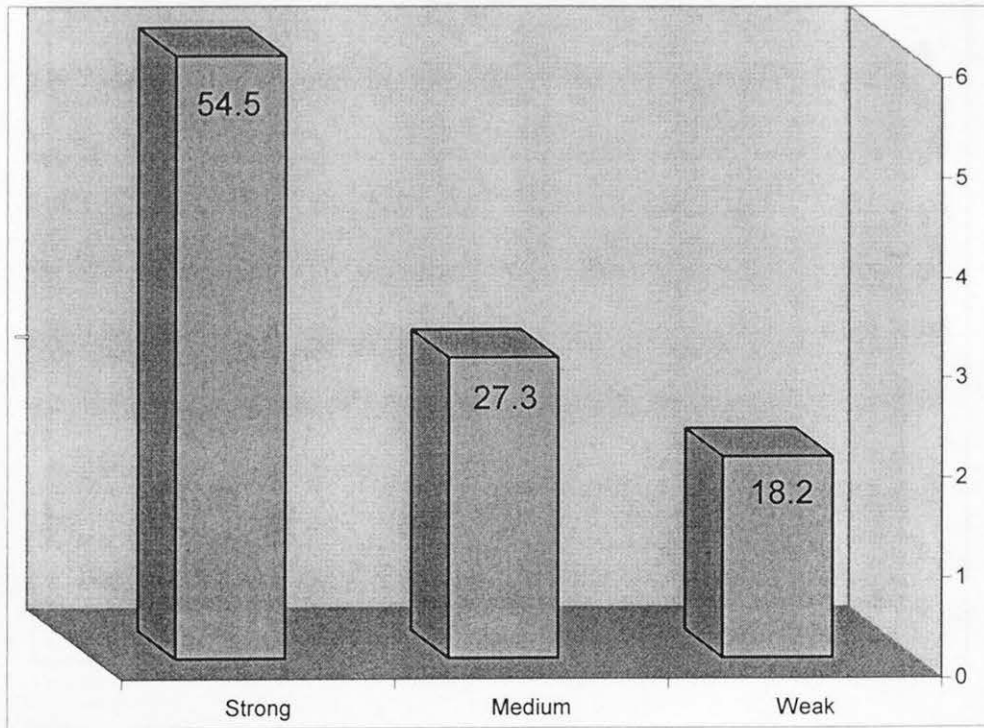
(T.4 8A)

The need for other types of text



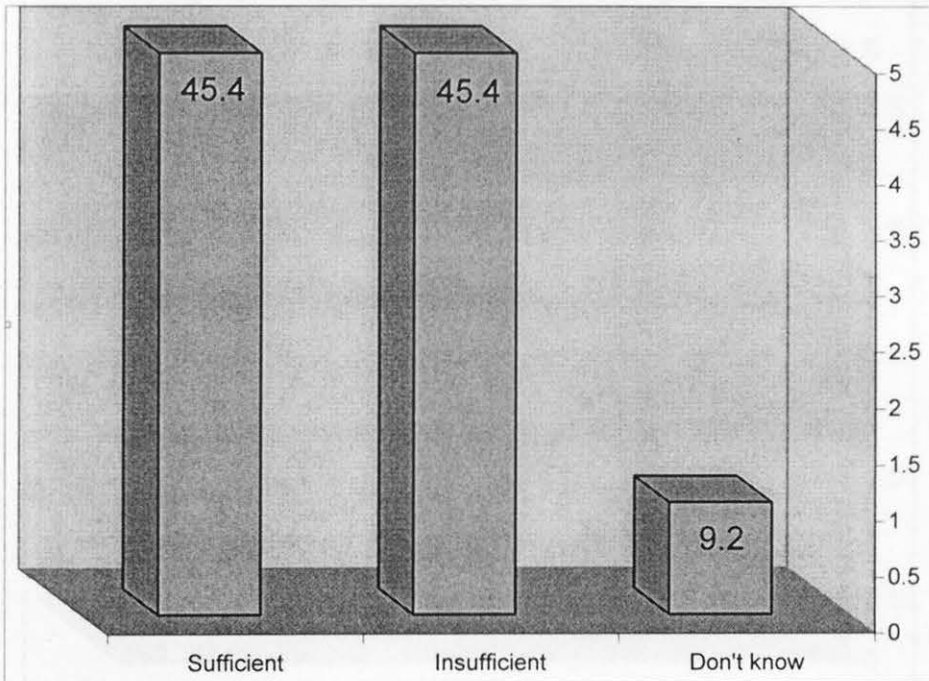
(T 4.9A)

The relevance of subject matter of the selected texts



(T 4. 10A)

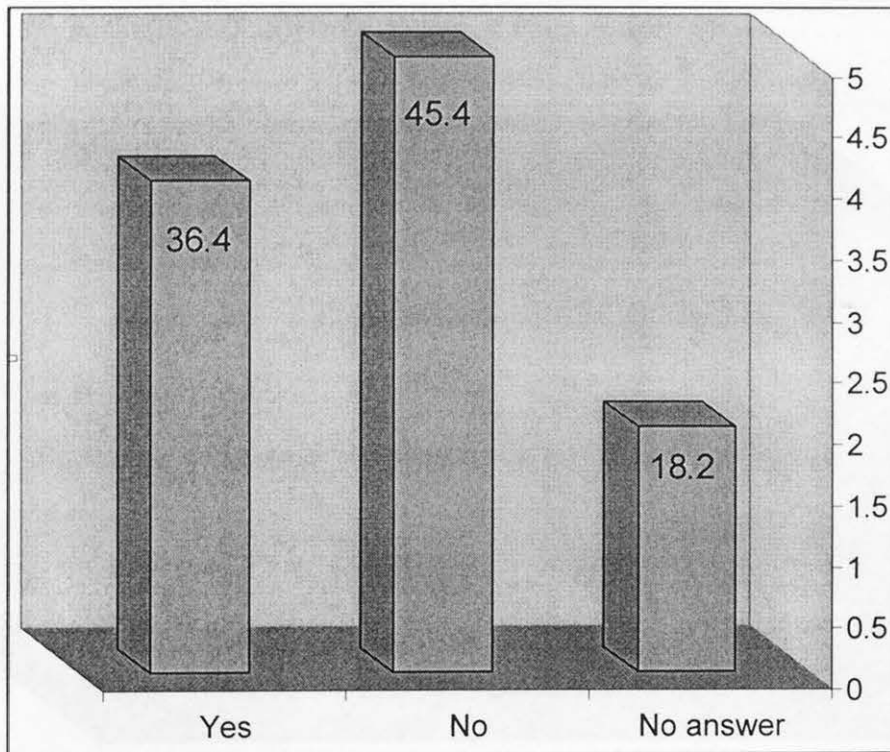
The sufficiency of the time allocated to translation



(T 4. 11A)

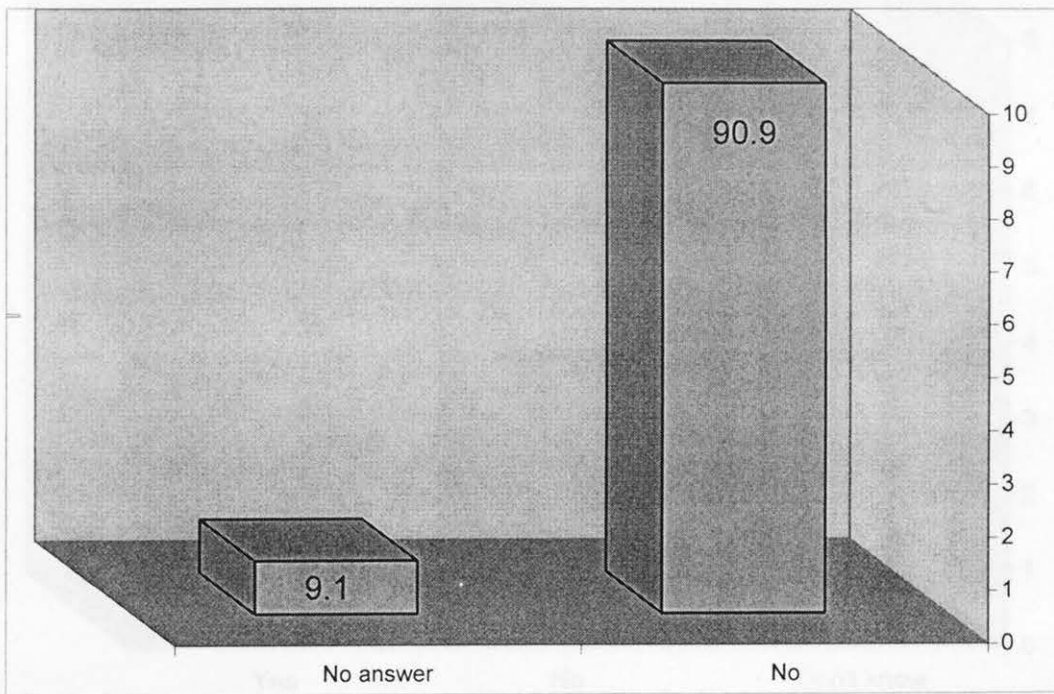
The suitability of the existing translation teaching methods

The question whether the teachers have worked as professionals or consistently practised translation



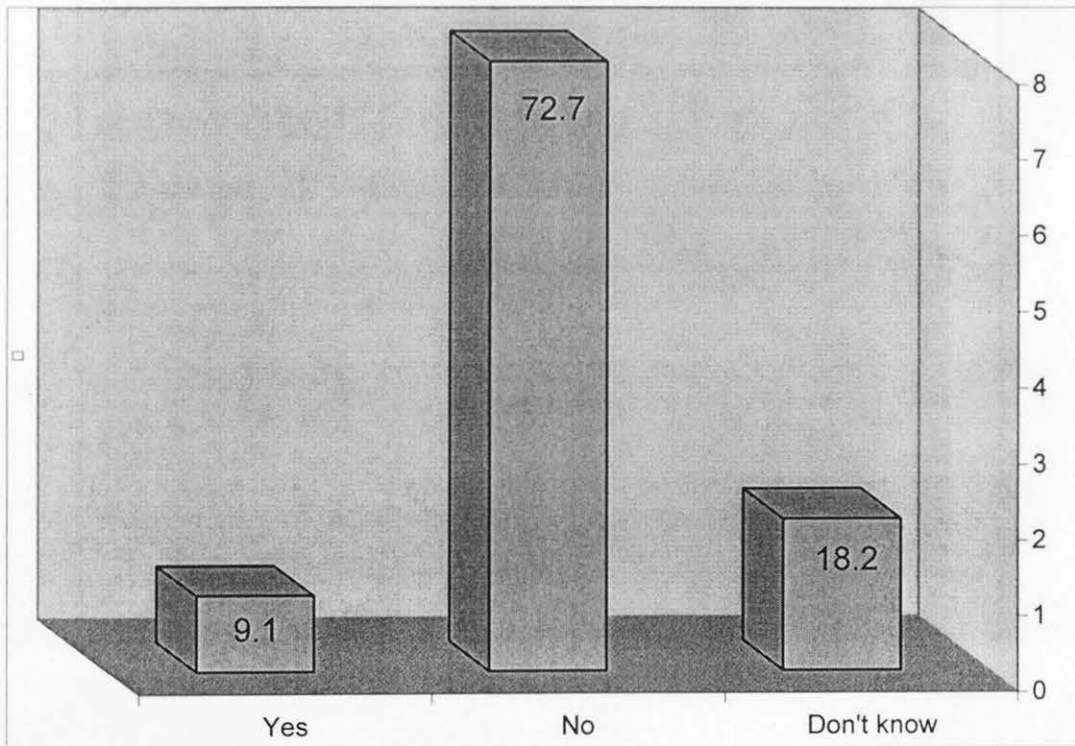
(T 4.12A)

Whether the Department has established criteria for
**The question whether the teachers have worked as
professionals or consistently practised translation**



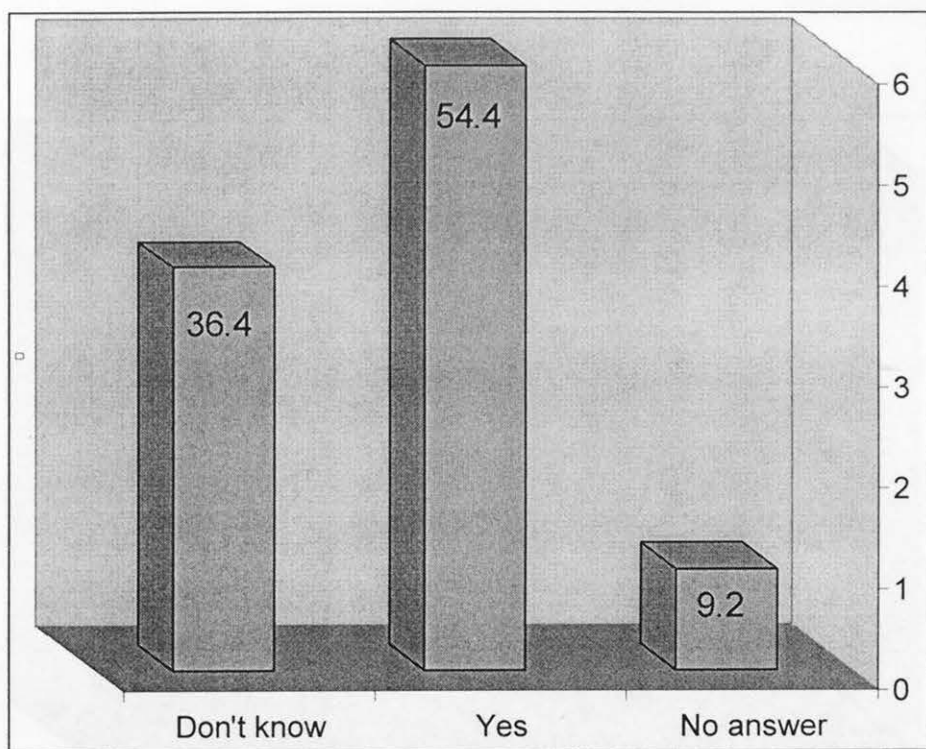
(T 4.13A)

Whether the Department has established criteria for evaluating the teaching of translation



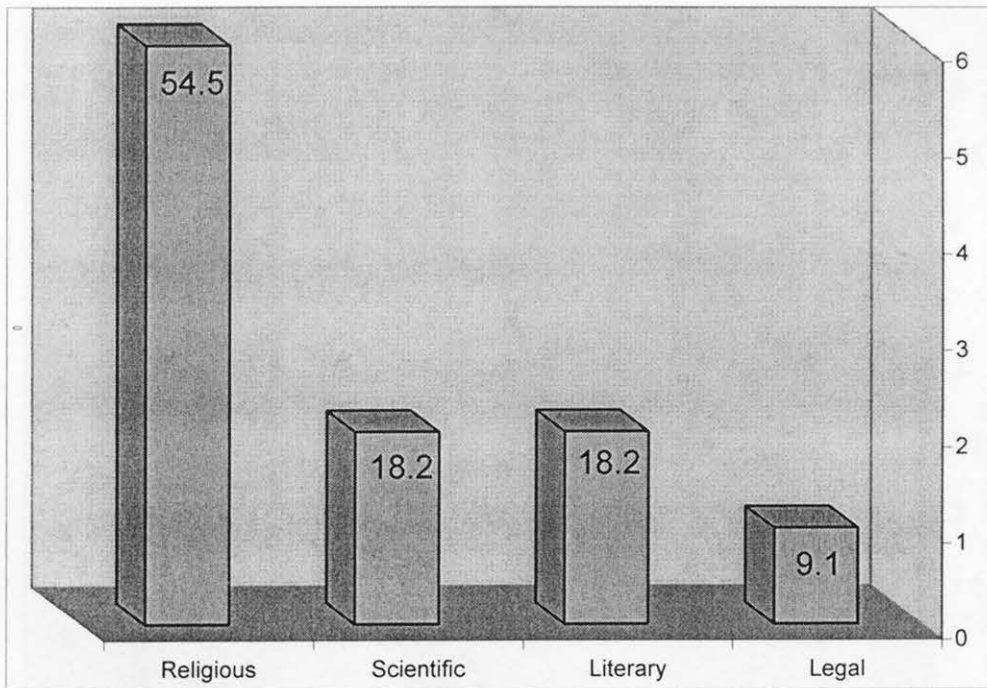
(T 4.14A)

The suitability of the content of the selected texts



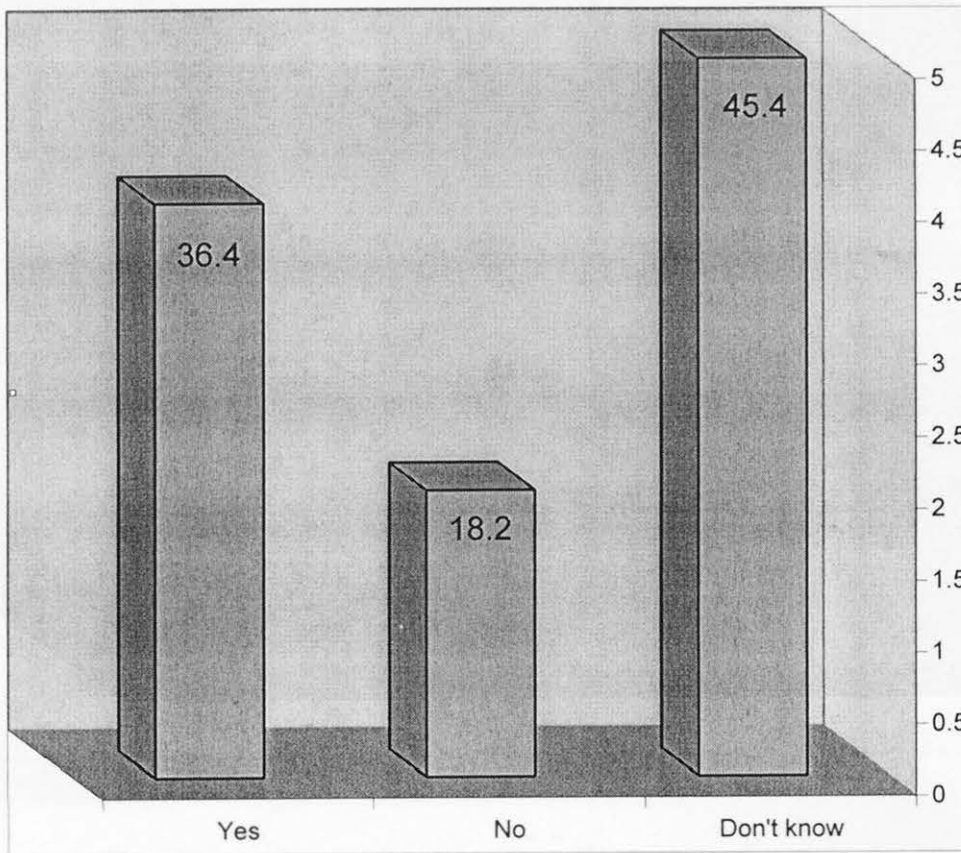
(T 4.15A)

The degree of importance of texts to be taught in the Department



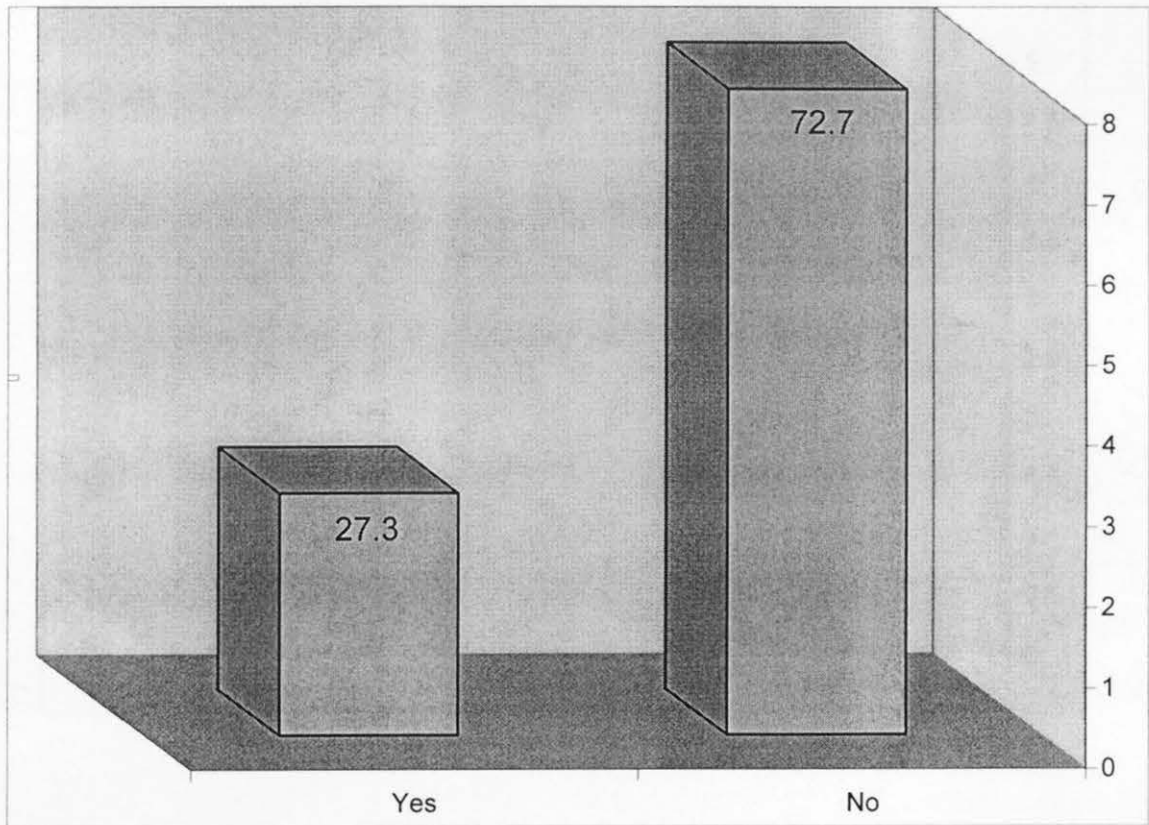
(T 4.16A)

Whether the texts taught meet the demands of the Saudi market



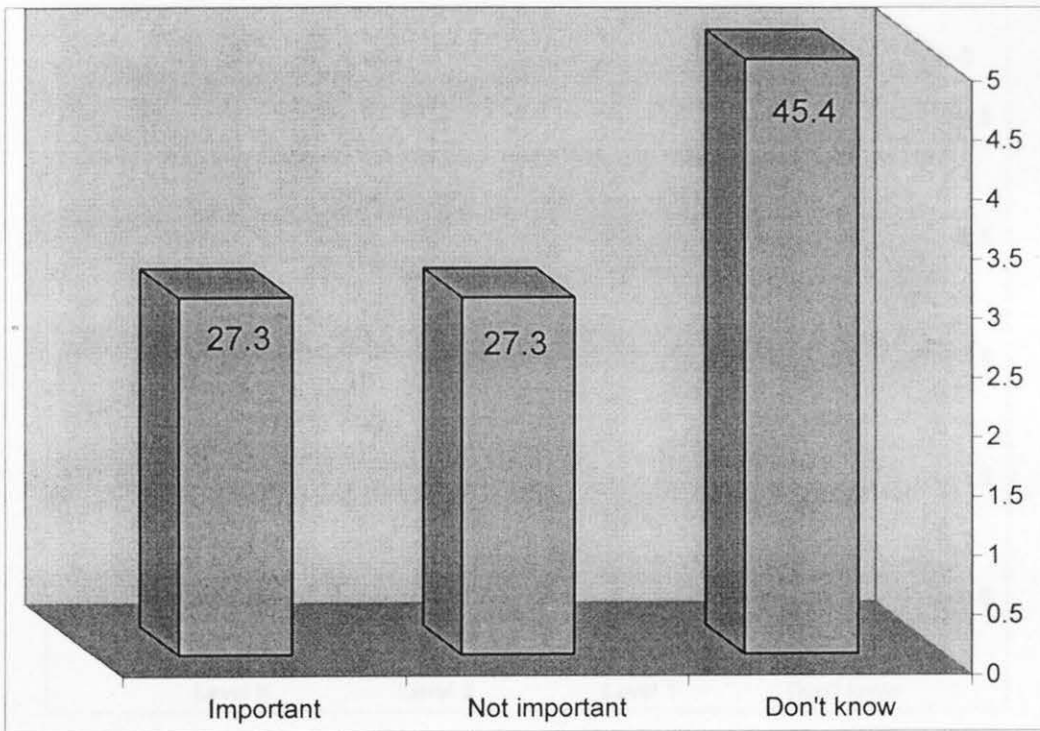
(T 4.17A)

The possibility of involving the students in selecting texts



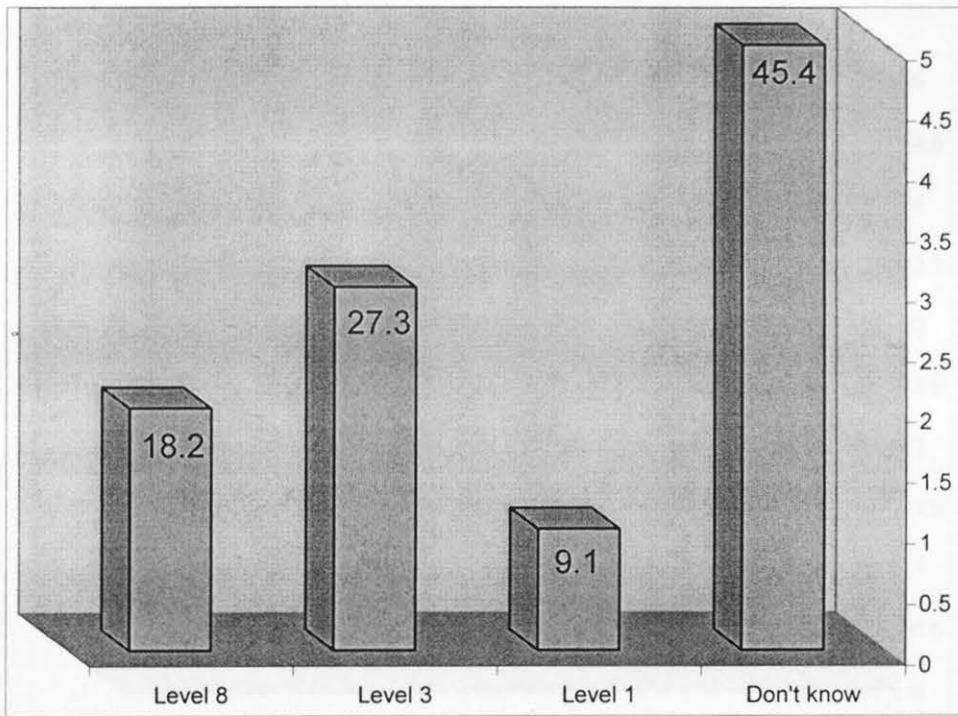
(T 4.18A)

The importance of translation theory



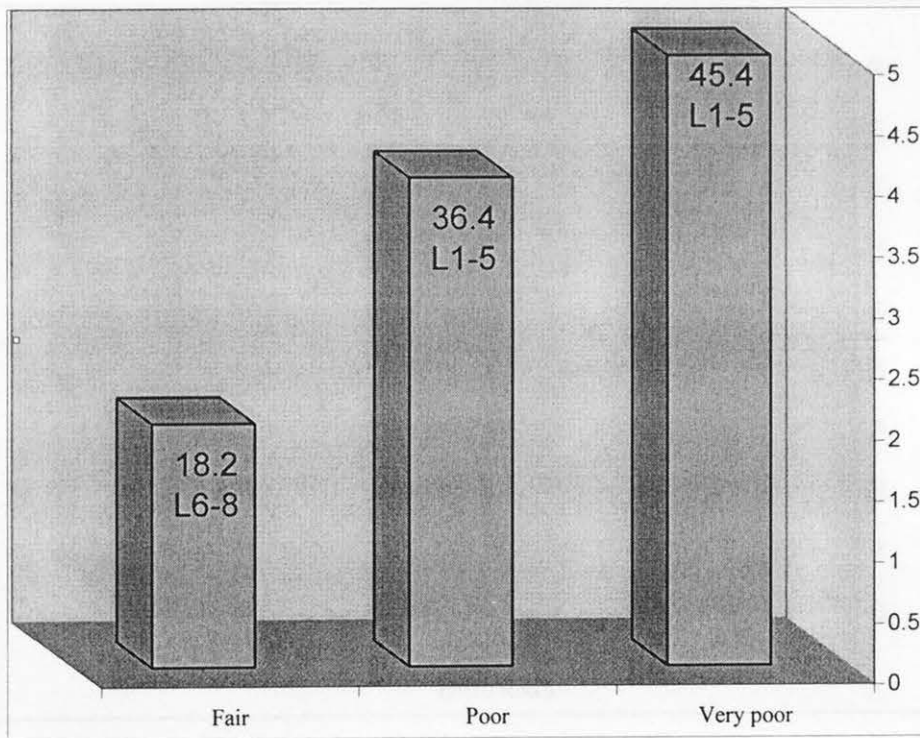
(T 4.19A)

The level at which translation theory is to be taught



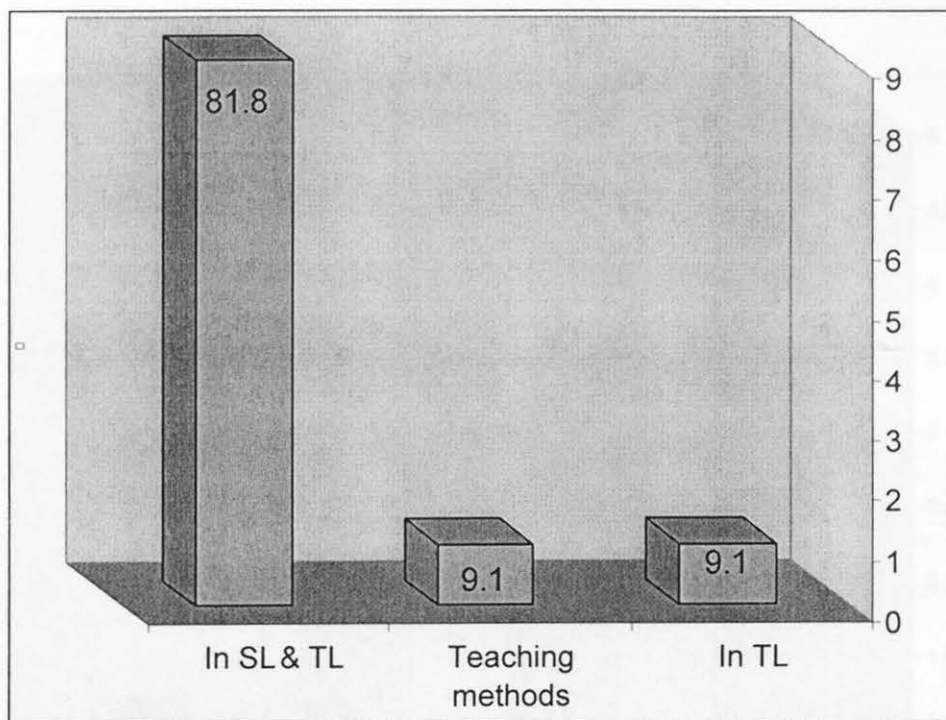
(T 4. 20A)

The students' competence



(T 4. 21A)

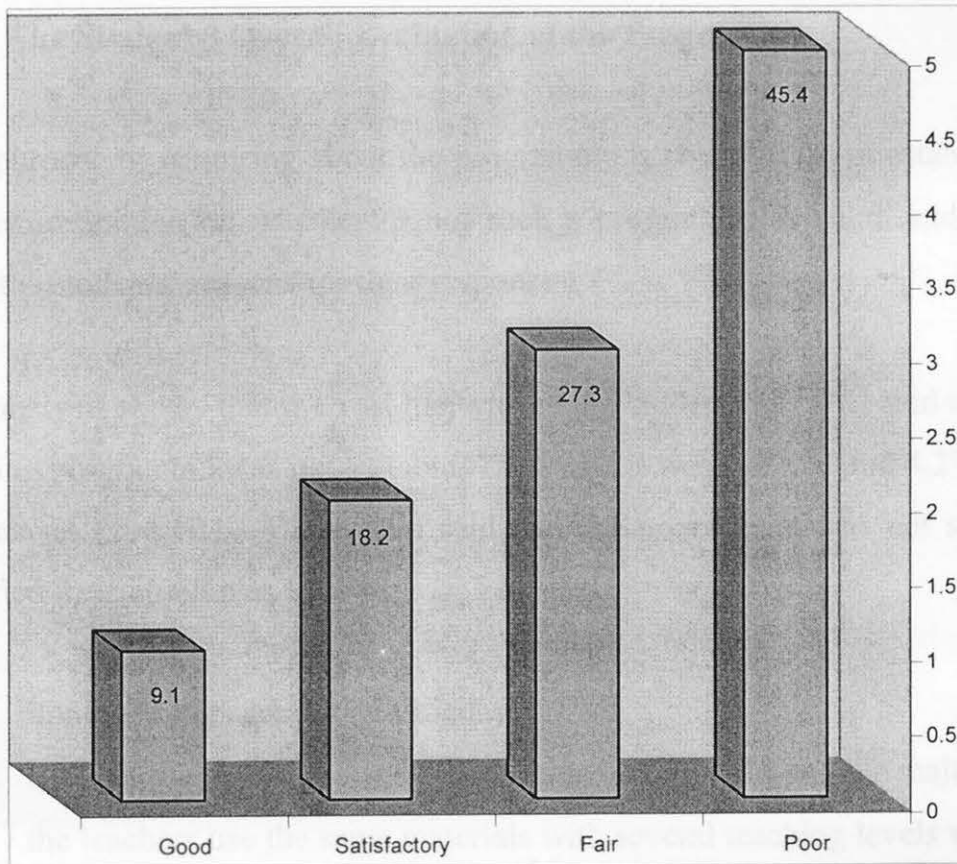
Reasons for the students' weakness



4.2 The Students' Questionnaire

In evaluating study programmes it is important to involve the students of a given programme by considering their positive and negative experiences. Hammerly (1982) emphasises the importance of student participation in evaluating their programmes, teachers, methods, textbooks, etc., and comments that the students' (T 4. 22A) comments can be most illuminating.

The students' standard after four years



4.2 The Students' Questionnaire

In evaluating study programmes it is important to involve the students of a given programme by considering their positive and negative experiences. Hammerly (1982) emphasises the importance of student participation in evaluating their programmes, teachers, methods, textbooks, etc., and comments that the students' views should not be undervalued because they can be most illuminating.

In what follows, the students' questionnaire will be analysed.

4.2.1 The Students' Overall Evaluation of the Programme

The purpose of enquiring about the programme is twofold: (a) to establish an academic opinion on whether or not such a programme is valid, and (b) to seek the students' reasons for their responses.

The analysis shows that the vast majority of the students (87.9%) said that the existing programme was not suitable, 7.9% said it was suitable and 4.2% gave no answer (T 4.1B). Those who said that the programme was not suitable justified their opinion as follows:

1. Some teachers are not qualified.
2. Most of the materials used for teaching are very old and the majority of the teachers use the same materials with several teaching levels without introducing new topics or materials for the purpose of improving performance.
3. Some courses are irrelevant, such as English Literature, which is only a burden on the student's shoulders.

4. There is no actual practice in the TL.
5. There is no gradation between the courses.
6. There are no extra-curricular activities under the guidance of the staff to help students to learn the TL and improve their skills.
7. The weekly burden of class hours is heavy, ranging between twenty-four and twenty-five¹, most of which are irrelevant.
8. There is no balance between the time allocated for the specialised courses and the non-specialised courses.
9. There is no language laboratory.
10. There is no English native speaker in the Department.
11. The English prose is a real obstacle at the first level.
12. The teachers spend most of the time in English classes talking in Arabic.

As for the methods of teaching, the analysis shows that 71.5% of the respondents believed that the method of translation teaching adopted in the Department was not suitable, 23% believed that it was suitable and 5.5% were undecided (T 4.2B). The students who believed that the teaching methods were not suitable gave some reasons as follows:

1. The students are not given the opportunity in the classroom to defend their translations and their opinions on their translations. Moreover, they are not told why their translations are not correct. This strips them of their self-confidence and does not develop their own skills development.²

¹ See chapter three for more details on the number of hours of courses.

² As a graduate of the Department, I fully agree with the students' views on the way the translation class is conducted. No practical guidelines on translation are given to the students. The teacher presents his own translated version of the text as a model for the students (cf. chapter three). The students' translations are not looked at by the teacher, let alone corrected and returned with feedback and detailed explanations of the nature of errors. Most of the time in the translation class is spent in

2. The students are obliged to memorise the teacher's translations to pass in the final exam.
3. There is no practice in translation outside the classroom.
4. There is a lack of motivation in teaching translation in the classroom.
5. The grade of difficulty of the texts to be translated is inconsistent; sometimes they are easy and sometimes they are difficult.
6. The same text taught in one of the courses at a certain level is often taught at the other levels for many years.

The students' views on the translation teaching methods were further investigated with a question on whether the teachers analyse the text to be translated in class. All students (97.6%) seemed to agree that no analysis of the texts to be translated is done in the classroom, 2.4% did not answer (T 4.3B). This figure clearly shows what takes place in the translation classes and how the students feel about this issue. In this context, it is worth mentioning that Nord (1992: 47) emphasises the importance of text analysis in translation training "to develop the required competences needed by the translator and to guide the fundamental steps of the translation process".

Concerning the practical implementation of the translation programme, the analysis indicates that 73.9% responded that there are defects in the implementation of the translation programme. 21.8% answered that the programme works perfectly, while the rest (4.3%) were undecided (T 4.4B). The students who mentioned defects in the translation programme commented as follows:

1. There are no specialists in translation in the Department.

dictating and writing the teachers' translation, while the students are not given the opportunity to interact through extensive discussion with their teacher and peers to search for the best solution to the

2. There is no link between the translation courses and the other courses.
3. The texts lack variety. The translation is only of literary, religious and medical texts.
4. There is no co-ordination between the teachers from inside the Department and those from outside which would enable them to consider more positive ways of applying the programme.

4.2.2 The Students' Evaluation of the Programme Content

Before analysing the students' opinions on the content of the programme, it may be helpful to consider the types of jobs the students tend to seek. The analysis of the question which relates to this issue shows that the students look for a variety of jobs. 27.2% wanted to work as teachers of English, 15.2% wanted to work as translators in Islamic establishments and Da'wa centres, 10.2% as translators and interpreters in courts, 18.2% as translators in hospitals and companies, 11.1% as translators in the Military Forces, 5.4% as translators and interpreters in the National Guard, 3.6% as translators in Security, and 9.1% as translators in the media (T 4.5B).

Regarding the relevance of the texts to the trainees' future jobs, the analysis found that 66.7% said that there was no relevance, 12.1% stated that the relevance was weak, 12.1% mentioned that the texts they study were of medium relevance and the rest (9.1) thought that the relevance was strong (T 4.6B).

Thus the majority (81.8%) indicated that they need different types of texts for translation, from domains such as the legal, the journalistic, the commercial, the military, security-related, etc, while the rest of the students (18.2%) said

translation problems in the text at hand.

there was no need for other types of texts (T4. 7b). As for the relevance of the subject matter of the texts taught in the Department to the students' future jobs, 18.2% considered the relevance medium, 25.4% considered it weak, 51.5% said that there was no relevance and 4.8% said the relevance was strong (T4. 8B).

Asked how many hours of classes they attend per week, the students gave different figures according to their level.¹ As for the sufficiency of the weekly time allocated for translation, the results were as follows.

At those levels (levels 3, 4 and 5) where the number of hours is the same (three hours per week), 64.2% responded that the number of hours per week was not enough, 25.4% said it was enough, and 10.4% were undecided (T4. 9B). At levels six and seven, the result is slightly different from the previous one because the number of hours at these two levels is six hours per week. Thus 45.3% said the number was not enough, 39.6% said it was enough and 15.1% were undecided (T4. 10B). At level eight, the majority (71.4%) of the students thought that eight hours of translation per week was enough, 21.4% said it was not enough and 7.2% gave no answer (T4. 11B).

The majority of the students (78.8%) said that translating from Arabic into English was important, 18.2% said it was not important and 3% gave no answer (T4. 12B). The proportion of time spent translating from Arabic into English varies according to the levels. The following table shows the students' answers:

¹ For the number of hours, see chapter three.

Level	3	4	5	6	7	8
Percentage	10%	10%	10-20%	20-30%	20-40%	30-50%

Table (4. 1): The percentage of time spent on translation from Arabic into English.

For the students at levels 5,6,7 and 8, 70.3% of them saw the above rate as medium, 23% said low and 6.7% said the percentage is high. In this connection, 86.7% of the students prefer to translate from English into Arabic, 10.3% said they preferred to translate from Arabic into English and 3 % gave no answer (T4. 13B). It can be said that the students generally prefer to translate into their mother tongue rather than vice versa. This tendency is in harmony with what some educators suggest (see chapter two), that is, that the translation trainees should be only trained to translate from L2 to L1.

The students' justifications for their choice of translating into their own language can be summarised as follows:

1. Translating from English into Arabic is more controllable than when translating from Arabic into English.
2. There is difficulty in re-constructing sentences from Arabic into English because of the difference of grammatical structures.
3. Not enough exercises are done from Arabic into English.
4. Their lack of vocabulary in the TL.
5. Their lack of knowledge of the meaning of idioms and fixed expressions in the TL.

When asked from which stage translation theory should best be taught, 55.2% preferred to be taught from the early levels, 21.2% said from level four upwards and 23.6% were undecided. Among those who study translation theory, 67.8% mentioned that they benefited from studying theories, 22.5% said they did not learn anything from theories, and 9.7% gave no answer (T4. 14B).

4.2.3 The Students' Views on Some Translation Issues

This point is important, because it will give us insight into problems related to a translation setting which the students experience. This section started by asking the students about the type of translation problems facing them during the process of translation. The analysis showed that 30.3 % saw cohesion as a problem, 10.9% saw stylistics as a problem, 41.8% saw problems in understanding the exact meaning of the vocabulary in a given text, 10.3% had semantic problems and 6.7% experienced difficulty in cultural translation (T4. 15B).

The students were also asked which type of bilingual dictionaries they used. 94.5% said they used *Al-Mawrid Dictionary*, and 5.5% used various types of electronic dictionaries (T4. 16B). In response to the question of whether these types of dictionaries help the translator by giving the meanings he/she is looking for, 90.9% said they get whatever they want from these dictionaries when they are translating and 9.1% said they sometimes did (T4. 17B). The above results reflect two facts: (a) the students' reliance on one type of dictionary, and (b) their belief that these dictionaries will solve the problem of unfamiliar vocabulary when translating.

As for monolingual dictionaries, 60.6% of the students used the *Oxford Advanced Learner's Dictionary*, 30.3% used the *Longman Dictionary*, and 9.1% used *Webster's Dictionary* (T4. 18B).

Regarding the strategies the students apply when facing a translation problem, the majority of them (75.8%) said that they always resort to bilingual dictionaries, 12.1%, to monolingual dictionaries, 6.1% said they used some other references, 4.9% said they depended on context, and the rest (3 %) consulted their teachers (T4. 19B). The significance of these results is that the students seem to believe that when translating, a bilingual dictionary will solve any translation problem that may arise. Of course, this is a wrong perception. Moreover, "students always misuse bilingual dictionaries" (Kusssmaul, 1995: 124). Thus he suggests:

In a translation training syllabus, there should be a special course on the use of dictionaries or at least some hours should be allocated to the topic within a course. There should be a general survey of what types of dictionaries there are, some information on what they can be used for, and how entries are structured.

In their answers to whether the differences in grammatical features between Arabic and English represent a source of difficulty in translation, the majority of the students (82.5%) believed that the grammatical features did not form any source of translation problems, 13.3% said that the grammatical differences did pose a serious challenge when translating, and 4.2% were undecided (T4. 20B).

The students who said that grammar did not cause problems gave the following comments:

- 1- English grammar is easy.
- 2- Grammar rules can be memorised.
- 3- Grammar rules are unchangeable.

When asked about the difficulty related to the type of texts when translating from English into Arabic, the majority of the students (75.8%) said that scientific texts were the most difficult ones, 18.2% said literary texts, and 6% said religious texts (T4. 21B). All students excluded the other types of texts. They said they studied the above three types only.

On the subject of how important it is for the translator to have sufficient knowledge of the TLC, the majority of the students (83%) believed that it was not necessary, 9.1% said it was necessary, and the rest (7.9%) were undecided (T4. 22B). It appears from these results that the students are not aware of the importance of knowledge of the TLC. This may be attributed to the way the literary courses and literary translation are taught in the Department, with little emphasis on the cultural elements that hinder the translation process. Vermeer (1998: 61-2) states that “cultural competence comprises the whole range of everyday interaction as well as types of specific professional behaviour with which a translator has to become familiar”.

In their response to the final question, which asked for the students' suggestions, the following points were put forward:

- 1- They want to see the results of the study applied in the Department.
- 2- They do not want their opinions to be neglected, marginalized or thrown into a dustbin.

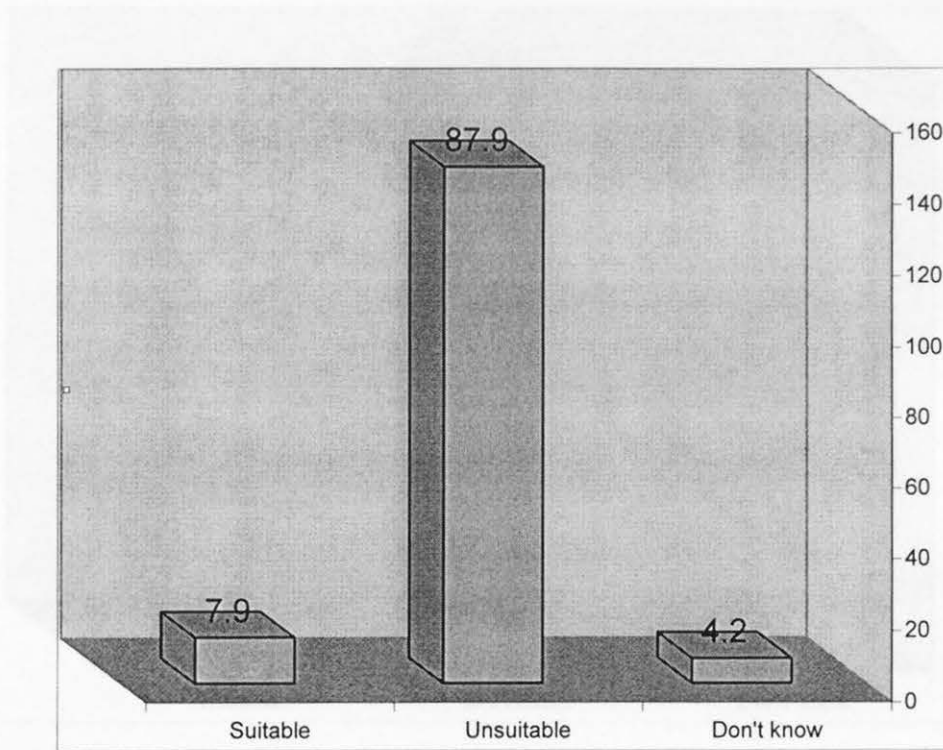
- 3- The mere fact of being asked for their opinions made the students feel that at least someone empathised with their severe problems related to the existing programme and its shortcomings.

The results of the questionnaires, then, reveal significant discrepancies of opinion among staff and students as to the objectives, relevance and content of the translation courses in the Department. These results are indicative of a general and fundamental lack of coherent guidelines on teaching methods and materials in the field of translation.

(T 4. 1B)

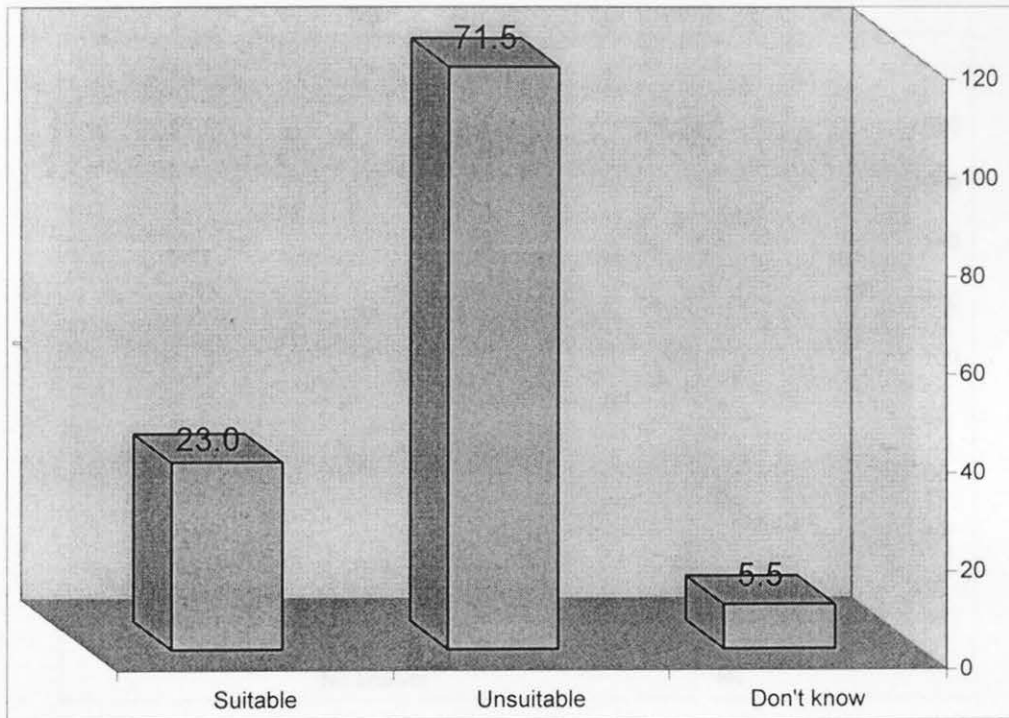
The suitability of the translation teaching methods

The students' opinions on the suitability of the programme



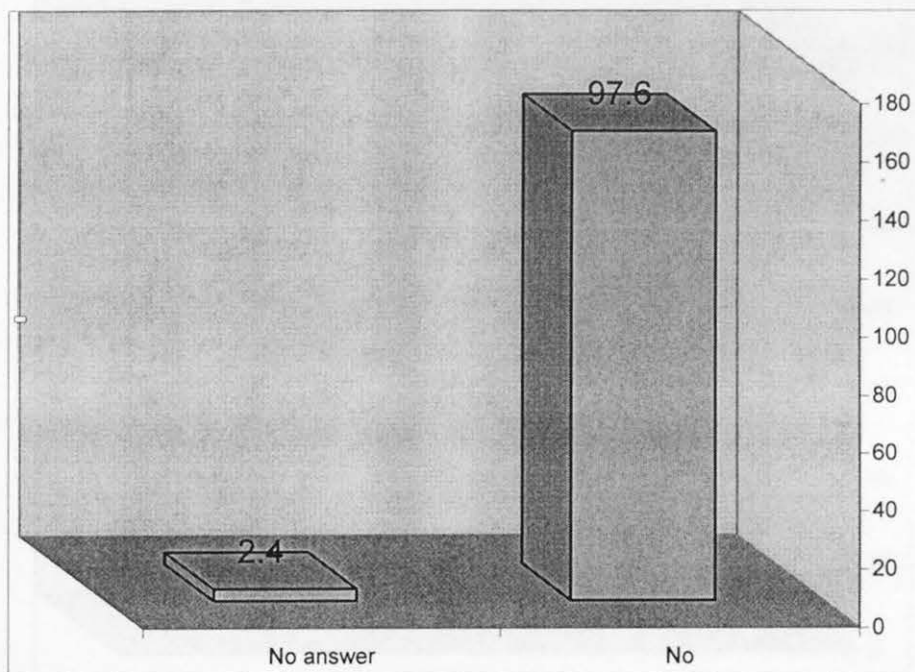
(T 4. 2B)

The suitability of the translation teaching methods



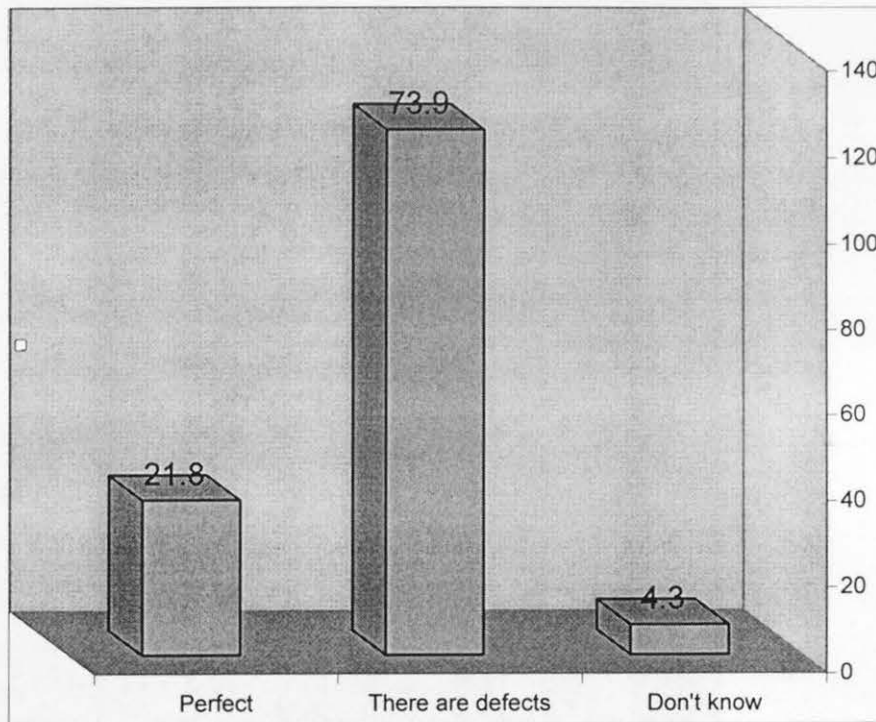
(T 4. 3B)

Whether the teachers analyse the texts to be translated in class



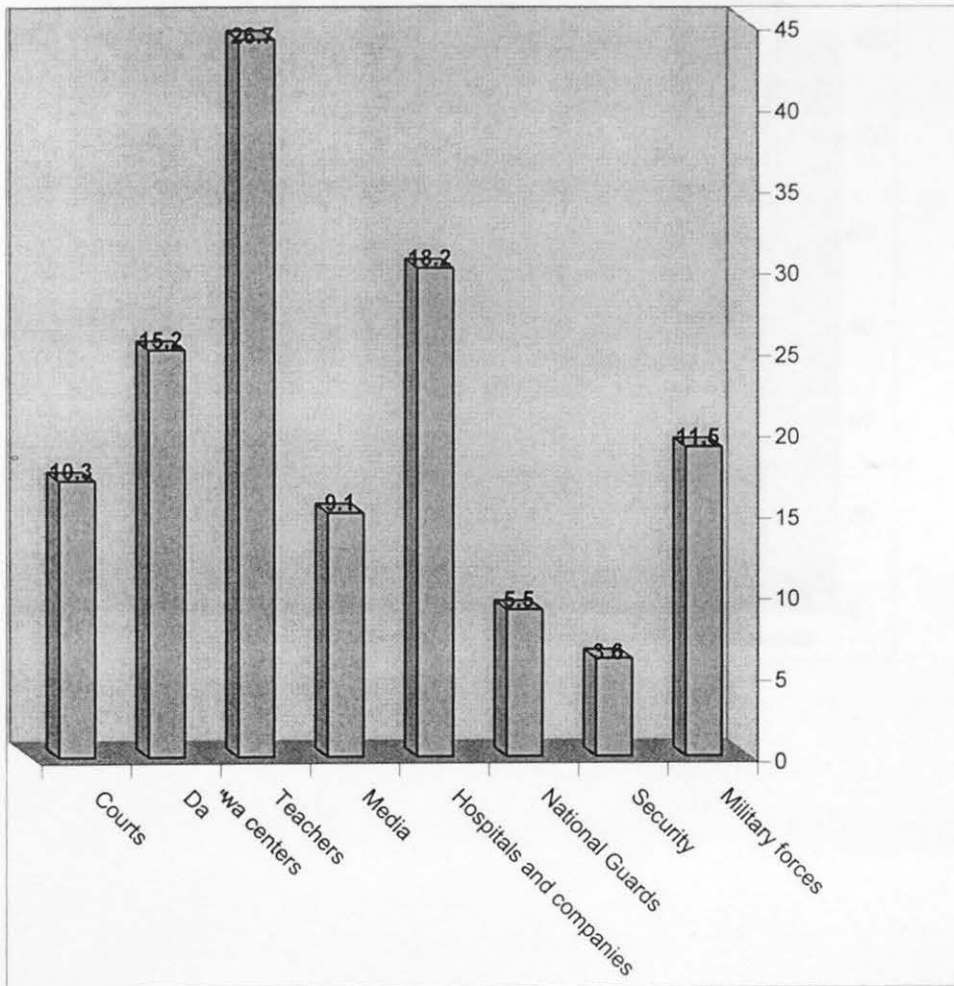
(T 4. 4B)

The practical implementation of the programme



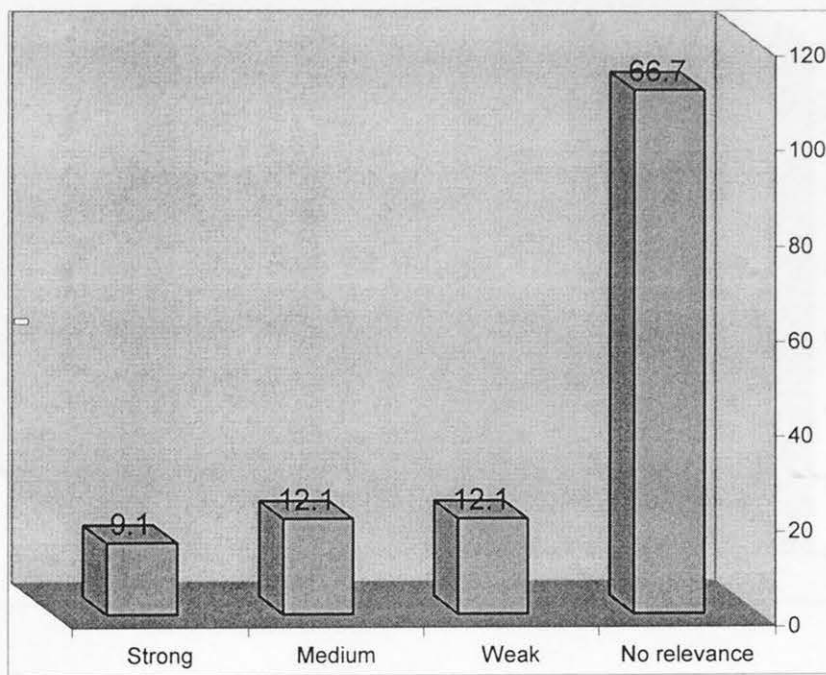
(T 4. 5B)

Types of job the students tend to seek



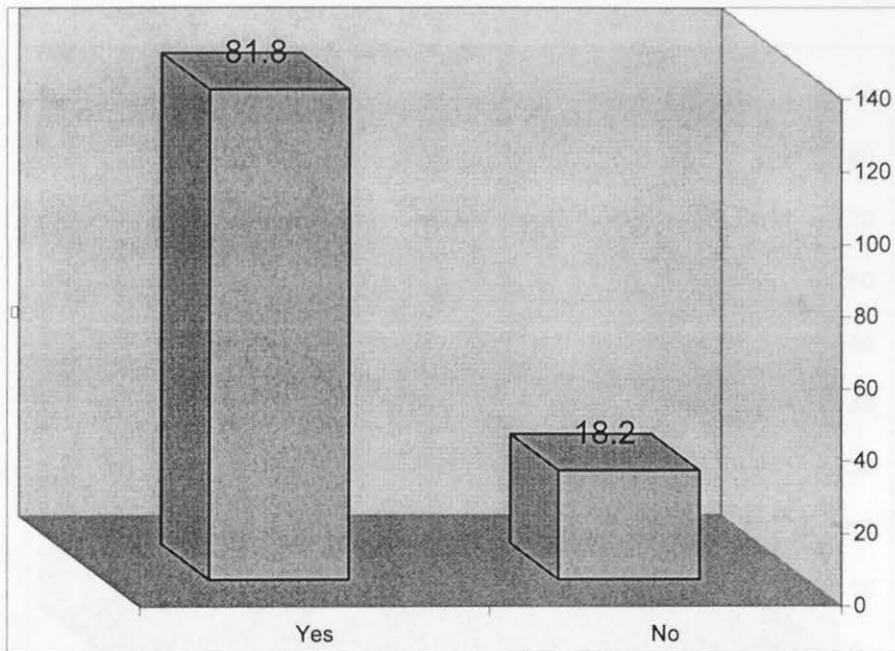
(T 4. 6B)

The relevance of the taught texts to the students' future jobs



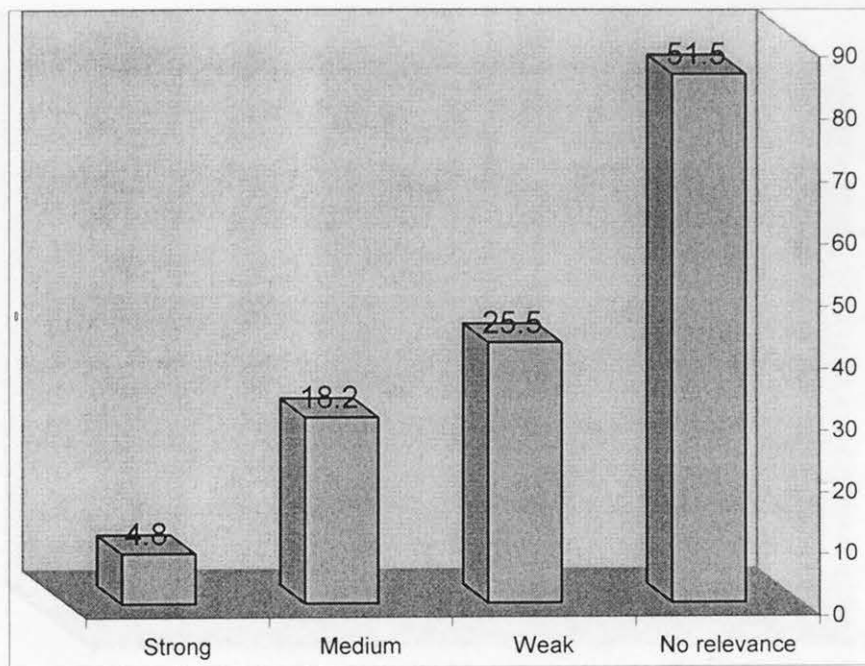
(T4. 7B)

The need for other types of text



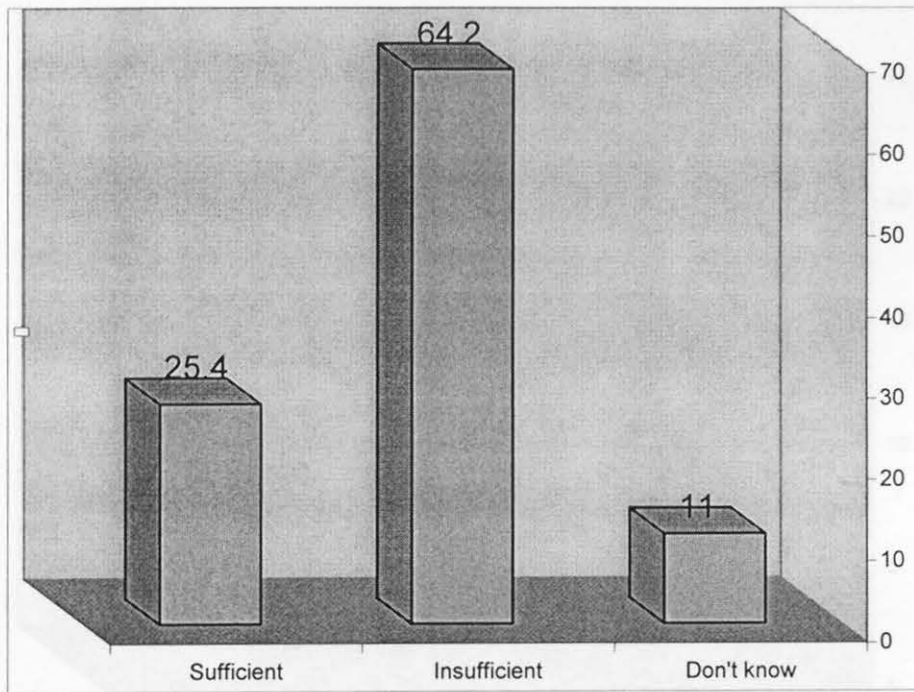
(T4. 8B)

The relevance of the subject matter of the selected texts



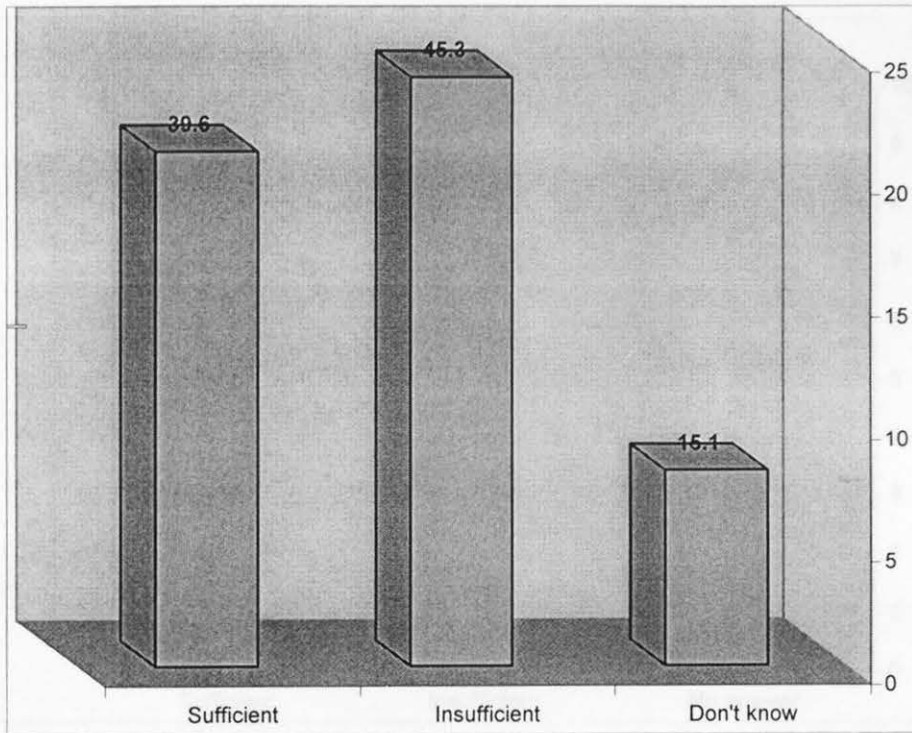
(T4. 9B)

The time allocated to translation: group 1



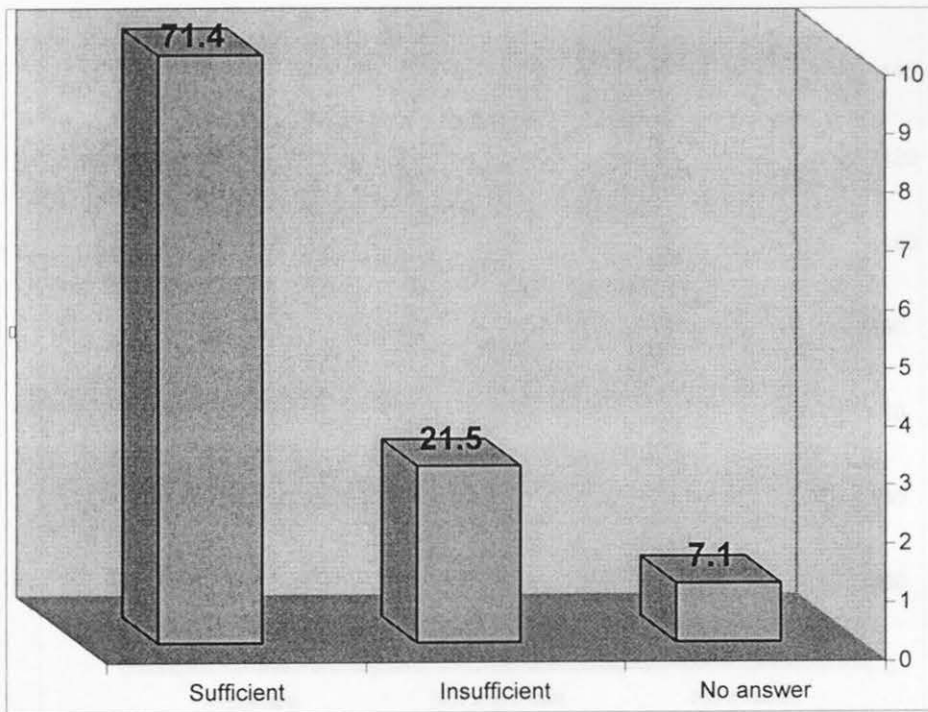
(T4. 10B)

Time allocated to translation: group 2



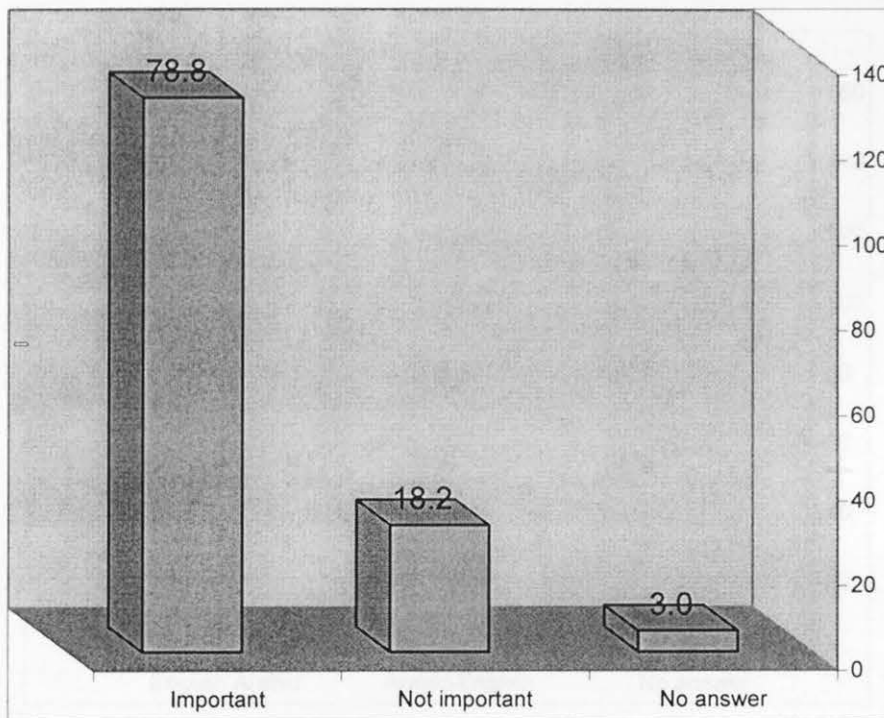
(T4. 11B)

The imp Time allocated to translation: group 3 English



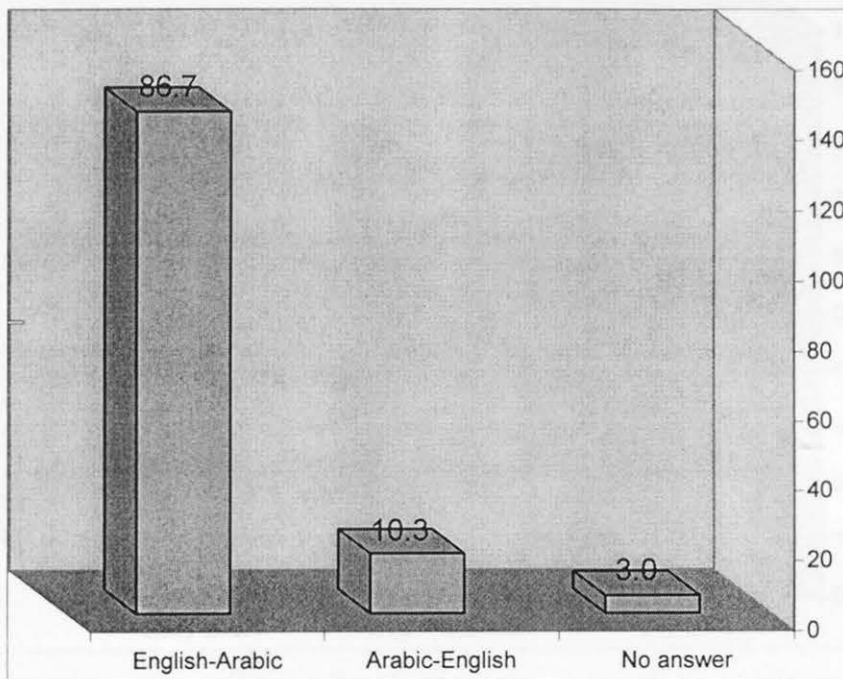
(T4. 12B)

The importance of translation from Arabic into English



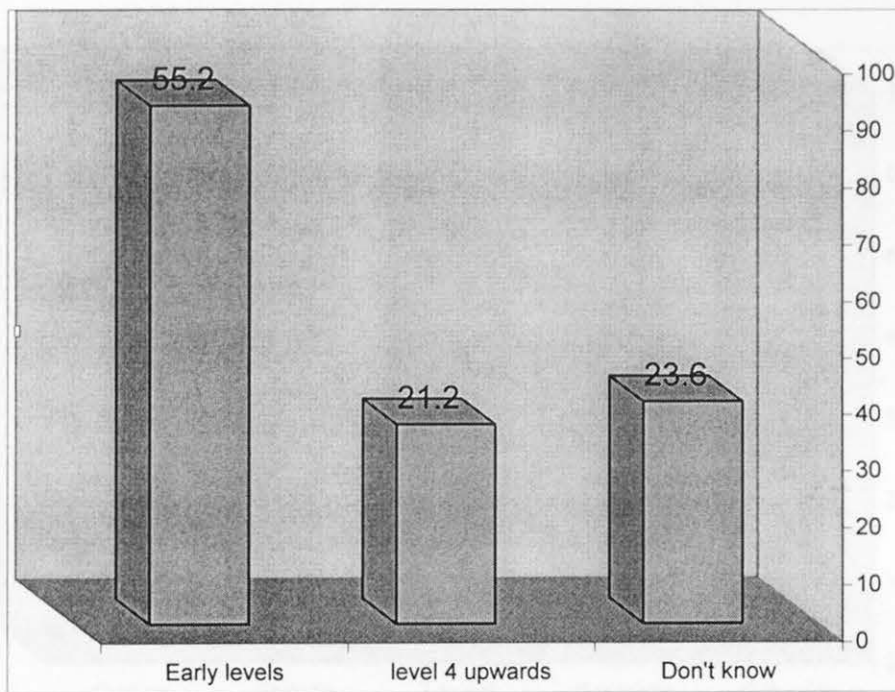
(T4. 13B)

Whether the students prefer to translate from English into Arabic or vice versa



(T4. 14B)

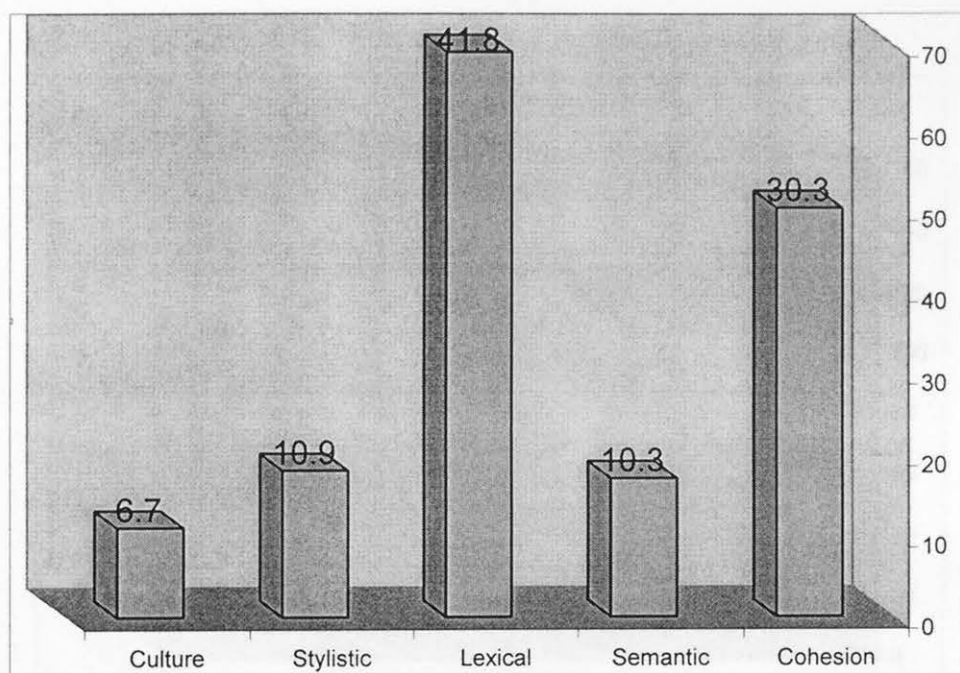
The level at which translation theory should be taught



(T4. 15B)

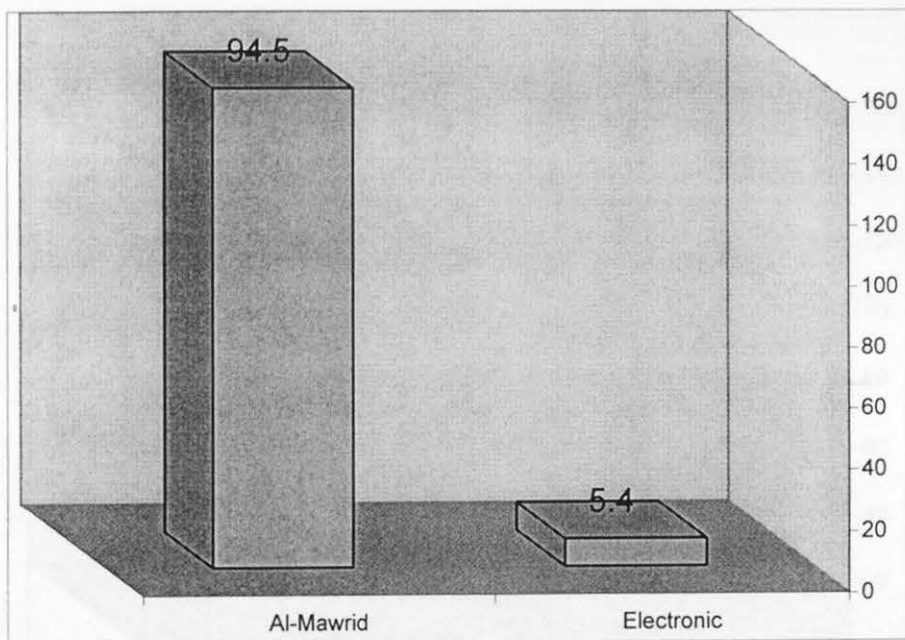
Translation problems facing the students when translating

Types of bilingual dictionary the students use



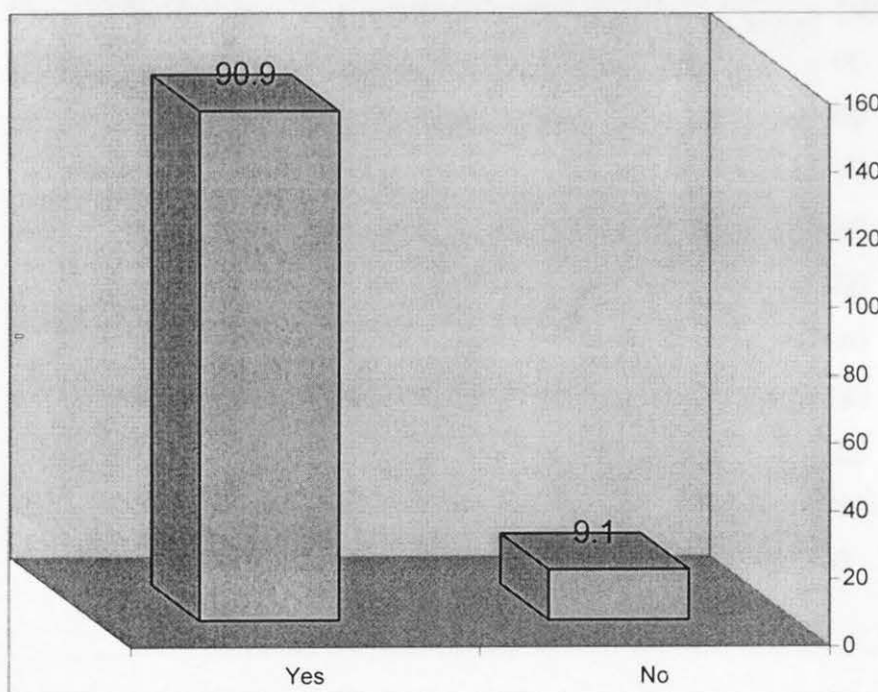
(T4. 16B)

Types of bilingual dictionary the students use



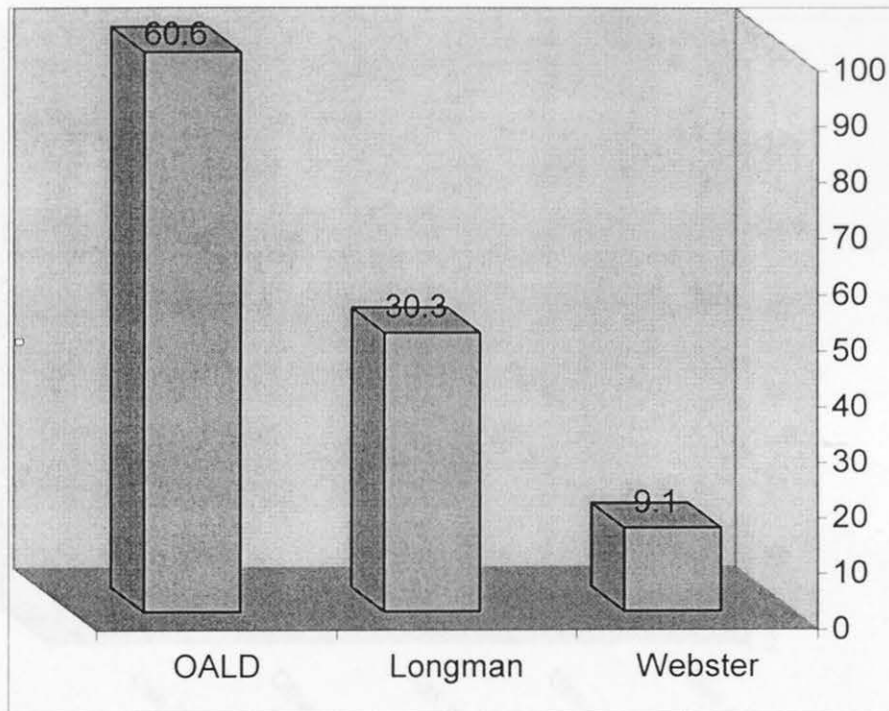
(T4. 17B)

Whether the dictionaries the students use help them to get what they want



(T4. 18B)

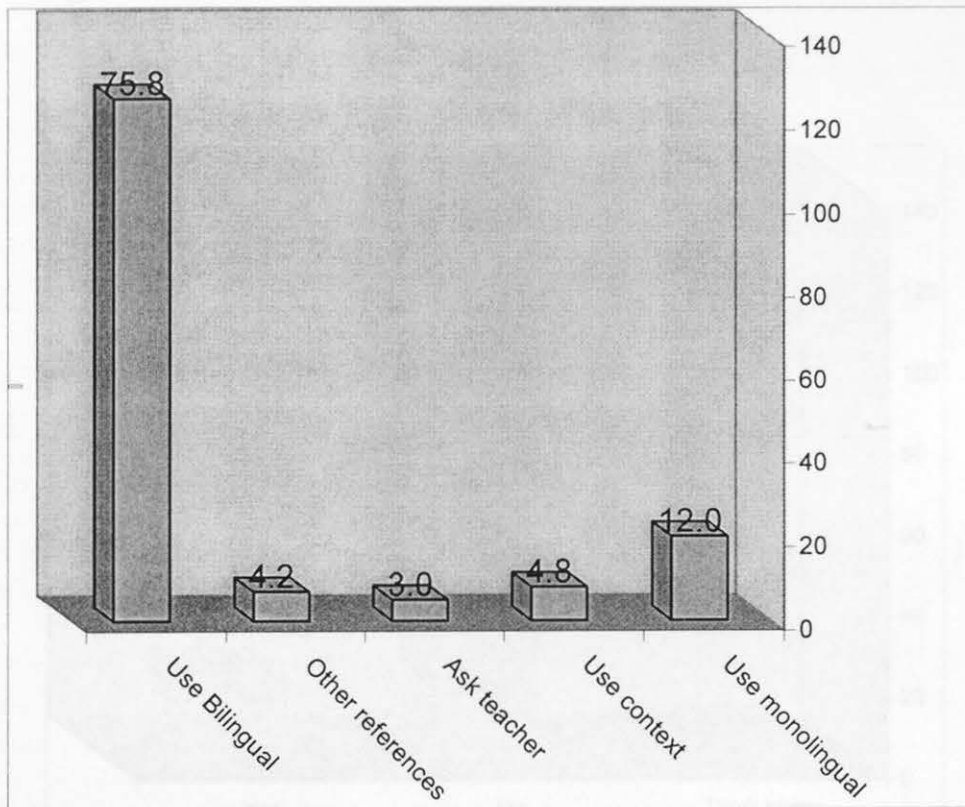
Types of monolingual dictionary the students use



(T4. 19B)

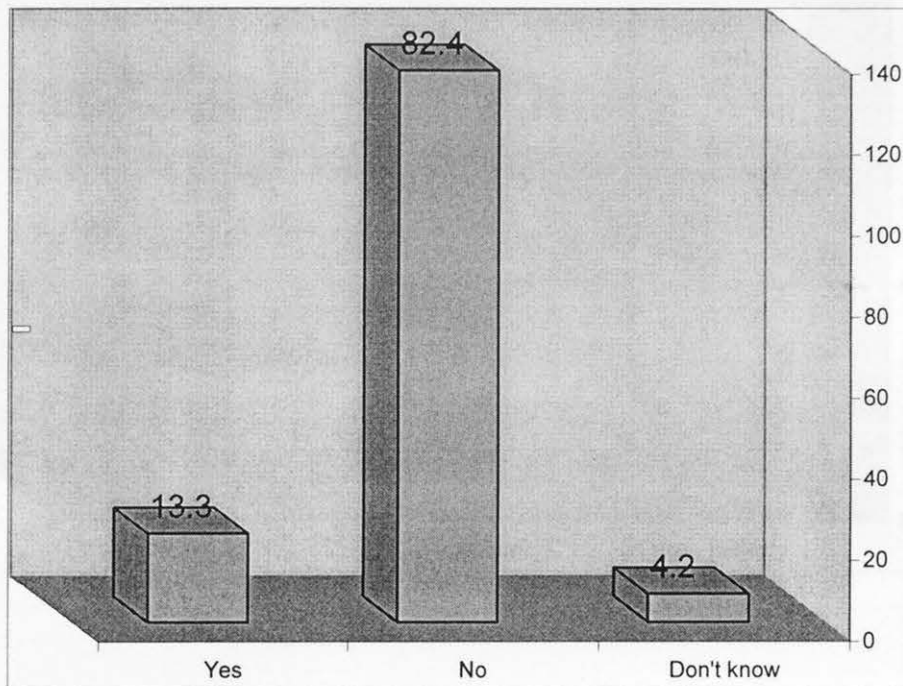
The strategies used by the students to overcome translation problems

Whether the grammatical differences between Arabic and English constitute a source of translation difficulties



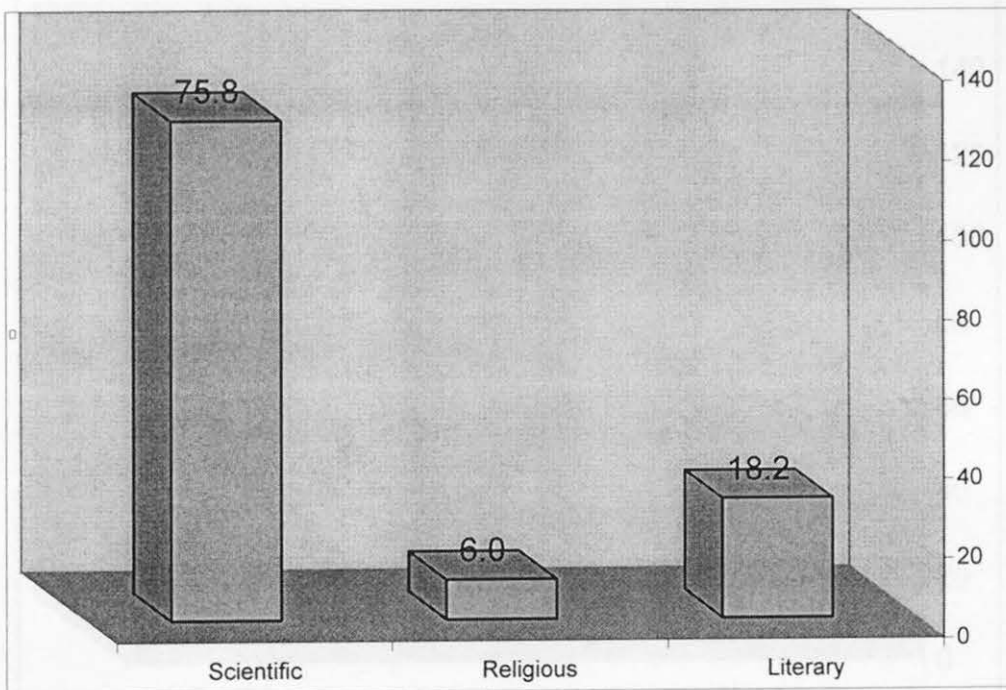
(T4. 20B)

Whether the grammatical differences between Arabic and English constitute a source of translation difficulties



(T4. 21B)

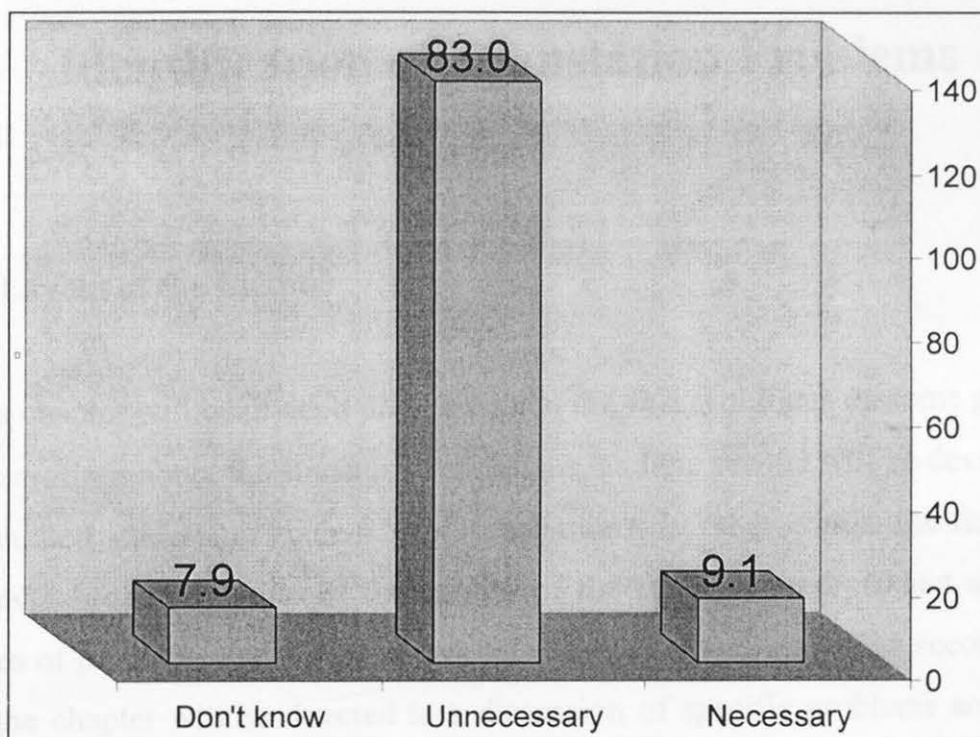
The degree of difficulty of the texts the students translate



(T4. 22B)

The necessity of knowledge of culture in translation

Analysis of the Students' Translations:



Chapter Five

Analysis of the Students' Translations: Identification of Translation Problems

5.0 Layout of the Chapter

This chapter will be divided into two parts: the first will focus on some general observations about the students' translations, and the second will be devoted to a detailed analysis of the students' translations. In other words, the first part gives a broad overview of the quality of the students' end-product and the types of problems and shortcomings their translations reveal. The second part of the chapter will be devoted to a discussion of specific problems and their implications for the process of acquiring translation skills and for the quality of the final translations.

5.1 Introduction and Data Description

The original plan for this chapter was to analyse the students' translations at their different study levels in order to determine whether the students made any discernible progress in translation skills between the different levels. However, following a thorough review of the students' translations, it became obvious that the original plan of analysing the students' translations in terms of their study levels would be meaningless because the translations showed no significant differences between students at the lower levels and those at the higher ones. For this reason, as well as to avoid repetition, the idea of 'different study levels' will be ignored in structuring this part of the thesis, and all translations will be analysed as one group, with one main objective: the identification of the main types of translation problems facing the students in their translation course regardless of their study levels. In conducting this analysis no specific linguistic or translation framework is presupposed. Rather, this part makes use of those linguistic and translation ideas and concepts that are related to and/or have implications for the process of translating and translation learning.

The practical data in this study are drawn from nine source texts given to the students at the Department for translation. Seven of the texts (77.8%) are English texts for translation into Arabic, while the remaining two (22.2%) are Arabic texts for translation into English. The emphasis here on the former type of translation is intended to reflect the balance of L1-L2 and L2-L1 translation in the programme at the Department.

The texts for translation (see Appendix 1) were selected initially on the basis of genre and field, to cover a wide variety of text-types, including religious, literary, political, instructional, legal, scientific and social. A second criterion

in selecting the STs was their content; each text is intended to reflect at least some aspects of the Department's translation programme.

These texts, then, are considered to exhibit various linguistic and non-linguistic translation problems in part as a function of their genres and field.

5.2 General Observations about the Students' Translations

- a- Despite the fact that all students were given access to dictionaries and no time limit was set for the students to finish their translations, almost all the translations produced are below the level of acceptable quality, with all sorts of linguistic and non-linguistic mistakes.
- b- The students seem to have more problems in translating scientific and legal texts than in translating administrative, political or general texts. This may be due to the terminology in scientific and legal texts in addition to the complex structure of sentences in the latter.
- c- Almost all students show no awareness of translation units, methods, techniques or strategies, but tend to translate literally even when literal translation produces fuzzy or meaningless expressions and sentences, such as:

إن مناديل الألياف البلاستيكية الزائدة تربط لفافة راحة اليد ومناسبا بظهر حيوانات البرجمة ولفافة

أخص القدم¹, which is the translation of the ST:

¹ It must be realized that throughout this chapter the quotations from the students' translations are given in the form produced by the students without change in grammar and spelling.

Hyperplastic fibrous tissue involves the palmar fascia of the hand and occasionally the dorsum of the knuckles and plantar fascia (text 8).

- d- The majority of students do not seem to have carried out any sort of pre-translation analysis of the SL text in order to grasp the main idea of the text, a practice which can act as a guiding context for selecting TL words, expressions and structures. A good example of this is the use of the Arabic word مناديل in the above quotation instead of the word نسيج in translating the English word *tissue* in the following sentence from the scientific text (text 8):

Hyperplastic fibrous tissue involves the palmar fascia of the hand and occasionally the dorsum of the knuckles and palmar fascia.

- e- Almost all students seem not to give any importance to translation revision. This is clear from the meaningless sentences they produce, misuse of TL words, spelling mistakes and unacceptable or awkward syntactic constructions.
- f- The translations show that some students do try to find some sort of solutions to the translation problems they encounter, while some others do not seem to have an aptitude for making any creative manoeuvres in translating the text before them. This is manifest in the different attitudes taken by different students in rendering some technical terms, especially in the scientific text. As the translations suggest, the dictionaries used by the students do not seem to be of great help to them in translating the medical terms in the scientific text, simply

because these dictionaries do not seem to contain all the technical terms the students had to translate. In dealing with this problem, some students resort to direct borrowing while others do nothing more than re-write the term in English within the Arabic sentence. A third category of students are those who omit the term or leave a blank space for it in the sentence.

g- The translations show that the students have a variety of problems which can be classified into three main types:¹

1. Problems of comprehension of the SL, which are reflected in the students' misinterpretations and misrepresentations at all levels of linguistic analysis.
2. Problems of rendering, which are related to the lack of basic translation skills and the structural and cultural diversity between English and Arabic.
3. Problems of native language (L1) reproduction, which are related to poor expression and composition in Arabic.

A number of interrelated problems with different linguistic, cultural and cognitive implications are also subsumed under each of the above main headings.

Having highlighted the most important general observations about the students' translations, and having identified the main types of translation problems the students face, it would now be helpful to discuss in detail each of

the above problems and their implications for the students' progress and for their translations as products.

5.3 Detailed Analysis of Translation Problems

5.3.1 SL Comprehension Problems

In the translation process, understanding the SL text is the cornerstone for the reproduction of the TL text, and is one of the most significant factors that determine the quality of the TT. Unless the translator can properly find his/her way through the SL text, his/her journey through language to the TL readership and culture can be very difficult. Nida (1992) insists that most mistakes in translation are due to misunderstanding the SLT rather than to limited linguistic competence in the TL. This actually seems to be the case for the vast majority of the subjects in respect of translating the texts from English into Arabic. A quick review of the students' translations shows that the students do have SL understanding problems at all levels of text structure. They have problems in understanding simple and complex words (general and technical); phrases; idioms and fixed expressions; and simple and complex sentences. Broadly speaking, these problems of comprehension can be attributed to a number of factors, which include:

- 1- poor English vocabulary;
- 2- poor knowledge of English grammar;
- 3- lack of pre-translation analysis;
- 4- poor use of dictionaries; and
- 5- haste in ST reading.

¹ The students have many translation problems; however, the discussion of their translation problems will be confined to the main and obvious ones.

In what follows, problems of comprehension at all levels of the text structure will be discussed with exemplification from the students' translations.

5.3.1.1 Problems in Understanding Words

Investigating the students' translations in respect of comprehension of the ST words reveals that the students have problems in understanding the meanings of all word types: full words and function words; general words and technical terms; morphologically simple words and complex syntagms. The translations also show that the students have problems in understanding the meanings of all word classes of: nouns, verbs, adjectives and adverbs.

For practical reasons, the students' problems in understanding the ST words will be classified into and discussed under the following categories:

- 1- Unfamiliarity-related problems.
- 2- Context-related problems.
- 3- Word structure-related problems.
- 4- Syntactic use-related problems.

-- Unfamiliarity-related problems of comprehension

Unfamiliarity-related problems of understanding are caused by the students' unfamiliarity with general and technical terms in the ST and their related meanings. In the students' translations, this type of problem of comprehension in the ST is reflected in the use of the wrong Arabic words such as the use of the Arabic prepositional phrase *في الحقيقة* for the English adverb *currently* (text 1); the Arabic adjective *الطالابية* for *scholarly* in the

phrase ...*published in scholarly journals*.. (text 1); The Arabic word مفيدة for the English word *appropriate* in the phrase ...*should a telephone discussion become appropriate* (text 1); the Arabic verb تستخدم for the English verb *involves* in the phrase *Hyperplastic fibrous tissue involves in the palmar facia*...(text 8); the Arabic word مستعمرة for the English technical term *proximal phalanx* (text 8); the Arabic compound الألياف الزجاجية for the English compound *palmar fascia*, the Arabic compound word الأعصاب الحسية for the English technical term *metacarpophalangeal* (text 8); the Arabic word تعليمات for the English word *administration* in the English phrase *In late 1996, the Clinton administration lobbied intensely behind the scenes*... (text 3); the Arabic collocation مجلس الوزراء for the English phrase *American officials have been uneasy*...(text 3); the Arabic verb أَعْلَمُكَ for the English verb *mention* in the phrase *I forgot to mention that the horse was upside down* (text 2); the Arabic word الحسابات for the English word *distinctions* in the English phrase ...*renders all small crucial distinctions of climate, culture and topography illegible* (text 5); the Arabic حب for English *like* in the phrase *Europe slides by like a giant suburban golf-course* (text 5); the Arabic word الأراضي for *parcels* in the phrase *like badly wrapped parcels* (text 5); the Arabic word سعادة for the English word *certificate* in the title of the legal text (text 7); and the Arabic word الحاكم for the English word *judge* in the phrase *religious judge of*...(text 7).

As can be seen the above examples involve key-words in the given texts. Without understanding the meanings of those words no acceptable translations of the related texts can be secured. In other words, this type of comprehension problem results in wrong semantic, syntactic and pragmatic implications for the target texts. Semantic implications are those related to misinterpretation of and deviation from the ST, which is usually the frame of reference in translation. Syntactic implications are those related to the production of fuzzy and meaningless phrases and constructions in Arabic, while pragmatic implications are those related to the partial or complete damage of the messages of the given STs.

-- Context-related problems of understanding

Context-related problems of understanding are those resulting from the students' failure to identify the contextual meaning of the word in the related phrase or sentence. This type of problem can be attributed to (a) the limited familiarity of the students with the variety of contextual meanings that English words can have in different contexts; (b) the lack of full conceptualization of the overall meanings of the phrases or sentences in which the mistranslated words occur; and (c) the adoption, in many cases, of the technique of literal translation when other translation techniques should be used or applied.

In the students' translations, the context-related problems of understanding the meanings of the ST words are reflected in the use of Arabic words that represent some of the meanings of the translated words but not the contextually related meanings, as in the use of *أتمنى* instead of *أود* or *أمل* for *wish* in the English sentence *I wish to make an application for a lectureship in the department of English at this university* (text 1); the use of *محادثة* in (*محادثتك*)

instead of أهاتفك ، وأتصل بك، or أحابرك for the English verb *call* in the sentence *I will be happy to call you should a telephone discussion become appropriate* (text 1); the use of التطبيق instead of الطلب for the English word *application* in the sentence *I hope this letter of application will clarify some of the information ...*(text 1); the use of مناديل instead of نسيج for the English word *tissue* in the sentence *Hyperplastic fibrous tissue involves the palmar fascia of the hand and occasionally the dorsum of the knuckles and plantar fascia* (text 8); the use of التوسعات instead of الامتدادات for *extensions* in the English sentence *The fibrous extensions of the palmar fascia contract and flex the fingers* (text 8); the use of the Arabic word غير مقروءة instead of غير واضحة، or غير ظاهرة for *illegible* in translating the English sentence *... and the seemingly motionless Boeing 747 renders all the small, crucial distinctions of climate, culture and topography illegible* (text 5); and the use of أعطى in أعطيته instead of صرّح ، وضح or بين for *have given* in translating the English sentence *...I have given him to understand that he has become a Muslim servant of God and that he shall perform the religious duties and the rites of Islam* (text 7).

As can be seen from the above examples, the problem of misunderstanding or misidentifying the contextual meanings of the ST words can have significant semantic implications for the transferred message.

-- Word-structure related problems of understanding

Word-structure related problems of understanding are those problems in which the students fail to work out the meanings of morphologically complex words, whether syntagms of one word or of more than one word. In these cases, the students seem to understand the meanings of the base or head of the syntagm but do not understand the overall meaning of the new word produced by suffixation or compounding. Examples in the students' translations include the use by the majority of students of the Arabic term محاضرة in translating the English word *lectureship* in the sentence *I wish to make an application for a lectureship in the department of English at this university* (text 1). It is clear that all those students who used محاضرة in translating *lectureship* do understand the meaning of the base *lecture* when it is used as a separate word, but fail to derive the overall meaning of *lectureship* following the addition of the suffix-*ship*. This reflects the students' poor knowledge of word-formation methods and devices in English, and their failure to make use of monolingual and bilingual dictionaries. What makes these shortcomings more evident is the use of the Arabic word محاضرين by another group of students in translating *lectureship*. Both groups of students know the root meaning, but fail to establish that of the derived form, i.e. *lectureship*.

Another example is the use of the Arabic phrases السفر النفاث ، وسيلة السفر النفاثة الطائرة النفاثة ، وسيلة المواصلات بالطائرة النفاثة ، رحلة المحرك النفاث ، الرحلة النفاثة، ووسيلة الطائرة النفاثة ، وسيلة المواصلات بالطائرة النفاثة by the majority of the students in translating the compound word *jet travel*. In English, the idea of 'travel by means of' is expressed

morphologically through compounding in which the word denoting the means of travel is employed as a compound head as in *jet travel*. The students who used the above Arabic phrases failed to establish the above paraphrased meaning of the English compound *jet travel*, and thus failed to represent it in Arabic.

In translating the English compound *world body*, the majority of students exhibit real difficulties in working out its meaning in the following two sentences:

a- Boutros-Ghali, an Egyptian, who - in the US view - failed to reform the world body and treated it as his personal fiefdom (text 3).

b- Washington saw Annan, a U.N. veteran educated in the United States, as someone who could finally streamline the world body...(text 3).

The students' translations include the Arabic phrases

شمل العلم ، بنية العالم ، الجسم العالمي ، وجهات النظر العالمية، هيكل العالم، بناء العالم ، وحدة

الجسم العلم and العالم . It is clear that none of the students who produced these

translations seem to understand the meaning of the word *body* in the sense of 'organization'. Neither do most of them seem to understand the adjectival use of the word *world* in the above mentioned compound.

-- Syntactic use-related problems

Comprehension problems related to the syntactic employment of words are those problems in which students fail to figure out the meanings of a full or

function word because of its ambivalent syntactic functions, or due to the complexity of the syntactic structure in which the word is used. In translating the sentence *Europe slides by like a giant suburban golf-course*, the majority of students mistake the verb *slides* (with the third person singular suffix -s) for the plural form of the noun *slides* and give mistranslations such as ، الانحدارات ، الزلاجات ، الإنزلاقات ، الانحرافات ، etc. It takes only a moment's reflection to conclude that if those students who produced these mistranslations had identified the syntactic function of the word *slides* before translating it, they could have understood that it is a verb and has to be rendered as a verb in Arabic in order to maintain the semantic structure of the target sentence.

Another example is the translation of *before* by the majority of students as قبل instead of أمام in the following syntactically complex sentence from (text 7):

Accordingly, and in as much as this resolution was proclaimed by the aforementioned Mr., who is legally competent, before the aforementioned witnesses, I have given him to understand that he has become a Muslim servant of God

A third example is the mistranslation of *since* as إن ، مع أن ، ولو أن ، وحتى الآن instead of ولأنه or وحيث أنه in the sentence *since I do not have a telephone, I will be happy to call you should a telephone discussion become appropriate*. In conclusion, and as made clear by the above examples, the students do have problems in understanding many of the words in all text-types. The main sources of these problems are (1) the unfamiliarity of the vast majority of the

students with many of the general and technical terms used in the texts; (2) the inability of many of the students to identify the contextual meanings of many words; (3) the inability of many students to figure out the overall meanings of word-formation syntagms; and (4) the difficulty facing students in identifying the syntactic function or grammatical meaning of some lexical items.

5.3.1.2 Phrases

The term 'phrase' is used here in the sense of

“ a unit that does not have the structure of a sentence or clause, and cannot therefore be analysed in terms of subject, verb and object” (McArthur, 1992: 696).

In grammatical theory, phrases are divided into at least five types based on the main words they contain. These types include noun/nominal phrase, verb/verbal phrase and prepositional phrase. (cf. *Ibid.*: 776). The most common types used in the given texts are the nominal, verbal and adjectival phrases. In translating the texts, the students show some problems in identifying the meanings, or parts of the meanings, of many phrases. This is apparently due to (1) the unfamiliarity of many students with the meanings of some of the words used in constructing the ST phrases, and (2) the intrinsic nature of phrases as syntactic units - with no subject-predicate structure - used as parts of sentences, whose meanings have to be identified in the light of the contexts of the sentences in which they are used. In other words, the students face problems in both identifying the meanings of individual words used in the ST phrase, and in identifying the contextually relevant meaning of the whole

phrase. In translating, the students either give any translation they can produce, leave a space for the problematic phrase, or just ignore it completely.

To illustrate how unfamiliarity with the meanings of words in constructing phrases is affecting the students' ability to identify the meanings of phrases, let us consider the following two examples:

ST: (a) ...monotonous circulation of the sprinklers...(text 5).

The students' translations indicate that many of them were unfamiliar with the meaning of *monotonous* and *circulation*. The Arabic words used for *monotonous* include *متماثلة*, *مضطربا*, *متنقلة* and *ممل* or *مملة*, as can be seen from the following translations:

- ١- ... المضخة المائية وهي تدور دورانا مضطربا...
- ٢- ... دوران المناضخ المتماثلة...
- ٣- ... دائرة متنقلة..
- ٤- ... رواج ممل من الرشاة...
- ٥- ... الدورة المملة...

The Arabic words used for *circulation* include *دائرة*, *رواج*, *الدوامة* and *حركة البيع والشراء*, as can be seen from the following translations:

- ١- دائرة متنقلة...
- ٢- رواج ممل من الرشاة...
- ٣- الدوامة لتلك الرشاشة...
- ٤- حركة البيع والشراء لمشات المياه...

The above translations clearly show that unfamiliarity with some of the words used in the ST phrase can have serious implications for the TL translation. Only very few students translate *monotonous* as رتيب and *circulation* as دوران, which are their denotatively adequate equivalents in Arabic, as in the following translation:

الدوران الرتيب لرشاشات المياه...

ST: (b) On the basis of a firmly established conviction and a belief in Almighty God I wish to embrace the religion of true Islam, and I...(text 7).

In translating the above sentence, the students seem to have problems in working out the meaning of the adjectival phrase *firmly established* as can be seen from the following translations:

- | | | |
|-----------------|------------------|--------------------|
| ١- قائم على... | ٢- الثبات... | ٣- تملك... |
| ٤- مشاركة... | ٥- ثابت النقل... | ٦- أساس في شركة... |
| ٧- لترسيخ تأسيس | ٨- ثابت تأسست... | |

As the translations indicate, some of the students do not understand the meaning of the phrase. Other students are unable to identify the grammatical categories, or parts of speech, to which the two words in the above phrase belong, as is the case in (2) and (7). In both translations, the noun is used rather than the adjective and the adverb. In (6), the adverb *firmly* is mistaken for *firm* in the sense of 'company', thus rendered as شركة, which is a noun in Arabic. In (8), the participle adjective *established* is misunderstood as the past

tense form of the verb *establish*. Because of the above types of miscomprehension, the above listed translations of the adjectival phrase *firmly established* are denotatively inaccurate and syntactically problematic in Arabic. In fact, using the above translations produces semantically and syntactically irrelevant and/or unacceptable constructions in Arabic as can be seen from the following list:

- ١- وعلى شكل ثابت تأسست هديتي وتصديقي بالقاء على كل شئ الرب الواحد...
- ٢- في أساس من مشاركة الأعتناق وإيمان أو اعتقاد في عزة أو عظمة الله...
- ٣- وعلى أساس ثابت النقل والتصديق في الالهية أمل...
- ٤- مبدأ أساسي في شركة أسست الحمل الحراري وتؤمن في قدرة الرب...
- ٥- في الأساس لترسيخ الهداية والإيمان بالله...

The above examples represent the group of students who produce whatever translation they can. The other students either leave a space in the TT for the ST phrase, or just ignore the ST phrase completely, as can be seen from the following examples:

- ١- في أساس وأؤمن إلهية الله وأمل في
- ٢- إني في كامل قواي العقلية وبإيماني بالله المعطي أرغب اعتناق الدين
- ٣- إني بكامل قواي والاعتناع والتصديق في الله جل جلاله

Having discussed how the students' unfamiliarity with the meanings of words affects their translations of the ST phrases, let us now consider how the

students have problems working out the contextually relevant meaning of the ST phrases. For example:

ST: Ever since Annan signed a deal with Iraq last month to reinstate U.N. weapons inspections, American officials have been uneasy with Annan's new relationship with Iraq...(text 3).

The students show that they have problems working out the contextually relevant meaning of the above underlined verbal phrase. As the ST context suggests, this verbal phrase describes the fact that American officials *are uncomfortable with Annan's new relationship with Iraq*. Instead of taking *have been uneasy with* in the sense of 'being uncomfortable with', most students give contextually inadequate translations reflecting their literal interpretation of the ST phrase. The students' literal interpretations are clear in the use of the Arabic words *سهولة*, *متساهلة*, *متساهلين*, *تساهلا*, *متساهحة*, *تساهل*, and *غير سهلة*, as can be seen from the following translations:

- ١- ... لم يتعامل بسهولة مع ...
 ٢- ... لم تكن متساهلة بـ...
 ٣- ... لم يكن متساهلين مع...
 ٤- ... لم تبدي تساهلا مع...
 ٥- ... أصبحت غير متساهحة مع ...
 ٦- ... غير سهلة مع...

In this context in Arabic, the state of 'being uneasy with' is normally conveyed through the expressions:

- ١- قلق من ...
 ٢- غير مرتاح من...
 ٣- متضايق من...
 ٤- متوجس من...

Comparing the above translations given by the students with how the related idea is usually expressed in Arabic, we can conclude that all the above translations are inadequate because they do not convey the meaning of the ST phrase. In other words, all the above translations describe ‘the way adopted by American officials in treating or dealing with X’ rather than ‘the state or condition they experienced as a result of X’. Only very few students give translations in which the word ارتياح is used, as exemplified by the following translation:

... لم يبدوا ارتياحا لـ...

In conclusion, the majority of the students have problems working out the meanings of all types of phrases used in the texts. These problems are either lexically or syntactically motivated. Lexically motivated problems are those related to the students’ unfamiliarity with the individual words used in the ST phrase, and their apparent lack of adequate experience in using dictionaries. Syntactically motivated problems are those related to the students’ inability to work out the overall meaning of the ST phrase in relation to its co-texts.

5.3.1.3 Fixed Expressions

The term ‘fixed expression’ is used here in the sense of “any expression which offers a ready-made way of saying something” (Matthews, 1997: 130). Generally speaking, a fixed expression is an institutionalized phrase used in a specific context, and is treated as a lexical unit. Unlike idioms, fixed expressions have, to some extent, transparent meanings that can be inferred from the meanings of the words which form them. It seems that most fixed expressions are either verbal or prepositional phrases. Most fixed expressions

in the given texts are of the first type, such as *be upside down* (text 2), *sort out into* (text 6), *make an application for* (text 1), *give notice to* (text 1), *look forward to* (text 1) and *be at variance with* (text 3). Fixed expressions of the second type include *on the basis of* (text 7), *in time* (text 5) and *in turn* (text 3). In translating the texts, most students have difficulties identifying the meanings of both types of fixed expression. As the students' translations suggest, the main problems behind the students' difficulties in identifying the meanings of fixed expressions are:

1. Lack of knowledge of the concept of 'fixed expression'.
2. Unfamiliarity with fixed expressions as actual lexical units in the language.
3. The adoption of literal interpretation in working out the meanings of the ST fixed expressions.

The first problem can be attributed to the students' limited background in linguistics, and the second to their limited experience with English. The third problem is apparently an outcome of both the first and second problems, as well as of the lack of proper knowledge of translation strategies and techniques. To show how the above problems negatively affect the students in identifying the meaning of fixed expressions in the given texts, let us discuss the following examples:

ST: I wish to make an application for a lectureship in the department of English at this university (text 1).

In rendering the above sentence, the students exhibit difficulties in identifying the meaning of the fixed expression *make an application for*, as can be illustrated by the following translations:

- ١- تطبيق... ٢- أعجل تطبيق... ٣- أعمل استبيان...
 ٤- أتقدم باستبيان... ٥- أقدم استمارة... ٦- أكوّن تطبيقا...
 ٧- ألقى محاضرة... ٨- أقوم بدراسة تطبيقية... ٩-...أعمل
 تقرير...

As mentioned above, and as the translations show, because of the lack of knowledge of the concept of 'fixed expression', and their unfamiliarity with fixed expressions as actual lexical units in the language, the students adopt the process of literal interpretation of the ST expression rather than look at it as a unified lexical unit with its own meaning: *to apply for*. That literal interpretation has been adopted is made clear from the word-for-word translations given for *make an application*. In (1), (2) and (9), *make* is rendered literally as *أعمل*, in (6) as *أكوّن*, in (7) as *ألقى* and in (8) as *أقوم*.

Application is also rendered literally as *تطبيق* in (1), (2) and (6), *استبيان* in (3) and (4), *استمارة* in (5), *دراسة تطبيقية* in (8) and *تقرير* in (9).

None of the above literal translations conveys the meaning of the fixed expression *make an application for* because the students do not understand the meaning of this expression within its context. By comparison, the very few students who do know the meaning of the expression produce fairly acceptable translations such as:

- ١-...تقدم طلب... ٢-...أرفع طلب...

To illustrate further the translation difficulties at this level, let us consider the following example:

ST: Ah, yes. I forgot to mention that the horse was upside down...(text 2)

The following are some examples of the students' translations of the underlined fixed expression:

١-... الحصان كان فوق التل. ٢-... الحصان كان يعلو وينخفض.

٣-... كان الفرس أسفل. ٤-... الخيل كان واقفا بالجوار.

٥-... الجواد كان يتدحرج من على التل.

The above translations reveal a large degree of miscomprehension of the ST. In (1), the translation problem lies in the use of the lexical items فوق and التل. Clearly, the use of فوق is a result of breaking down the lexical item *upside* into *up* and *side*, and then the omission of *side* and the use of the preposition *up* to mean 'on top of'. The lexical item فوق implies that the horse was on top of something; therefore, التل is used to cover the expected lexical item that should come after فوق giving a new meaning to the whole phrase. The use of التل indicates the total miscomprehension of the above expression, which means in Arabic كان الحصان مقلوبا على ظهره or كان الحصان رأسا على عقب.

By looking at the translation in (2), it is possible to identify two translation problems: first, the misreading of the ST phrase *upside down* as 'up and down'; and second, the literal translation of the phrase 'up and down' as يعلو

وينخفض. The translation الحسان كان يعلو وينخفض is wrong if compared with the ST expression *upside down* and the context of the sentence in which *upside down* is used. In (4), the fact that the ST expression has not been recognized as a fixed expression leads to the translation of *upside* as two separate items. The preposition *up* is translated as واقفا and *side* as بالجوار, while the rest of the phrase is totally omitted. Clearly, the lexical item *side* is mistaken for or misread as *beside* (بجوار or بجانب). In (5), the translation is wrong, and the use of يتدحرج من على seems to be a mere guess at the meanings of the lexical items *side* and *down*.

In conclusion, the main challenges facing the students in identifying the meanings of fixed expressions are caused by their lack of linguistic knowledge of the concept of 'fixed expression', their unfamiliarity with fixed expressions as lexical items in English, and consequently their adaptation of literal rather than functional interpretation.

5.3.1.4 Sentence Level

In addition to their unfamiliarity with many of the lexical units in constructing the sentences in the texts, and their inability to work out the meanings of those lexical units from the context in which they are used, most students exhibit poor knowledge of English grammar. This seems to be the main cause of their inability to comprehend and interpret almost all types of simple, complex and compound sentences. The analysis of the students' translations shows that the

main comprehension problems facing the students at sentence level can be summarized as follows:

- a- Failure to identify the main constituents of the sentence structure, i.e., the subject and predicate.
- b- Poor knowledge of the functions of punctuation in complex sentences.
- c- Difficulty in dealing with connectives.
- d- Failure to work out the overall meaning of compound/complex sentences.

In what follows, these problems will be discussed in some detail with reference to examples from the students' translations.

Generally speaking, grammar conveys meaning, and the sentence is

the largest structural unit in terms of which the grammar of a language is organized¹. It is an independent unit which can be given both a formal and a functional classification.²

[...] Most analyses recognize a classification into simple vs. complex and compound sentence types, in terms of the number and kind of subject-predicate constructions they contain (Crystal, 1992: 349).

Given the significance of the sentence as a grammatical unit in constructing texts, the overall meaning of a text is based to a large extent on the meaning of its constituent sentences, and unless the translator is able to work out the meaning of each of the sentences constituting the ST, he/she will fall short of

¹It is worth pointing out that "recent research has attempted to discover larger grammatical units (of discourse or text), but so far little has been uncovered comparable to the sentence, whose constituent structure is stateable in formal and distributional terms" (Crystal, 1980: 347).

²The formal classifications recognize such types as declarative, interrogative, imperative and exclamative, and the functional classifications recognize such types as statement, question, and command. (cf. Crystal 1992:349).

conveying the overall meaning of the ST into the TT. Some of the basic requirements needed for identifying the meaning of a sentence are: (1) the ability to identify the main constituents of the sentence structure, (2) knowledge of the functions of punctuation marks, and (3) knowledge of the functions of connectives.

Unfortunately, most of the students lack these requirements, which is reflected in their translations. Let us illustrate this problem by discussing some examples of the students' translations.

ST: Jet travel makes a twisted nonsense of geography (text 5).

In translating the above sentence, the students give the following mistranslations:

- ١- رحلت حيث أدت إلى لف ملتوي للجغرافيا.
- ٢- تعتبر وسيلة السفر النفاثة هراء جغرافي.
- ٣- انبعث الكهرمان الأسود أعطى دلالات غير واضحة بالنسبة لعلم الجغرافيا.
- ٤- وسيلة رحلة الطائرة النفاثة البرم لعلم الجغرافيا هراء.
- ٥- رحلة الفوادة تسبب هذيان منحرف للجغرافيا.

The translations show that the students do not know the meanings of some of the lexical items in the ST sentence such as *Jet travel makes a twisted nonsense of*, as in (1), (3), (4) and (5). In addition, there is a problem with identifying the main constituents of the sentence structure, i.e. the subject and predicate as in (1), (3) and (4). In fact, the students do not seem to have a clear

idea which part of the sentence is the subject and which part is the predicate. What seems to have made the situation worse for the students is the use of the composite expression *make a twisted nonsense of*, which has to be interpreted as one lexical unit rather than literally. This is clear in عملت لف ملتوي للجغرافيا in (1), أعطى دلالات غير واضحة بالنسبة لعلم الجغرافيا in (2), تعتبر هراء جغرافي in (3), تسبب هذيان منحرف للجغرافيا in (4) and البرم لعلم الجغرافيا هراء in (5).

The students' problem with punctuation lies in their lack of knowledge of the functions of some punctuation marks, which are normally used to

regulate texts and clarify their meanings, principally by separating or linking words, phrases and clauses, and by indicating parentheses and asides (McArthur, 1992: 824).

A good example of the students' poor knowledge of and inability to interpret punctuation correctly occurs in their translations of the following sentence:

ST: In late 1996, the Clinton administration lobbied intensely behind the scenes to ensure that Kofi Annan, an obscure Ghanaian diplomat, replaced then-UN secretary-general, Boutros Boutros-Ghali, an Egyptian, who - in the U.S. view - failed to reform the world body and treated it as his personal fiefdom (text 3).

The students' translations include the following:

١- في أواخر عام ١٩٩٦ أشاد الرئيس الأمريكي بل كلنتون بالدور الواضح الذي قام به الدبلوماسي الغاني (كوفي عنان) بدلا من أمين عام الأمم المتحدة المصري "بطرس غالي"

والذي فشل عند ظهوره في بريطانيا لإعادة وحدة العالم وإصلاح الأمور كما تتطلب منه سلطته الشخصية.

٢- في آخر عام ١٩٩٦، اجتمعت الإدارة الأمريكية لكلنتون والتي كانت من وراء الكواليس، لتؤكد أن كوفي عنان الدبلوماسي الغيبي الصعب والذي عين أميناً للأمم المتحدة مكان بطرس غالي (المصري) والذي من وجهة نظر الولايات المتحدة سقط في توحيد جسم العالم ومعالجة قضيته كما لو كانت قضيته الشخصية (قضية بلده).

٣- في مؤخره عام ١٩٩٦م، تابعت الحكومة الأمريكية من وراء الكواليس بتأكيد من كوفي عنان الدبلوماسي المخنك سيكون الأمين للأمم المتحدة لأن بطرس غالي - المصري - هو فشل في تحقيق شكل العالم وتعامل على أساس ملكيته الخاصة من وجهة نظر أمريكية.

As can be seen from these translations, the comma after the prepositional phrase *in late 1996* is dropped in (1), but retained in (2) and (3). In classical writing in Arabic, a sentence does not start with a prepositional phrase, and nor is a comma needed after a prepositional phrase. In Arabic, a verbal sentence/phrase is traditionally started with a verb, and a nominal sentence with a noun unless there is a special reason for not doing so, such as fronting for the sake of emphasis or for a rhetorical purpose. Therefore, the use of the prepositional phrase at the beginning of the sentence in (1), (2) and (3) and the comma after it in (2) and (3) reflects the influence of the structure of the ST sentence. What concerns us here is the unnecessary use of the comma in (2) and (3) after the prepositional phrase, which reflects the students' lack of knowledge of the function of the comma after the prepositional phrase in the ST sentence; namely to indicate a slight pause.

Another problem facing the students in translating the above ST sentence is related to the commas before and after the phrase ...*an obscure Ghanaian diplomat*. In this case, the purpose of the comma is to introduce additional information, for which the prepositional phrase وهو can be used in Arabic. In the above examples, the whole phrase ...*an obscure Ghanaian diplomat*, before and after which the comma is used is dropped in (1). In (2) and (3), the commas are not used, but the use of the indefinite article *an* is replaced by the definite article ...أل in Arabic, which results in over-translation. In translating the above sentence into Arabic, the comma before the phrase ...*an obscure Ghanaian diplomat* has to be replaced by وهو: a device normally used to introduce additional information when the masculine is involved, such as ...وهو دبلوماسي غاني مغمور... The retention of the other comma, ending the additional information, depends on how the sentence is structured in Arabic. In dealing with the commas before and after the phrase ...*an Egyptian*, some students use parentheses such as (المصري) in (2), and dashes, such as -المصري- in (3). In (1), the commas are dropped, but the additional information, المصري, is used before the main information بطرس غالي. As is the case with the above example, in translating into Arabic, the first comma has to be replaced by وهو, thus: وهو مصري...

Finally, in translating the parenthetical phrase - *in the US view* -, the dashes are dropped completely in the above three translations, thus abolishing the emphasis indicated in the ST sentence.

The students' problem with connectives is mainly related to the lack of knowledge of the meaning and function(s) of some connectives. To illustrate this problem, let us consider the students' translations of the connective *therefore* in the following sentence:

ST: I am required to give notice to Riyadh in early April and therefore look forward to hearing from you soon (text 1).

In this sentence *therefore* is used in the sense of 'so' or 'for that reason'. The students' translations of this sentence include:

١- إني أطلبها لتقديمها كفكرة للرياض في أوائل أبريل وكذلك لإبداء رأيك فيها والسماع منك حالاً.

٢- أنا مطالب بأن أعطي الرياض تأكيد أنني في بداية أبريل وأنتطلع للأمام لأحصل على رد منك قريباً.

٣- أنني موكل بأن أقدم ملاحظات لجامعة الرياض في أوائل أبريل وأريد أن أستمع لك.

٤- مطلوب مني ملاحظات في أول أبريل وأريد أن أسمع صوتك.

As the translations suggest, the connective *therefore* is understood in the sense of 'as well' in (1), as can be seen from the use of وكذلك. وكذلك works here as an additive but not as a causal connector. In other words, the TT sentence implies two things to be done: (a) تقديمها كفكرة... and (b) إبداء رأيك... .

In (2), (3) and (4) *therefore* is understood in the sense of 'and', which is

indicated by the use of *و* in Arabic. As a consequence, none of the above translations can be said to convey the full message of the ST sentence, which in Arabic would mean:

أنا مطالب بأن أعلم (جامعة) الرياض في بداية أبريل، عليه أتوق إلى ردكم سريعاً.

or

وحيث أنني مطالب بإشعار (جامعة) الرياض في بداية أبريل ، عليه آمل أن يكون ردكم سريعاً.

Finally, the above problems facing the students at sentence level also have negative implications for the students' ability to grasp the overall meanings of the ST sentences, especially compound/complex ones. To illustrate this problem let us discuss the students' translations of the following sentence:

ST: Accordingly, and in as much as this resolution was proclaimed by the aforementioned Mr. ..., who is legally competent, before the aforementioned witnesses, I have given him to understand that he has become a Muslim servant of God and that he shall perform the religious duties and the rites of Islam (text 7).

This sentence is a complex/compound one as it is composed of at least two smaller sentences, some of which have dependent and independent clauses. Because of the complexity of this sentence, a comma is used more than three times. In translating this sentence, the majority of the students fail to convey the main message of the sentence which lies in the main clause: *Accordingly, [...] I have given him to understand that he has become* The students' translations of the ST sentence include:

١- وطبقا لهذا وقد كان بكل هذا العزم قد جهر با السيد. ولأنه أهل للثقة قبل إدلائه بشهادته .. أعطي معلومات بأنه سيصبح عيدا مسلما لله وأنه توجب عليه أداء الحقوق والشعائر للإسلام.

٢- وطبقا لهذا، وبكل هذا العزم كان الجهر (القول) بالسيد المذكور أنفا والمؤهل (الكفو) شرعا. وقبل شهادة المذكور أعلاه فقد أعطيته بأن يفهم أن أصبح مسلما خادما لله جل وعلى والذي يجب عليه العمل جيدا في محن (معضلات) الدين وكذا طقوسه (مشاعره).
٣- ووفق لذلك . وعزم أكثر صرح بواسطة المذكور سابقا السيد الذي يعتبر المحامي الكفي قبل ذكره الشهادة. وانا ألقنه ليفهم أنه أصبح مسلم عبد الرب ويجب تدية الفرائض الدينية والطقوس الإسلامية.

٤- وفقا لذلك ، في كثير من حل كان يخطر بواسطة السيد التي ذكرت أنفا ، والذي أقر محامي كفي ، قبل التي ذكرت أنفا، أنا أعطيته ليفهم والذي أصبح يخدم الإسلام والرب وأن سوف يؤدي الديانات التي تقود للإسلام.

As these translations indicate, the main problem facing the students here seems to be how to work out the meaning of the phrases between *Accordingly* and *I have given him to...*, which are included in the ST sentence through punctuation and the use of the linking words *and* and *who*. In other words, despite the students' understanding of the meaning of *Accordingly*, they fail to grasp the meaning of the rest of the sentence, especially the intermediate phrases between *Accordingly* and *I have given him to ...*. This is reflected in their mistranslations of these intermediate phrases, which include:

١- ...وقد كان بكل هذا العزم قد جهر با السيد. ولأنه أهل للثقة قبل إدلائه
بشهادته...

٢- ... وعزم أكثر صرح بواسطة المذكور سابقا السيد الذي يعتبر المحامي الكفي قبل
ذكره الشهادة...

٣- ... في كثير من حل كان يخطر بواسطة السيد التي ذكرت آنفا ، والذي أقرر محامي كفي ،
قبل التي ذكرت آنفا

None of the Arabic texts convey the meaning of the related ST phrases in the sentences of which they form a part.

In conclusion, the students fail to establish the overall meanings of many of the ST sentences because they are unable to identify the main constituents of the sentence structure, owing to their inadequate knowledge of the functions of punctuation marks, and the role connectives play in discourse.

5.3.2 Problems of Rendering

5.3.2.1 Introduction

As has already been mentioned (cf. 5.3.1), the students do not only have problems with comprehending the STs, but also with rendering them. In other words, many of the students who show some understanding of the meanings of

the STs have problems transferring them into Arabic. As the students' translations suggest, problems of rendering can be:

- 1- related to specific ST lexical and grammatical units and stylistic features; or
- 2- related to techniques and strategies for rendering.

Problems of the first type are those related to the lexical, grammatical and stylistic structure of English, and to the structural and cultural diversity between English and Arabic. Problems of the second type are related to how to translate, which includes how to identify a translation unit, which translation technique to adopt in rendering a specific ST unit, and how to represent ST concepts and ideas in the TL.

For practical reasons, this part of the chapter will be divided into four sub-sections:

- a- Discussion of lexical problems, such as complex words, technical terms, fixed expressions, and culture-bound items.
- b- Discussion of syntactic problems, such as tense, adverbs and the gerund.
- c- Discussion of cohesion problems, such as reference, conjunctions, and lexical cohesion.
- d- Discussion of stylistic problems, such as simple and complex sentences; repetition and formal vs informal texts.

5.3.2.2 The Lexical Level

5.3.2.2.1 Complex Words

Because of the students' general weakness in English, many of them seem to have difficulty in rendering derivative complex concepts expressed in English by complex words (both general and technical) produced by compounding and derivation. In many cases, the students show full understanding of the meaning of the ST complex word, but fail to produce the appropriate TL word or expression that conveys the identified meaning of the ST word. This failure in rendering complex concepts may be due to the morphological complexity of the relevant words. As many of the translations show, these morphologically complex words are either (1) affixational derivatives (words produced by prefixation and/or suffixation) such as *re-start*, *hyperplastic*, *lectureship* and *aforementioned*, (texts 6, 8, 1, and 7 respectively), or (2) compounds such as *telephone discussion*, *operation procedure*, *post-Cold War world*, and *motionless speed* (texts 1, 6, 3, and 5 respectively).

As will be seen from the following examples, the students seem to experience more serious difficulties in rendering affixational derivatives (type 1) than in rendering compound structures (type 2). This seems to be due to the fact that Arabic differs more from English in derivation than in compound structure. In other words, compound words in English and Arabic are produced by processes which are to some extent similar, while derivatives are produced by different derivational processes.

In English, derivatives are produced by prefixation, suffixation or both, but in Arabic derivatives are produced by the adoption of different morphological patterns (الصيغ الصرفية). The real difficulties in translation between English and

Arabic arise when the translator faces an English suffix or prefix that has no equivalent morphological pattern in Arabic. In such a case, a lexical device in Arabic has to be found or formed in order to represent the semantic component(s) of the suffix or prefix in the translated English word. The idea of using Arabic lexical devices instead of English morphological ones seems to be available to the students, but the problem is in how to form the translation equivalent in Arabic that expresses intentionally and/or extensionally the contextually related meaning of the ST word. Consider for example, how the prefixal syntagma *re-start* is rendered into Arabic in:

ST: To re-start close the door (text 6).

Typical translations given by the students for the above instructional sentence include:

- ١ - لإعادة البدء في التشغيل أغلق الباب.
- ٢ - وللبداية مرة أخرى قم بغلق الباب.
- ٣ - لإعادة غلق الباب.
- ٤ - لتعيد البداية أقفل الباب.
- ٥ - لتعيد التشغيل مرة أخرى أقفل الغطاء.
- ٦ - لإعادة التشغيل مرة أخرى قومي بغلق الباب.
- ٧ - للتشغيل أقفل الباب.
- ٨ - لكي تعاود التشغيل أقفل الباب.

As can be seen from the above translations, the main problem in translating the prefixal verb *re-start* is caused by the prefix (re-), which is attachable to almost any verb or its derivative in English to mean – in this context – once more, afresh or anew (cf. COD). The other problem is in rendering the meaning of the base *-start*. Some of the above Arabic translations show

redundancy in expressing the concept denoted in this context by the imperative verb *re-start*. Redundancy here is manifest in the use of additional items such as *في البدء* in (1) and *مرة أخرى* in (5) and (6). The use of these additional items makes the translation equivalents very lengthy, which is an undesirable characteristic for instructional texts, because they are generally intended to be straightforward and concise. If the above redundant items are dropped, the related translation equivalents will be more concise without losing any of the semantic components of the English verb, as follows:

١. لإعادة التشغيل أغلق الباب.

٢. لتعيد التشغيل أقفل الغطاء.

٣. لإعادة التشغيل أغلقي الباب.

The other problem related to the rendering of the prefix (re-) is the use of the technique of literal translation in translating the syntagm *re-start*. The adoption of literal translation here has resulted in the use of a separate word for the prefix (re-) and another for the stem -start. The Arabic lexical items used to represent (re-) include: إعادة، بداية، and تعيد، which are prefixed by لـ to represent *to* in the English sentence, and تعاود، which is preceded by لكي for the English *to* introducing the verb. The words used to render the base -start include التشغيل and البداية. It is clear that التشغيل is more contextually acceptable for the base -start, while معاودة or إعادة is the contextually acceptable equivalent for the prefix (re-). However, a more concise and more contextually acceptable translation equivalent could have been produced in Arabic had the students given more consideration to the context in which *re-start* is used.

Section five of the instructional text (text 6) in which *re-start* is used is made up of three instructional sentences as follows:

- ST:
- A. To stop the machine in the middle of a programme simply open the door, and the drum will stop moving.
 - B. To re-start close the door.
 - C. To lengthen or shorten the drying-time at any time during the programme turn the timer knob.

As can be seen from the above ST, *re-start* is used in sentence *B* to explain option two in the text. Sentence *A* explains option one and sets the context for sentence *B* and sentence *C*. From sentence *A* we understand that the machine is working and the first option is to stop it. Sentence *B* immediately gives option two and explains it without mentioning the machine. The use of the prefix (*re-*) before the verb *-start* and the introduction of the whole syntagm by *to* makes sentences *B* and *A* contextually cohesive and coherent. This shows that the use of the prefix (*re-*) presupposes a situation for the machine that is different to the one to be caused by the verb *re-start*, which is the resumption of its working. In other words, the phrase *To re-start* can be replaced contextually by the phrase *To resume* Based on this analysis, the Arabic phrase لإستئناف can be used contextually instead of the above mentioned equivalents to produce a structurally concise and denotatively adequate equivalent, thus:

ب- أغلق الباب للإستئناف. which no doubt is more suitable than

- لإعادة البدء في التشغيل أغلق الباب.

- وللبداية مرة أخرى قم بغلق الباب.
- لتعيد التشغيل مرة أخرى أوقف الغطاء.
- لإعادة التشغيل مرة أخرى قومي بغلق الباب.
- لكي تعاد التشغيل أوقف الباب.

Comparing أغلق الباب للاستئناف with the above translations, one may say that أغلق الباب is: (1) precise and concise, (2) preserves the Arabic rules by identifying the action required as the prominent part of the message by putting the verb at the beginning of the statement.

The production of redundant translations as in the above shows that the students do not seem to realize the semantic and structural significance of using prefixes and suffixes in English. Neither do the students seem to have adequate translation skills that qualify them to manipulate the text without damaging its meaning.

Another example of the problems facing the students in translating complex derivational syntagms is the translation of *hyperplastic* (text 8), which is composed of the compound form *hyper-* and *-plastic*. In translating this term, the students adopt three translation techniques: the first is direct borrowing as in *الهابير بلاستيك* and *هوير بلاستيك*, the second is a mixture of direct borrowing and literal translation as in *الفوق البلاستيكية*, and the third is literal translation as in *المفرط الاستساج*. None of these translations can be regarded as acceptable equivalents, because the first and the second are semantically opaque and the

third is denotatively inadequate, as can be seen from the following ST sentence in which *hyperplastic* is used:

ST: Hyperplastic fibrous tissue involves the palmar fascia of the hand and occasionally the dorsum of the knuckles and plantar fascia (text 8)

As the context in which *hyperplastic* is used suggests, this is the adjectival form of the medical term *hyperplasia*, which means the enlargement of body tissue as a result of an increase in the number of cells (cf. NSOED). Accordingly, *hyperplastic* describes the part of the body which exhibits or is accompanied by *hyperplasia*. Based on this morpho-semantic analysis of the term, *hyperplasia* can be translated into Arabic as التضخم النسيجي and *hyperplastic* as المصابة بالتضخم النسيجي, but not الفرق بلاستيكية or المفرط الإستساج as given by the students.

In translating compounds, many of the students do have problems in interpreting the concept expressed by the compound, and in rendering it into Arabic. Let us illustrate this problem by the following example:

ST: ...telephone discussion (text 1)

The compound *telephone discussion* is treated differently by different students as follows:

٣- ...النقاش

٢- ...المكالمات التلفونية

١- ...المناقشة بالهاتف

٥- ...لمالكالتك

٤- ...أحداثكم تلفونيا

As can be seen from the above translations, the students display differences in interpreting the ST word and some difficulties in rendering it into Arabic. The central problem here seems to be how to render the concept of *by means of*, which is usually expressed in English by compounding, where the noun denoting *the means* is used as a qualifier, and semantically acts as the determinant. The above listed translations show that some of the students render the concept of *by the telephone* literally, using the Arabic prepositional phrase *بالمهاتف* as in translation (1). Other students employ the suffix-*ية* (*iyah*) in Arabic in order to point out the type of means adopted, as in *المكالمات التلفونية*. Other students use *الظرف* construction, which is formed by the suffix *ياً* (*-iyyan*) as in *أحدثكم تلفونياً*. Finally, some students drop the idea of *by means of* altogether as in (3) *النقاش* and (5) *مكالمتك*.

Another problem facing the students in rendering the compound *telephone discussion* is related to how to translate *discussion* in this context. In English, and according to NSOED, *discussion* means, among other things: (1) examination of a point by argument, (2) debate, (3) an exchange of views, and (4) a conversation. The most contextually related meaning here can be decided through considering the ST sentence in which *telephone discussion* is used. The ST sentence is *Since I do not have a telephone, I will be happy to call you should a telephone discussion become appropriate*. As this sentence suggests, the first three meanings of *discussion* are ruled out, as the related context has nothing to do with arguments, debates or exchanging views. What is left, and what is suggested by the context, is the meaning in (4): a conversation. In Arabic, conversation can be translated as *محادثة* or *مكالمة*, thus

rendering *telephone discussion* as المحادثة الهاتفية or المكالمة الهاتفية rather than المناقشة الهاتفية or أبحاثكم تلفونيا, والنقاش, بالهاتف as offered by the students.

5.3.2.2.2 Collocations

Generally speaking, collocation is primarily a semantic relationship between two or more words, considered as individual lexical items, used in habitual association with one another in a given language. Every individual word in the language has its own range of collocations which restricts its meaningful usage (Hartmann and Stork, 1972). Collocations “are linguistically predictable to a greater or lesser extent” (Crystal, 1980: 69). In translation, “equivalent words in different languages rarely, if ever, have the same range of collocations” (Hartmann and Stork, 1972). In English, collocations can be divided into different types based on the part of speech of the words involved. In the given texts, the following types are included:

1. Noun + adjective, as in *secretary general* (text 3).
2. Adjective + noun, as in *Cold War* (text 3) and *Almighty God* (text 7).
3. Verb + preposition, as in *Sort out* (text 6).
4. Verb + noun, as in *bear witness* (text 7).

In translating the texts, the students exhibit some problems in rendering collocations, which may be attributed to (1) the linguistic nature of collocations as lexical units denoting different meanings to those denoted by their individual words, (2) the students’ unfamiliarity with the concept of ‘collocation’, and with collocations as lexical units, and (3) the adoption of the technique of literal rather than functional translation.

The analysis of the students' translations reveals the following practices:

1. Partial translation of the collocation.
2. The separation of the collocated items.
3. The production of loose or inaccurate equivalents in Arabic.
4. The use of the collocational word in a different part of speech.
5. The literal translation of the collocation.

In what follows, the above practices will be discussed in the light of examples from the students' translations.

ST: (a) ...U.N. secretary general... (text3).

In translating the above underlined collocation, the students' renderings include:

- | | |
|--|---|
| ...-٢ <u>سكرتير</u> الأمم المتحدة... | ...-١ <u>أمين</u> الأمم المتحدة... |
| ...-٤ <u>المندوب</u> بالأمم المتحدة... | ...-٣ <u>السكرتير</u> العام بالأمم المتحدة... |

In (1) and (2), the students give partial translations such as أمين and سكرتير for *secretary* and leave out the other part of the collocation *general* عام. The translation problem in (2) and (3) is that some students opt for using a non-established direct borrowing, which is سكرتير. The most well-established equivalent in Arabic is أمين العام للأمم المتحدة or أمين عام الأمم المتحدة, which is widely used in Media Arabic, and is considered a collocation in Modern

Standard Arabic. Other students fail to select the denotatively adequate equivalent in Arabic as is the case in using مندوب in (4).

A good example of the separation of the collocational unit may be seen in the students' translations of the following collocation:

ST: (b) ...the post-Cold War world (text 3).

Being in a complex syntagm preceded by a prefix and followed by a noun in a compound structure, *Cold War* is separated in Arabic as follows:

١. ... بعد الحرب العالمية الباردة.

٢. ... ما بعد الحرب العالمية الباردة.

٣. ... الحرب العالمية الباردة.

Apparently, this separation is due to the effect of the already established 'World War' collocation (الحرب العالمية). By separating *Cold* and *War*, the students do not only fail to produce a collocational equivalent, but they also give an incorrect rendering of the ST phrase where the lexical item *Cold* is used as an adjective qualifying the noun *War* and the compound *Cold War* is used to qualify the noun *world*.

The problem of choosing an inappropriate lexical equivalent for the ST collocation can be seen in the following example:

ST: (c) Sort out clothes into groups of similar fabrics (text 6).

The underlined collocation poses two serious rendering problems for the students. The first is that of choosing a denotatively equivalent term in Arabic and the second is the use of a different parts of speech in the TT. To illustrate this, consider the following examples:

- | | |
|--------------------|--------------------|
| ١- رتب الملابس... | ٢- اجمع الملابس... |
| ٣- امزج الأقمشة... | ٤- نوع الملابس... |

The various denotatively inaccurate equivalents for the ST collocation illustrate how the students consistently fail to convey the meaning of the ST phrase. Clearly, the imperative form of the verbs رتب, اجمع, امزج and نوع are not the appropriate equivalent renderings of *sort out*, as these verbs denote different meanings and may lead the reader (user) to apply the operation instructions wrongly. The appropriate equivalent in Arabic is صنف... حسب.

The second problem in translating *sort out* is the use of a different part of speech, which produces either an incomplete sentence, or a descriptive rather than imperative meaning. Consider the following examples:

- ١- توزيع الملابس إلى ... ٢- تقسم الملابس إلى ... ٣- إن الملابس تقسم إلى ...

In (1), the reader may need more information to recover what is intended in the ST, as the meaning in Arabic is incomplete. The translations in (1), (2) and (3) may indicate that the students who resort to this type of rendering are unable to distinguish the verb from the noun in English, which is bound to lead to serious translation problems.

The problem of literal translation can be illustrated by the following example:

ST: (d) ...bear witness..(text 7)

In translating the above collocation, many students fail to give the very commonly used equivalent in Arabic, أشهد. Instead, the students give different loose translations in which they use two words, the first of which is a verb as in:

١- أبرأ وأشهد... ٢- أظهر الشهادة... ٣- أبدأ بشهادة...

The use of the verbs أبرأ, أظهر and أبدأ seems to be the result of the students' literal interpretation and rendering of *bear witness*, where *bear* is rendered as أبرأ, أظهر and أبدأ. The students' tendency to translate word-for-word leads them not to employ the commonly used equivalent in Arabic (أشهد).

In conclusion, because of the semantic specificity of collocations, and the students' unfamiliarity with them, the students face difficulties in rendering collocations. These difficulties are reflected in their partial translations of collocations, separation of collocated items, use of denotatively loose equivalents, and literal interpretation and rendering of collocations.

5.3.2.2.3 Abbreviations

Abbreviation is the shortening of words by representing only their initial sounds (cf. McArthur, 1992). Unlike Arabic, English uses abbreviations in both written and spoken forms. In translating into Arabic, the concepts

expressed by abbreviations are expected to pose some translation problems, and the translator has to be aware of the meanings of a given abbreviation in order to be able to represent it correctly in the TT.

According to Crystal (1980), abbreviations in English can be:

- 1- Initialisms such as UK, EEC and WTO.
- 2- Acronyms such as UNESCO, GATT and OPEC.
- 3- Shortenings such as exam, lab. and op.
- 4- Blended words such as motorcade, bash and smog.

The abbreviations in the given texts are from the first type, such as Ph.D., M.A., ESL, and CV (text 1).

In what follows, some examples from the students' translations will be discussed to illustrate the translation problems facing the students in rendering abbreviations.

ST: (a) My specialty is Shakespeare and Renaissance drama in general, but I am also qualified to teach a wide variety of courses, including the Novel, Poetry, Composition, writing and teaching of writing and ESL (text 1).

The following are some examples of the students' translations of the above underlined abbreviation:

- ١-... وغيرها...
 ٢-وتعليم اللغة...
 ٣-...وتدريس اللغة.
 ٤-...اللغة الإنجليزية الثانية...
 ٥-...طلاب اللغة الإنجليزية.

٦-... اللغة الإنجليزية كلغة ثانية (English as a second language).

ST: (b) I hope this letter of 'application' will clarify some of the information on the enclosed CV, which outlines my qualifications, experience, and research interests (text 1).

The students' translations of the above underlined abbreviation include:

١- ... س.ف. ...
٢- ... CV ...
٣- ... المنهج الدراسي ...
٤- ... السيرة الذاتية (CV) ...

As their translations suggest, the students seem to have the following translation problems:

- 1- Inability to reconstruct the abbreviated words into their original.
- 2- Use of the wrong translation technique.
- 3- Lack of knowledge of the meaning of the original phrase/words for which the abbreviation stands.
- 4- Not using a dictionary.
- 5- Lack of proper knowledge of how to use dictionaries.

From the students' translations in ST (a), it can be said that the reader may find it difficult to infer what *غيرها* means. *غيرها* (lit. and other things) is vague and implies incomplete information. It therefore cannot be considered as a translation of the abbreviation *ESL*. One may argue here that the reason behind the translation of the abbreviation *ESL* as *غيرها* is the inability of the

students to reconstruct the original phrase for which *ESL* stands. This argument may be further supported by students' translations (2 and 3) of the same text in which only one letter of the abbreviation *ESL* is reconstructed into its original word and is correctly translated as اللغة, while the other letters of the abbreviation are completely omitted or overlooked. Similar to this are the translations in (1) and (2) text (b) in which the students are: (1) either unable to reconstruct the abbreviation *CV* into its original words, as above, or (2) apply the wrong translation technique. Using the Arabic letters س and ف for *CV* in the ST may be ascribed to the students' application of an inappropriate translation technique, which is the production of a similar sounding abbreviation in Arabic. The same logic of applying an inappropriate translation strategy can be extended to the translations in (6) of ST (a) and (4) of ST (b). Although these particular examples render *ESL* and *CV* correctly, the students unnecessarily write the full phrase/words of the abbreviations after the Arabic TT or the abbreviation itself. This solution injects foreignness into the TT.

A good example of the students' lack of knowledge of the meaning of the original phrase/words for which a given abbreviation stands can be seen in translation (4) of ST (a). Here the students seem to be able to reconstruct most of the abbreviation into its original phrase, but render it incorrectly as اللغة الإنجليزية الثانية. In the translation اللغة الإنجليزية الثانية, the problem lies in the students' inability to re-express the reconstructed words in the TT correctly. The translation اللغة الإنجليزية الثانية, if back-translated into English, would be 'The Second English Language', which implies the existence of two types of English: first and second.

The problem of neglecting to use a dictionary may be seen in all the previous examples. Most English dictionaries provide entries for the most common abbreviations, along with the phrase/words for which they stand. For example, *Oxford Advanced Learner's Dictionary*¹, provides the expanded version of the abbreviation *ESL*, which could help the students establish what *ESL* stands for. The students seem to have another problem regarding dictionaries: they do not know how to use them properly. This may be clearly seen in translation (3) of ST (b) in which the student translates *CV* as المنهج الدراسي. The students here seem to be unable to use their dictionaries to help reconstruct the abbreviation *CV* as *Curriculum Vitae*. Instead, they use the letter *C* to match the word *curriculum* منهج and introduce دراسي to collocate with منهج, which does not relate to the abbreviation *CV*. This may be interpreted as a failure by the students to use their dictionaries properly to find out the exact constituent words of a given abbreviation and to give its meaning in the TT.

5.3.2.2.4 Fixed Expressions

As has already been mentioned (see section 5.3.1.3), fixed expressions pose a great challenge to the students at the comprehension level. Although the students show some understanding of the meanings of fixed expressions, they still seem to face some problems in rendering them into Arabic. It seems that the students' main problem lies in the translation approach they adopt. The problem here is that the students do not treat a fixed expression as one lexical

¹ According to the analysis of the students' questionnaire (cf. chapter four), this dictionary is one of the most important dictionaries used by the students.

unit, but as they would any other structure made of lexical units. They translate those lexical units literally relying heavily on bilingual dictionaries to find out the meanings of the individual words constituting the fixed expression. This problem may be illustrated by the following examples:

ST: I am required to give notice to Riyadh in early April therefore look forward to hearing from you soon (text 1).

In the above sentence, there are two fixed expressions: *to give notice to* and *look forward to*. In translating the expression *to give notice to*, the students give the following translations:

٢- أقدم ملاحظات ...

١- أنا أعطي ملحوظة إلى ...

٤- إعطاء مذكرة لـ ...

٣- أنا أعطى ملاحظة لـ ...

٦- تقديم تقرير إلى ...

From these translations, it is immediately apparent that the students are unable to take the expression as one lexical unit, and therefore, they resort to literal translation, which is not usually suitable for translating fixed expressions. The students' literal translations can be seen in their translation of the verb *give* as أعطي, أقدم in (1), (2) and (3), إعطاء in (4) and تقديم in (5). The second part of the expression is translated as ملحوظة in (1), ملاحظات in (2), ملاحظة in (3) and مذكرة and تقرير in (4) and (5). Clearly, the translations given above for *give* and *notice* are inconsistent with the context in which they are used because they are individual latent words taken from bilingual dictionaries and used as

individual equivalents to the individual ST words forming the fixed expression.

The second example is the translation of the fixed expression *look forward to*. The following translations are typical examples of the students' rendering of the above expression:

١- ... فأبحث إلى السماع منك سريعا.

٢- ... وأنا أطلع إلى الأمام لأسمع منك عاجلا.

٣- ... نظرت إلى الأمام لأسمع منك.

In (1), the problem lies in the reduction of the expression *look forward to* to *look for to*, which is translated as *أبحث إلى*. The students seem to be unfamiliar with the fixed expression *look forward to*, but they are familiar with *look for*, therefore, the adverbial part *forward* is reduced to *for* to form a structure totally different from that in the ST. As for the translation in (2) and (3), the main problem here lies in word-for-word translation of the expression. The verb *look* is rendered as *أطلع* in (2) and *نظرت* in (3), while *forward to* is rendered literally as *إلى الأمام*. In English, *look forward to* means 'to expect with pleasure' or 'to be eager for'. In Arabic this concept is normally expressed by the following phrases:

١- أتوق إلى ...

٢- أأمل أن ...

٣- سأكون بانتظار ...

٤- في انتظار الرد ...

٥- أتطالع إلى ردكم ..

Comparing the students' translations with the above Arabic phrases allows us to conclude that *إلى* and *نظرت إلى* cannot be taken as appropriate translations, and that a great deal of the meaning of the ST is thus lost in the TT.

5.3.2.2.5 Technical Terms

Technical terms are key words used by specialists in special contexts to convey special technical meanings. Each discipline or sub-discipline has its own set of technical concepts. Technical terms are purposefully created and used to refer to specific scientific and technological concepts, and therefore, they are semantically specific. This semantic specificity of technical terms is usually a source of problems in translation; not only for trainee translators, but also for experienced translators, especially when translating between two typologically different languages such as English and Arabic.

The technical terms in the given texts are to be found mainly in the medical text (text 8). Those medical terms can be classified morphologically into three groups as follows:

- 1- Simple terms, such as *fascia* and *palmar*.
- 2- Complex derivatives, such as *metacarpophalangeal* and *fasciotomy*.
- 3- Compound terms such as *subcutaneous bands* and *proximal phalanx*.

The main problem facing the majority of the students in dealing with the above mentioned types of medical terms is that of working out their technical meanings. Some students show some understanding of the meanings of some terms, but are unable to produce close equivalents, especially for complex

derivative and compound terms. The students' inability to produce close equivalents can be attributed to (1) limited familiarity with word formation, (2) reliance on general dictionaries and (3) unfamiliarity with terminological translation. Because of these factors, the students produce loose translations, as can be seen from the following examples:

1- In translating the term *proximal phalanx* the students produce different loose translations including:

- | | |
|---------------------|-------------------------|
| -٢...السلامي الأقرب | -١...السلاميات |
| -٤...السلامي القريب | -٣...عظم السلامي القريب |

These translations can be described as 'loose' because none of them gives a precise reference to what is denoted by the English term *proximal phalanx*. In Arabic, the medical concept denoted by this term can be referred to as العظم السلامي. In the above translations, this concept is referred to as plural rather than singular in (1). In (2), (3), and (4), the concept is referred to as singular, but the word العظم is either dropped as in (2) or rendered as الأقرب or القريب, which is the product of the literal translation of *proximal*.

2- The term *subcutaneous* is translated as:

- | | | |
|--------------------|-------------------|---------------------|
| -٣...تحت الأيدي... | -٢...تحت الجلد... | -١...تحت الجلدية... |
|--------------------|-------------------|---------------------|

In English, this term is an adjective meaning ‘under the skin’. In Arabic, this concept is either referred to through the use of a relative phrase as in *التي تحت الجلد* or through blending as in *التحتجلدية* on the analogy of other technical terms such as *البرمائية* (amphibian or amphibious), from *بر* (land) and *ماء* (water). The translation in (1) is not fully adequate because the two words do not act as an adjective, but as an adverb of place (*تحت*) and an adjective (*الجلدية*). The semantic looseness of this phrase can be attributed to the appending of the definite article *الـ* to *جلدية* rather than to *تحت* to produce *التحتجلدية*. When the definite article is added to the whole phrase through blending, the phrase acts as an adjective, which corresponds syntactically and semantically to *subcutaneous*.

The translation in (2) is also loose because it is neither used within a relative phrase (*التي تحت الجلد*) nor used as a blended adjective (*التحتجلدية*). Thus, in Arabic *العروق تحت الجلد* can only be used as a predicate, as in the sentence *العروق تحت الجلد* lit. the veins are under the skin).

The translation in (3) is denotatively inaccurate because the morphological element denoting *skin* in the English term is rendered as *الأيدي* in Arabic, and, in addition, the phrase *تحت الأيدي* exhibits the same lexico-morphological defects referred to in (1).

5.3.2.2.6 Culture-bound Items

Culture plays a decisive role in translation, as the inter-relatedness of texts with cultures has always caused problems for translators. The role of the translator is to try his/her best to overcome any cultural problems that may affect the transference of the message from the SL culture to the TL culture. A lack of knowledge on the part of the translator of the SL culture can result in many translation problems, especially on the lexical and pragmatic levels. Put differently,

The more... cultural “data” we gather, the more we know about how cultures work; what we mainly learn is how different they are, how difficult it is to cross over into another cultural realm and truly understand what is meant by a word or a raised eyebrow (Robinson, 1997: 230).

Culture-bound items seem to pose a great challenge to the students. From their translations, the students seem to have the following translation problems:

- 1- Inability to find the proper equivalent.
- 2- Inability to render culture-related figurative images.
- 3- Inconsistency in translating names.

As far as the first problem is concerned, all students fail to give the appropriate equivalents for culture-specific items in the given texts. Consider the following examples:

ST (a): بمناسبة عقيقة مولوده الجديد (text 9).

The underlined culture-bound item *عقيقة* seems to have no equivalent in English. The students' translations of *عقيقة* include:

- 1- At the occasion of making sacrifice for his new delivered son.
- 2- ... on the occasion of Aqiqa for his newly born baby.
- 3- ... concerns his new baby's Akeeka.
- 4- ... on the occasion of his new born child.
- 5- ... to congratulate him with the new born.
- 6- ... because of the of his newly born.

As can be seen in (1), the student tries to retain the religious connotation by mentioning the word *sacrifice*. However, *sacrifice* does not give the full meaning of *عقيقة*, because the word *sacrifice* is a general concept which may denote any kind of sacrifice; not necessarily the one intended in the ST of slaughtering a sheep, giving thanks to God, when one receives a new baby. In (2), and (3), *عقيقة* is taken as a direct borrowing via transliteration. Since the Arabic term is unfamiliar in the culture of the target language reader, the role of the translator here is to adopt a method by which it is possible to make the TL reader understand the ST message. The translator may resort to paraphrasing (e.g. *birth sacrifice*), or to giving an explanation of the word *عقيقة* in a footnote. In (4) and (5), *عقيقة* is omitted, which changes the meaning of the ST message. The meaning conveyed by these translations is that the main reason that people visited Shaykh Abuu Anas is because he was blessed with a child and that they wanted to congratulate him. These formulations do not adequately reflect the meaning of this custom in the ST culture. People go to visit on such occasions primarily as guests invited for *عقيقة* (birth sacrifice)

although, no doubt, they do also congratulate the family receiving the baby. In (6), no equivalent is offered, which indicates that the student has failed to find an equivalent to *عقيقة*, thus he leaves a blank in the TT.

To illustrate further the problem of inability to find a proper equivalent, consider the following:

ST(b): ... وهو مؤذن ومأذون شرعي (text 9).

The above underlined item is translated as:

- 1- ...legitimate registrar...
- 2- ... marriage clerk...
- 3- ... marriage official...

From the above translations, the main problem facing the students is again that of inability to give the appropriate equivalent. In (1), the students try to capture the meaning of *شرعي* by using the word *legitimate*, which in certain contexts can mean *شرعي*. Nevertheless, *legitimate* is not the correct equivalent in English for the Arabic ST *شرعي*. A possible equivalent in English, with a complete loss of the religious connotation in the TT, is the phrase *marriage registrar*. In (2) and (3), though the translations *clerk* and *official* may communicate the general meaning of the ST message, they are not the proper equivalents to *مأذونا شرعياً*. This is because: (a) the religious connotation in the ST is completely lost in the TT, and (b) *clerk* and *official* do not collocate with

the compound ملعب القولف in Arabic, but the game itself does not have the status of other popular games such as football or handball, for example.

Concerning the graphological problems in rendering names, it should be pointed out that names are sensitive indicators of cultures, and should be treated carefully in translation. In other words, and as Hervey and Higgins (1992: 30) put it, in translating names one must be aware of three things: (1) the availability of options¹ in rendering a given name, (2) the implications of adopting a particular option and (3) the “implications of a choice between exoticism, transliteration and cultural transplantation”.

In translating place-names and proper names, the students adopt the transliteration technique. But the problem here is that the students are inconsistent in adopting this technique. Consider the following example:

ST: ...I studied under such distinguished scholars as Professor K.R. Sisson and P. Hogg.

I have taught English at a number of Canadian and American institutions, including Purdue and Oklahoma Universities (text 1).

The students' translations of the personal names include:

٢- ... سيسن وهوق.

١- ... R. K. سيسن و P هوق.

٤- ... كي آر سيسون و بي هوق.

¹ In translating names, Hervey and Higgins (1992:29) list two methods: (1) “...literal translation” which implies no “cultural transposition” but it is a form of “exoticism” and (2) “...transliteration” which involves the use of the phonic and graphic conventions of the TL to render SL names in the TT.

As it can be seen from the above translations, the students have no fixed technique in transliterating names. In (1), the initials (K., R. and P.) are taken as they are in the ST, while the family names are transliterated. In (2) the initials (K., R. and P.) are omitted and only the family names are preserved and transliterated. In (3), the initials (K., R. and P.) are transliterated by giving the full name of the letters. This may be attributed to the students' unfamiliarity with translation techniques. Along the same lines, the students have difficulties in translating place-names. *Oklahoma*, for example, is transliterated as *أكلاهما* and *أكل هوما*. This can affect the TT in two ways: (1) the pragmatic purpose of mentioning this particular university will be lost, and (2) the reader may not understand which university is being referred to.

5.3.2.3 The Syntactic Level

5.3.2.3.1 Tenses

English and Arabic belong to two different language families. The typological differences between the two languages are reflected in a number of grammatical features, which pose various translation problems between the two languages.

Regarding tense and aspect, Arabic and English manifest several translation difficulties because of the lack of one-to-one isomorphism between the tense distinctions in English and the aspect distinctions in Arabic. In other words, while the verb in English tends to be time-oriented, the verb in Arabic is marked in terms of completeness or incompleteness of the action it denotes.

In their translations, the students seem to have translation problems as far as tense and aspect are concerned. The types of tense used in the given texts which seem to pose translation problems are:

- 1- Present continuous.
- 2- Present perfect.
- 3- Simple past.
- 4- Simple future.

These types will be discussed in detail as follows:

- 1- Present continuous tense.

ST: American officials have been uneasy with Annan's new relationship with Iraq – a relationship often at variance with US policy. "King Kofi", as one US official called him, is becoming an independent diplomatic force – the same ambition Washington faced in Boutros-Ghali (text 3).

The above underlined item is translated as:

- | | |
|---------------------------|---------------------------|
| ... أصبح قوة... -٢ | ... بعد أن أصبح قوة... -١ |
| ... بعد ما أصبح قوة... -٤ | ... قد أصبح قوة... -٣ |

The above translations reveal the following:

- 1- The students' lack of knowledge of the most appropriate equivalent in Arabic.
- 2- Literal translation of the verb *become*.

Let us now discuss the above points in the light of the translations offered by the students. The idea that there is no direct one-to-one equivalent in Arabic for the present continuous tense in English seems to have led the students to treat what is a present continuous in English as a perfect in Arabic, thus using أصبح, which denotes a different meaning to that intended in the ST. The present continuous tense in English denotes that an action has started at some point in the past and is still in progress. The translations in (1) and (4) give a different meaning to that intended in the ST. *Is becoming* means that 'Kofi is on his way to become an independent diplomatic force'. But the translations in (1) and (4) mean that 'Kofi has already become an independent diplomatic force', a meaning which is misleading as far as the ST is concerned. This kind of translation may be attributed to the students' lack of knowledge of the importance of the function of tense in English and the appropriate equivalent in Arabic to this type of tense. The appropriate equivalent to *is becoming* here is أخذ يشكل. The use of the verbs of inception (أفعال الشروع), which indicate that an action has started at some point in time and is not completed yet (cf. Hasan, 1975: 620), may functionally be the equivalent to *is becoming* in the above ST sentence.

The other translation problem exhibited in the students' translations of *is becoming* is that of the literal translation of the verb *become* as أصبح. The students take the dictionary meaning of the verb *become* without thinking of the contextual meaning and, above all, the tense embedded in the verb.

2- Present perfect tense.

3- Simple past.

For practical purposes, these two tenses will be taken together in discussing the following examples:

ST: (a) I have written about ten research articles in the last seven years,... (text 1).

The underlined element is translated as:

١- لقد قمت بكتابة ...

٢- أنا قمت بكتابة ...

٣- أنا قد كنت كتبت ...

ST: (b) In late 1996, the Clinton administration lobbied intensely behind the scenes to ensure that Kofi Annan, an obscure Ghanaian diplomat, replaced then-UN secretary-general, Boutros Boutros-Ghali, an Egyptian, who - in the U.S. view - failed to reform the world body and treated it as his personal fiefdom (text 3).

From the translations of the above underlined verb include:

١- ... قد فشل ... ٢- ... كان فشل ... ٣- ... كان عاجزاً ...

By looking at the translations of the STs (a) and (b), the following problems may be discerned:

1- Imprecise use of قد and لقد.

- 2- Inability to distinguish between dynamic and stative verbs.
- 3- Use of nominal elements instead of verbal elements.
- 4- Wrong use of كان .

In what follows, the above points will be discussed in detail with reference to the students' translations of the STs (a) and (b) above.

As for قد and لقد, the students seem to use these two articles randomly. They use قد with both the present perfect and past simple without realizing its grammatical functions in Arabic. قد, according to Hasan (1990), could be equated with English 'have' in its specific use as a grammatical copula to form the present perfect tense.¹ When used with the perfect form of a full verb, قد indicates how recently the event occurred and its closeness to the time of utterance, as is expressed by the present perfect in English. In *Mughnii al-labiib*, Ibn Hishaam points out this particular usage of قد, by saying that it brings the past close to الحال the present. So, if you say "قام زيد" 'Zaid stood up', this could refer to the near as well as to the remote past, but if you say "قد قام زيد", this is taken to specify the near past (Ibn Hishaam, 1: 137). As for لقد, Ibn Hishaam adds that when the event is closer to the present الحال then the ل and قد are used together. Based on this explanation of the use of قد and لقد in

¹ In fact, some comparative studies have been conducted between Arabic and English in the field of tense and aspect. See, for example, Khafaji, 1972; Mohammad, 1982; and Mobaidin, 1988.

Arabic, it becomes clear that the students seem to be unable to distinguish between the present perfect tense and the simple past; they use *قد* and *لقد* with both tenses as in ST (a) 1 and 3 and in ST (b) 1. Moreover, the students seem to have problems in dealing with dynamic and stative verbs. Unlike dynamic verbs, stative verbs describe actions or events with an indistinct beginning and end. Thus, the use of *قد* with the verb *failed* (فشل) to indicate tense is not appropriate, because the action embedded in the verb *فشل* does not denote a running time. In the verb *write* (كتب), which is dynamic, there is an action taking place in time, whereas in the verb *فشل* there is no span or duration of the action. Moreover, the verb *كتب* tends to be more process-oriented than product-oriented, while *فشل* tends to be more product-oriented than process-oriented. So, when *قد* is used with *كتب* it does not indicate the same idea as when it is used with *فشل*. *قد* with *كتب* is more appropriate because of the time duration of the action carried inside the verb itself, while with *فشل* the dimension is frozen. Therefore, *قد* with *فشل* denotes emphasis rather than the idea of the action being started in the past and finished recently. The semantic input of *قد* here is to emphasize the product of the action, and that is because of the stativity of the verb *failed* in English.

In an attempt to overcome the problem of tense between Arabic and English, the students opt for nominalizing what is verbal in the ST. This may be ascribed to the tendency in Arabic to use nominal forms instead of verbal

forms, which makes Arabic sentences more concerned with product than process. Thus, in translating *I have written* as *أنا قمت بكتابة* or *لقد قمت بكتابة*, the students, somehow, seem to be looking at the product rather than the process, a language norm in Arabic which makes the students choose a nominal entity instead of a verbal entity. The use of the verb *قام* above indicates authorship and completion of the action but in a stative manner. This is further indicated by the rendering of the verb *write* by *مصدر* (nomen verbi)¹ which carries a nominal form despite its preserving link to the process involved in the meaning of its associated verb.

Finally, the use of *كان* before the main verb *كتب* in its past form changes the time of the action from present perfect in the ST to past perfect in the TT², which in turn changes the meaning from the present to the past. Another misuse of *كان* can be seen in ST(b) 2, where the full verb *failed* in its simple past is translated by *كان*. Although *كان* in Modern Standard Arabic (MSA) has a temporal function, it cannot be used in the case of ST(b), where a direct translation using the simple past is possible. *كان* is also misused in example 3 from ST (b), where the meaning of the ST verb is totally changed. The past simple, which indicates in English that an action took place in the past, is translated in Arabic by the verb *كان* + verbal noun. This translation changes the meaning of the verb *failed* which indicates that ‘in the American view

¹ The term ‘nomen verbi’ is used by Wright, 1951: 110, Vol. 1 for the Arabic term *المصدر*.

² The past perfect in English can be translated into Arabic by using *كان* + past simple (cf. Hasan, 1990)

Boutros-Ghali did not try to reform the UN'. كان عاجزاً means that 'Boutros-Ghali wanted to reform the UN but he was unable to do so', a meaning which is not intended by the ST.

4- Future simple

Future simple in English is constructed by will/shall + infinitive to indicate a complete futurity. Along the same lines, Arabic uses two particles to express futurity: سوف (sawfa) or سـ (sa) + imperfect. However, these two particles have different functions in expressing the future. سـ is used to express near future as in سيشب الغلام (lit. the boy will grow up), while سوف is used to articulate a remote futurity as in سوف يشيب الفتى (lit. the young will grow old). The problem confronting the students in translating the simple future may be attributed to the students' lack of knowledge of the different functions of *will* and *shall* in English. To illustrate this, let us consider the following examples:

ST: (a) I am required to give notice to Riyadh in early April and therefore look forward to hearing from you soon. Since I do not have a telephone, I will be happy to call you should a telephone discussion become appropriate (text 1).

The students' translations of the above underlined item include:

- ١- سوف أكون سعيداً...
 ٢- سأكون سعيداً...
 ٣- سوف أسعد...
 ٤- سوف أبتهج...

ST: (b) ...I have given him to understand that he has become a Muslim servant of God and that he shall perform the religious duties and rites of Islam (text 7).

The translations of *shall perform* in the above ST include:

- | | |
|--------------------------|--------------------|
| ... سوف يتوجب عليه... -٢ | ... سيؤدي... -١ |
| ... سوف يقوم... -٤ | ... سوف يؤدي... -٣ |

As can be seen from the translations of ST (a), the particles *سوف* and *سـ* are used to express the future tense indicated by *will*. Clearly, the students seem to have taken: (a) the future sense of the structure ‘will + verb’, and (b) the literal meaning of *will* from the dictionary without realizing that *will* could indicate futurity and present. The fossilized expression *will be happy* in English does not necessarily indicate the future. It is an expression of willingness and readiness on the part of the speaker to do something. However, it seems that *I will be happy* is treated as an indicator of futurity. So, the use of *سوف* and *سـ* here is not appropriate. In Arabic *يسعدني* or *يسرني* may be considered as appropriate equivalents to *I will be happy*, because the *يسعدني* and *يسرني* indicate both future and present.

As for *shall* in ST (b), the students also seem to stick to its literal dictionary meaning. Thus, they translate *shall* using *سوف* and *سـ* as in (1-4) above, while *shall* here indicates obligation. In the above context *shall* means ‘he has committed himself to doing something in the future’. The main function of

shall here is not to indicate future, but to express the commitment of a person to offer the duties and obligations that are incumbent upon him as a new convert to Islam. Therefore, *shall* can be translated here as *وعليه أن*, which is an imperative construction indicating obligation. This translation captures the meaning of *shall* in the ST where *shall* has two functions: (a) a primary function of indicating obligation and (b) a secondary function of indicating the future tense. What the students do here is take the secondary function of *shall* and turn it into a primary function, thus failing to capture the idea of obligation in the TT. This can be attributed to two factors: (1) the students' lack of knowledge of the meanings of *shall*: the future tense and obligation; and (2) their failure to realize the importance of text-type¹ in deciding the meaning of a particular element. In other words, *shall* in legal texts expresses obligation first and futurity second.

5.3.2.3.2 Adverbs

Adverbs are chiefly used to modify verbs, adjectives or other adverbs (cf. Crystal, 1982). An adverb adds something to the meaning of a phrase or sentence for it can specify how, when or where something happened. English has more types of adverb² than Arabic. This can be a source of translation

¹ For more details on text-type, see chapter two.

² English has the following types of adverbs :

- 1- Adverbs of manner.
- 2- Adverbs of time.
- 3- Adverbs of place.
- 4- Adverbs of degree.
- 5- Adverbs of frequency.
- 6- Adverbs of certainty.
- 7- Interrogative adverbs.
- 8- Relative adverbs.

Arabic has two adverbs: adverbs of place and adverbs of time.

problems between the two languages. In English, the adverb does not only modify the verb, but it can also modify the meaning of the whole sentence as in 'Fortunately, I found my wallet'. In MSA the 'absolute object' المفعول المطلق and form of 'manner' الحال can be used to express similar concepts expressed by some adverbs in English.

The types of adverb in the given texts are:

- 1- Adverbs of time such as *ever since*, *currently*, *lately*, *in early April* and *soon* (texts 3, 1, 2, 1 and 1 respectively).
- 2- Adverbs of place such as *over there* and *upwards* (texts 2 and 6).
- 3- Adverbs of manner such as *intensely*, *badly*, *loosely* and *rapidly* (texts 3, 5, 6, and 8).
- 4- Adverbs of degree such as *about*, *very*, and *particularly* (texts 1, 2, and 3).
- 5- Relative adverbs such as *where* (text 1).
- 6- Adverbs of frequency such as *often*, *occasionally* and *usually* (texts 3 and 8).

From the students' translations, the following problems can be observed:

- 1- Lack of knowledge of the Arabic equivalents for English adverbs.
- 2- Use of imprecise and /or loose equivalents.
- 3- Use of adjectives in Arabic for adverbs in English.
- 4- Influence of English word-order.
- 5- Failure to re-express the adverbial concept in Arabic when the adverb is used to modify an adjective.

The above points will be discussed here in some detail in the light of examples from the students' translations.

ST: I have a Ph.D. in English from the University of Guelph in Ontario, Canada, where I studied under such distinguished scholars...(text 1).

The relative adverb *where* in the above example is translated as:

- ١ - ... عندما درست بها ...
- ٢ - ... وقتها ...
- ٣ - ... التي درست ...
- ٤ - ... وقد درست هناك ...

The above translations indicate that the students' main problem lies in their lack of knowledge of the appropriate equivalents in Arabic for the adverb *where*. The translation in (1) is not acceptable because the relative adverb of place in the ST is rendered by an adverb of time in Arabic. *عند* in Arabic is an adverb of place, but when *ما* is added to it, it becomes an adverb of time. Consequently, the meaning intended in the ST is changed. In (2) the adverb of time *وقت* is used to fill in the position of the adverb of place in the ST. The change of the adverb in the ST to become an adverb of time in the TT leads to a change in the meaning of the whole sentence. The writer in the ST wants to highlight the fact that: (1) he studied at a well-known university, and (2) in that university he studied under distinguished scholars, a link which is grammatically expressed by the use of the relative adverb *where*. But the use of *وقت* entails that the intended meaning is not properly understood in the TT.

In (3), an attempt is made to capture the use of the relative adverb *where* in the ST by using the relative pronoun *التي* in the TT. *التي* functions as a connector, but not as an adverb. The relative pronoun *التي* is loosely used here if compared with the adverb *حيث* which is an acceptable equivalent. In (4), the adverb *هناك* is used as an equivalent to *where*. Although *هناك* is acceptable it is, however, not as adequate as *حيث* because the latter is stylistically appropriate. Clearly, the use of *عندما*, *وقتها*, *التي* and *هناك* as equivalents to *where* in the ST indicates the students' failure to use the commonly accepted equivalent in Arabic, which is *حيث*. *حيث* does not only adverbially correspond to *where* in the ST, but also functions as a connector, as *where* does in the ST.

To illustrate the use of imprecise and/or loose equivalents, let us consider the following examples:

ST: I am required to give notice to Riyadh in early April and therefore look forward to hearing from you soon (text 1).

The above text contains two adverbs of time: the compound *in early April* and *soon*. The compound adverb of time *in early April* is translated as:

١ - ... في بداية شهر أبريل ...

٢ - ... في أول شهر أبريل ...

equivalent options are available such as *عاجلاً* or *قريباً*. In (3), although *يمكن* *بأسرع وقت* can communicate the ST message, it is, however, not as adequate as *عاجلاً* or *قريباً* because *عاجلاً* or *قريباً* are shorter and more economical. In (4), the prepositional phrase *في الحال* is not appropriate because it seems that it carries an authoritative tone from the sender to the receiver.

Apart from the students' use of imprecise equivalents there are many examples of loose translations in their TTs. Consider the following examples:

ST: (a) But as Clinton greets Annan at the White House today, that alliance has begun to look more like a rivalry, particularly on Iraq and UN finance (text 3).

The translations of the above underlined adverb include:

- ١- بخاصة...
٢- ... بالأخص...
٣- بصورة خاصة...
٤- بشكل خاص...

ST: (b) It isn't until one crosses the Bosphorus and is over Turkey that one gets into the rough - a landscape of red boulders, creased and furrowed like badly wrapped parcels (text 5).

The above underlined adverb is translated as:

- ١- ... بطريقة خاطئة وسيئة...
٢- ... بطريقة سيئة جداً.

٣- ... على شكل رديء. ٤- ... على نحو رديء.

The translations offered by the students for the adverbs *particularly* and *badly* in the STs (a) and (b) are semantically loose. It seems that *particularly* in ST(a) is translated as if it is the adverb *especially*. Stylistically, the adverb *particularly* is more formal than *especially*. This is why بصورة, بالأخص, بخاصة and بصورة and بشكل خاص sound informal in the TT. In addition to that, the use of the preposition — before خاصة, in (1) and (2), does not sound as natural in Arabic as when it is used without the preposition as خاصة. Similar to that are the translations in (3) and (4), where خاصة becomes an adjective for بصورة and بشكل. It can be said here that بالذات and بالتحديد, خاصة are more suitable than بصورة and بشكل خاص. This is because بالتحديد, خاصة and بالذات seem more formal, particularly خاصة which is a Qur'anic style (see the Holy Qur'an, 8: 25).

The adverb *badly* in ST(b) above also poses some difficulties for the students. In Arabic, the adverb of manner has no word-for-word equivalent and, therefore, the students give semantically loose translations. It is worth pointing out here that *badly* in the above ST can be rendered into Arabic through the use of the 'absolute accusative' المفعول المطلق and the changing of the adverb of manner into an adjective. Thus, the above English phrase may be translated as طوي طياً رديئاً. As can be seen from the translation of ST(b), translations (1) and (2) show additional information such as جداً, وسيئة,

which are not there in the ST. The translations in (3) and (4) seem informal if compared with طوي طياً رديناً which is judged to be the appropriate equivalent.

Another problem facing the students is that they seem to be unable to distinguish completely between adjectives and adverbs. They use adjectives in Arabic for adverbs in English. This may be because: (a) some English adjectives can be used as adjectives and adverbs as well, such as 'long', 'early', 'well' and 'fast', and (b) some adjectives can be used as adverbs without the suffix (-ly) such as 'late', as in 'he came lately' and 'he came late'. Let us illustrate the students' difficulties in this respect by considering the following example:

ST: Farmer: Have you seen any animals on this road lately? (text 2).

The above underlined adverb is translated as:

١- هل رأيت حيوانات متأخرة على هذا الطريق؟

٢- هل رأيت حيوانات في هذا الطريق المتأخر...

٣- هل رأيت حيوانات على هذا الطريق في وقت متأخر؟

The adverb *lately* in the above example is translated by an adjective in (1) and (2) and by a prepositional phrase in (3). In (1), متأخرة is an adjective describing animals as حيوانات متأخرة, which changes the whole meaning of the ST. A back translation of حيوانات متأخرة would be '... late or primitive animals', which is not the meaning intended in the ST. Similarly, the

translation in (2) is not acceptable because the adverb *lately* is taken as an adjective qualifying *road* giving us الطريق المتأخرة (lit. late road). Though the translation in (3) expresses the idea of ‘adverb of time’ by using the prepositional phrase في وقت, it is still not acceptable because the adverb *lately* becomes an adjective for وقت. Clearly, the students seem to confuse the function of the adverb with that of the adjective. In the above example, the adverb *lately* means ‘recently’, which can be translated into Arabic as مؤخراً or أخيراً.

When translating adverbs into Arabic, the students also seem to be influenced by English word-order. Consider the following example:

ST: Workman: Only yourself (text 2).

The adverbial phrase *only yourself* in the above text is translated as:

- | | |
|---------------|-----------------------|
| ١- فقط أنت. | ٢- فقط نفسك. |
| ٣- فقط رأيتك. | ٤- فقط لم أر إلا أنت. |

These translations show that when translating the adverb *only*, the students follow the same word-order as the ST. This impairs the meaning of the TT. The problem of following the ST word-order does not only affect the meaning, but also produces a TT which does not conform to TL grammatical rules and conventions.

Another problem facing the students when translating adverbs is their inability to re-express the meaning of the ST in Arabic when the adverb in the ST is used to modify an adjective. Consider the following example:

ST: ..., and the seemingly motionless speed of the Boeing 747 renders all small, crucial distinctions of climate, culture and topography illegible (text 5).

The students' translations of the above underlined adverb include:

١- ... سرعة البوينق ٧٤٧ الساكنة ...

٢- ... فيما يبدو أن السرعة الغير محسوسة ...

٣- ... السرعة الساكنة الظاهرية ...

٤- ... وتظهر لنا سرعة البوينج ٧٤٧ الساكنة.

The difficulty in the above ST lies in the fact that the adverb *seemingly* modifies the adjective *motionless* which, together, qualify the noun *speed*. In (1), the adverb *seemingly* is omitted and the noun *speed* is described as motionless (سرعة... ساكنة). This defies the laws of nature because an object cannot be in a state of motion and motionlessness at the same time. Thus, the students' failure to render the adverb *seemingly* results in a meaning which is not truth-conditionally accurate. In (2), the adverb *seemingly* is translated by the structure *فيما يبدو*. But the use of *فيما يبدو* leads to: (a) a change in the normal structure of the sentence, and (b) a change in the function of the modifier *seemingly* in the ST. The adverb *seemingly* is wrongly used in (3) as

an adjective for *motionless*. In (4), the adverb is changed into a verbal construction with the use of the structure in (1) above as *سرعة... ساكنة*, which distorts the meaning of the ST by wrongly representing the intended message. The appropriate equivalent to the ST phrase is probably: *وتبدو البوينق ٧٤٧ ...*

...رغم سرعتها وكأفها راسنحة في مكافها...

In conclusion, the (-ly) adverbs in English, especially adverbs of manner, are more problematic for the students than other adverbs. It may also be concluded that the students' poor Arabic is a cause of loose translations, use of imprecise equivalents, and the influence of English word-order.

5.3.2.3.3 The Gerund

The gerund is a particular form of the verb ending in -ing, and is used in a sentence like a noun. Syntactically, the gerund can be subject, object, or object to a preposition. It can also take an adjective. The types of gerund in the given texts are:

- 1- Object to a verb as in *...will stop moving* (text 6).
- 2- Object to a preposition as in *... look forward to hearing from you* (text 1).

Although Arabic does not have a gerund form, the same concept can be expressed in Arabic by using *المصدر* or *الحال* as in 'he came back weeping' (*جاء باكياً*) and 'they like reading' (*يحبون القراءة*) respectively. The students' translations exhibit some problems in this area which will be exemplified and discussed below. Consider the following examples:

ST: (a) To stop the machine in the middle of the programme simply open the door, and the drum will stop moving (text 6).

The above underlined item is translated as:

١- ... فإن الطبل سوف يوقف الحركة.

٢- ... الحركة سوف تتوقف.

٢- ... وسوف لن يتحرك الطبل.

ST: (b) I am required to give notice to Riyadh in early April therefore I look forward to hearing from you soon (text 1).

The translations of the gerund *hearing* include:

١- ... إلى سماعكم... ٢- إلى سماع منك...

٣- ... أسمع ردكم... ٤- ... أبحث عن سماع صوتك...

These translations give rise to the following problems:

- 1- The students are unable to identify the function of the gerund in the ST.
- 2- Use of literal translation when other techniques are more suitable.

Let us now discuss these points in the light of the translations offered by the students. From the translations of ST(a), it can be seen that the students have problems identifying the function of the gerund *moving*. *Moving* in (1) above

is treated as a direct object to the verb *stop*, to mean movement. This conveys in the TT a different meaning to that meant in the ST. The meaning of ...*will stop moving* in the ST is that the drum itself will cease to move when the door of the machine is opened. The translation suggests that the action of stopping is caused by the *drum* itself, i.e., the movement will be stopped by the *drum*. It seems here that the students are not aware that some verbs in English, such as *stop*, *help*, and *suggest*, can be followed by a verb in a gerund form. In the case of the ST in hand, *the drum will stop moving* may be better translated as *الطبل سوف يوقف الحركة*, and *وستتوقف الاسطوانة عن الحركة*, but not *الطبل سوف يوقف الحركة*...which may cause confusion to the reader/user and cause him/her to ask: what kind of movement (*حركة*) is meant here? In (2), the word *الحركة* is used as a subject to the verb *stop*, and the subject *drum* in the ST is dropped. The word *الحركة* in Arabic could mean any movement. In the ST, it is not *الحركة* that will stop, but the movement of the *drum*. The translation of the gerund *moving* (*الحركة*) as a subject in Arabic causes vagueness in the TT, i.e., which kind of *حركة* will stop. In (3), the gerund *moving* is changed into a verb preceded by *لن*, which means 'never' or 'not'. The translation *الطبل لن يتحرك* could mean 'the drum will never move'; if this translation is taken literally, the reader/user may think that the drum will stop moving forever.

The translations offered by the students for ST(b) reflect how the students resort to literal translation when other techniques can be applied. In (1), (2) and (4), the gerund *hearing* is translated as *سماع*, which is denotatively

unsuitable because *hearing* here is not intended in its literal meaning. In Arabic, it would sound odd to say to someone from whom you expect to receive a letter that you want سماع صوته as in (4). Thus, the use of سماع, سماعكم سماع and سماع صوتك are literal translations of *hearing from you*. They do not convey the sense of ‘receiving your answer’. In (3), the verb أسمع is also used as an equivalent to the gerund *hearing*. The difficulties experienced by the students here may be ascribed to: (1) failure to find Arabic equivalents to the fixed expression *look forward to* and the gerund *hearing*, and (2) opting for literal translation of the whole phrase *look forward to hearing from you*, which should be translated functionally rather than literally. In Arabic, *look forward to hearing from you* is usually rendered as سأكون بانتظار ردكم, سأطلع إلى ردكم or just في انتظار ردكم.

5.3.2.3.4 Active vs Passive

Syntactically speaking, the active expresses the agent as the subject of a sentence and is normally the unmarked form. The passive describes the action expressed by the verb semantically from the point of view of the patient. The passive is normally the marked voice as it is usually formed by specific auxiliaries and is subject to some restrictions, which vary from one language to another. (cf. Bussmann, 1996). In English, the passive is used stylistically in specialized language, and in general fixed expressions expressing common knowledge, and neutrality, such as:

- It is recommended that ...
- You are required to...

-- It is believed that...

-- It has been reported that ...

The passive in MSA has a similar function.¹ In Arabic, the passive is normally expressed by the passive perfect or passive imperfect forms of the verb (صيغ المبني للمجهول), which means the passive in Arabic is generally morpho-lexically rather than syntactically expressed. These passive forms in Arabic can be used to translate almost all passive constructions in English apart from in some fixed expressions. The latter are sometimes translated freely using contextually equivalent constructions in Arabic. In the given texts, the passive is used in both specialized and non-specialized texts. The passive is used in the specialized medical text (text 8) without mentioning the agent, as in the sentence:

ST: ...and the fibrous subcutaneous bonds are felt extending across to... (text 8).

In the legal text, (text 7), the passive is used, but the agent is mentioned as in:

ST: Accordingly, and as much as this resolution was proclaimed by the aforementioned Mr... (text 7).

¹ However, apart from fixed expressions and specialized styles, when the passive is used in Arabic, the implication is that the agent is either unknown or is not to be mentioned for some reason. This makes the passive less stylistically motivated in Arabic. In contrast, the agent in English can still be mentioned in a passive construction for stylistic purposes, such as emphasis. The use of the phrase من قبل in passive constructions in modern Arabic to mention the agent is regarded by some as a result of the stylistic influence of other languages, such as English, on modern Arabic through translation (El-Yasin, 1996: 21).

In the other texts, the passive is either used in some sort of fixed expression such as *I am required to give notice to ...*(text 1), or in constructions expressing qualities or feelings, such as *I am also qualified to teach a wide variety of courses* (text 1), and *Annan is dismayed that....*(text 3) respectively.

The students do not seem to have serious problems in translating English constructions in which the passive is used to express qualities or feelings. For example, in translating the construction:

ST: I am also qualified to teach ...(text 1),

the students either use the passive perfect to produce a one-word equivalent for the participle adjective *qualified*, as in

١- ولكنني مؤهل لتدريس...

٢- لكنني أيضا مؤهل لتدريس...

or they use free translations to produce a phrase expressing the possession of the quality expressed in the ST structure, as in ...ولكنني لدي الكفاءة لأدرس...

Along the same lines, in translating the English construction:

ST: Annan is dismayed that ...(text 3),

the students express the 'condition of being dismayed' without using any sort of passive in Arabic. Using the translation technique of modulation, the

students manage to express the idea of ‘Annan being dismayed’ in different ways in Arabic as follows:

a- Use of كان constructions as in:

١- كان عنان قلقاً...

٢- عنان كان قلقاً...

b- Use of the Arabic phrasal verb شعر بـ as in شعر عنان بالقلق ...

c- Use of a nominal sentence in which Annan is described as ‘dismayed’ as in:

١- عنان قلق...

٢- فإن عنان قلق...

The students seem to have problems in translating English passive constructions when the passive is used in some sort of fixed phrase, and when a by-phrase is used to mention the agent. As an example of the first problem, consider the following:

ST: I am required to give notice to ...(text 1).

In translating the underlined fixed phrase *be required to* the students give various translations, including the following:

١- أنا أحتاج إلى ...

٢- أنا محتاج لأخبركم...

٣- لقد طُلب أن ...

٤- أنا مطلوب أن ...

١- وإني أطلب أن ...

These translations indicate that the main problem facing the students here is that of adopting the technique of literal rather than free translation in rendering the ST fixed phrase *I am required to*. It seems that because of their limited familiarity with fixed phrases and their uses in English, the students opt for the literal interpretation of the ST phrase, which results in producing one-for-one translations as in (1), (2), (4) and (5).

A few other students use the passive imperfect in Arabic to render the above ST phrase through which the participle *required* is translated as مطالب, as in

١- إني مطالب بـ...

٢- أنا مطالب بـ...

These translations are more denotatively suitable in Arabic than the ones discussed above.

Finally, in translating passive constructions containing a by-phrase, the students seem to have problems in translating both the passive verb phrase and the by-phrase. Consider the following example:

ST: Accordingly, and as in much as this resolution was proclaimed
by the aforementioned Mr...(text 7).

The underlined passive construction is translated by the students as:

١- ... أعلن بواسطة المذكور أعلاه السيد...

٢- ... كان تصرّجه بواسطة المذكور أعلاه السيد...

٣- ... فقد أعلن أن المذكور سابقا السيد...

٤- ... قد جهر با... السيد...

٥- ... كان علنيا من قبل السيد...

These translations show that in addition to their failure to convey the overall meaning of the ST, the students seem to have problems in rendering both the verb phrase *was proclaimed*, and the by-phrase *by the aforementioned*... In rendering the verb phrase *was proclaimed*, only translation (1) uses the passive perfect in Arabic, which is usually the equivalent used in Arabic for the English passive participle. The other translations either use the perfect, such as أعلن in (3) and جهر in (4), or use a كان construction, such as كان تصرّجه in (2) and كان علنياً in (5). These translations fail to convey the ST meaning, and are therefore inaccurate.

In translating the by-phrase *by the aforementioned*, the students either ignore the ST by-phrase or use one of the prepositional phrases بواسطة (by means of) or من قِبَل (lit. from the side of). The use of these two phrases in expressing the role of the agent in passive constructions is a product of modern times when Arabic has been brought into direct intensive contact with the European languages, especially English. Normally in classical Arabic, when the passive is used, the intention is to exclude the agent, either because it is very obvious as in “وخلق الإنسان ضعيفا” (and man was created weak, Holy Qur'an: 4: 28), or

because the speaker/writer intends not to mention it for some reason. In modern Arabic in this context, *من قِبَل* is more appropriate than *بواسطة*.

In conclusion, in modern Arabic a passive construction containing a by-phrase in English can either be translated by a passive or active construction, as follows:

1- Passive construction:

وبناءً على ما تقدم ، وحيث أن هذا القرار صُرح به من قِبَل المذكور أعلاه السيد... .

2- Active construction:

وبناءً على ما تقدم ، وحيث أن المذكور أعلاه السيد... .، قد صرح بهذا القرار...

or

وبناءً عليه وحيث صدر هذا القرار من السيد المذكور... .

If we ignore the English ST sentence, the second translation makes more sense in Arabic than the first.

5.3.2.4 The Discourse Level: Cohesion

Languages differ in their ways of organizing words, phrases and sentences to produce cohesive and coherent texts. In translation, these differences usually create some problems because each language has its own cohesive devices. According to Halliday and Hasan (1976:9) there are five main cohesive devices in English: *reference*, *conjunction*, *substitution*, *ellipsis* and *lexical cohesion*. Only reference, conjunction and lexical cohesion will be discussed

in the following pages, because the given texts bring up few problems to do with substitution and ellipsis.

5.3.2.4.1 Reference

Reference is defined as “the activity or condition through which one term or concept is related to another or objects in the world” (McArthur, 1996:773). Thus, the reference of ‘the book’ will be a certain book referred to in a given situation. Furthermore, reference implies that the reader/hearer can trace backward or forward the thing that is referred to. Thus, two main types of reference can be identified in English: *anaphora* and *cataphora*¹. In achieving reference, English uses different cohesive devices, the most common ones being personal and demonstrative pronouns. These cohesive devices are used to establish linkage between the parts of a given text, and to work as signposts so that the reader/hearer can follow the development of a particular text. It seems that when translating into Arabic the students do not have problems in dealing with reference, but this is not the case when translating into English.

¹ Anaphora is the relationship whereby a word or group of words is/are used to refer back to something or someone already mentioned in a given text as in: “The Chechnian Muslims will continue fighting for the state they are looking for”. The anaphoric function of *they* here is to link the sentence together. Cataphora, on the other hand, is used to refer forward to another elements in a given sentence or text as in: “In their translations, the students seem to have....”. The pronoun *their* here refers forward to *the students* which appear later in the sentence. For more details on cataphora and its rhetorical use in translation (see Hatim 1997: 89-98).

To illustrate the problem facing the students with regard to reference, let us consider the following example:

ST:

حدث عبادة بن الصامت رضي الله عنه ، وكان شهد بدرأ ، وهو أحد النقباء ليلة العقبة: أن النبي صلى الله عليه وسلم قال ، وحوله عصابة من أصحابه: ...
(text 4).

In the above text there are three participants:

- 1- The addresser (the Prophet peace be upon him).
- 2- The addressee (the Companions).
- 3- The narrator.

The students' translations of the above ST include (these are given in the form produced by the students):

- 1- Obadh Ibn Asamet relate (may Allah be pleased to him. One witness of Bader, and he had chiefness that the prophet (pbuh) said when lettel of his companies around him...
- 2- Obadh ben Al-samit (may Allah be pleased him) one of Bettel of bader memmbers and he was a leader in the night of Al-Aqaba pledge of alliance he said while the prophet Mohammad (pbuh) surrounded by his followers. He said...

The above examples show that the students, among other things, seem to have problems related to:

- 1- Reference of relative pronouns.
- 2- Reference of personal pronouns.

As far as reference of relative pronouns is concerned, it seems that the problem, as in the translation in (1), lies in the use of *one* instead of the proper relative pronoun *who*. *One* here does not refer to the subject *Obadh Ibn Asamet*. This results in a break in the cohesion of the text, which blocks the flow of information of the ST. It also results in an incorrect grammatical structure, where *Obadh Ibn Asamet* is used as a subject + the verb *relate* without giving the complement of the sentence so that the reader wonders what is narrated. Thus it is difficult here to judge to whom the pronoun *one* refers. It seems that the students do not know when *one* can be used. It is worth mentioning that *one* is used in English instead of a noun as in: “Do you have pens? Can I borrow *one*, please?”, where *one* is used to replace the noun ‘a pen’; it is also used in formal registers as a personal pronoun. As for the relative pronoun *who*, it is used to combine two clauses together as in: “This is my neighbour. He lives next door”. By virtue of the relative pronoun *who*, these two sentences can be combined together as ‘This is my neighbour who lives next door’. The ST sentence, therefore, may be translated into English as ‘Ubaadah ibn al-Saamit, may Allah be pleased with him, who was one of those at [the battle of] Badr and one of the nuqabaa’ (leaders) on the night of al-‘Aqabah, relates that the Prophet, peace be upon him (pbuh) said: ... This translation maintains cohesion by using the appropriate relative pronoun *who* which results in successful reference.

As for the third person pronoun, it seems that it causes difficulties for the students in terms of how to identify to whom a given pronoun refers. In (2) above, the use of the pronoun *he* at the beginning of the second sentence may puzzle the reader as to whom the pronoun anaphorically refers to: the Prophet (pbuh) or the narrator? To illustrate translation difficulties related to the anaphoric pronouns further, let us discuss the following example:

ST: كان من بين المدعوين عديل أبي أنس الشيخ خالد الذي يعمل مأذونا شرعيا ومؤذنا في
مسجد العزيزية ... ويعتبر ابنه محمد من طلبة العلم ، وقد استغل الحضور والمناسبة فأخذ يحدث
... الناس (text 9)

Two translations of the last sentence are (these are given in the form produced by the students):

- 1- One of them is a student his name is Muhammad. Al-shaikh Khalid took the benefit of the occasion...
- 2- He considered his son Muhammad a seeking knowledge student. Shaikh Khaled took the advantage of the audience...

The translation problem is caused by the third person pronoun embedded in the verb *استغلّ*. From the above translations, it seems that the students are unable to identify the anaphoric reference of the pronoun: does it refer to Shaykh Khaalid or to his son? Apparently, the pronoun in *استغلّ* could refer to Shaykh Khaalid or his son, but contextually it refers to his son Muhammad, and, therefore, the use of the pronoun embedded in *استغلّ* to refer to Shaykh

Khaalid is wrong. Thus, the inappropriate reference here changes the content of the ST message which indicates that the ‘talk’ was delivered by the son and not his father.

It seems that reference problems arise from the grammatical differences between Arabic and English. In Arabic, the verb agrees with its subject in gender and number. In addition, the third person pronoun in Arabic is always embedded in the verb as in ذهب and قال (lit. he went and he said).

5.3.2.4.2 Conjunction

A conjunction is a word used to join words, phrases, clauses or sentences together. Each language has its own set of conjunctions. Arabic uses a small set of conjunctions according to the context of a given text. The most frequently used conjunctions are و, ف and ثم. Unlike Arabic, English has a wide variety of conjunctions, which can be divided into two main types:

- 1- Coordinating conjunctions (additive and adversative) such as *and*, *but*, and *or*.
- 2- Subordinating conjunctions (causal and temporal) such as *where*, *although*, *since* and *when*.

In translating conjunctions, the students exhibit the following translation problems:

- 1- Merging of paragraphs.
- 2- Use of literal translation when other modes of translation are more suitable.
- 3- Use of unsuitable equivalents in Arabic.
- 4- Failure to recognize implicit connectors.

To illustrate these points, let us consider the following examples:

ST: I wish to make an application for ...
 I have a PhD in English...
 I have taught English ...
 I have written about ...
 My speciality is ... but I am also qualified to teach a wide
 variety of other courses including the Novel, Poetry,
 Composition, Writing...(cf. Appendix 1, text 1).

As far as the merging of paragraphs is concerned, the ST consists of seven paragraphs. In the translations, the whole text (cf. Appendix 1, text 1) is reduced into one, two or three paragraphs. This may be the result of the influence of Arabic, where a long text can be written in one paragraph. In the case of the ST above, its paragraphing reflects the pragmatic purpose of accentuating certain ideas in the ST. Thus, all paragraphs are interlinked. The merging of paragraphs in Arabic impairs the intended purpose of showing the applicant's merits which are distributed over individual paragraphs. The feasibility given to each idea which was allocated one paragraph and the pragmatic purpose of highlighting the qualifications of the applicant and his experience are lost in the TT.

Literal rendering can be seen in the translation of the personal pronoun *I* by using an independent pronoun in Arabic, as ...أنا درست, أنا أتمنى... and so on. This may be a result of the students' failure to realize the grammatical differences between Arabic and English in that in Arabic the pronoun is attached to the verb and is not independent. The personal pronoun *I* is used as a cohesive

device at the beginning of each paragraph in the ST. Different cohesive devices may be used in Arabic, keeping the same paragraphing as follows:

أود أن...
 علما أنني حاصل على شهادة...
 وقد درست...
 كما قد كتبت...
 أما مجال تخصصي فهو... إلخ

As for the use of unsuitable equivalents, let us consider the following example:

ST: In late 1996, the Clinton administration lobbied intensely behind the scenes to insure that Kofi Annan, an obscure Ghanaian diplomat, replaced then-U.N. secretary-general, Boutros Boutros-Ghali,...

Washington saw Annan, a U.N. veteran educated in the United States, as someone who could finally ... draft a US-friendly strategy...

But as President Clinton greets Annan at the White House today, that alliance has begun to look more like a rivalry...(text 3).

The students' translations of the second and third paragraphs include:

١- واشنطن رأت في عنان...
 أما بالنسبة للرئيس كلنتون فإنه اليوم يجي...

٢- رأت واشنطن كوفي عنان المخضرم...

كما حيا الرئيس بيل كلنتون ...

٣- الحكومة الأمريكية وجدت في عنان ...

بينما الرئيس كلنتون يخاطب عنان...

٤- أمريكا رأت أن كوفي عنان...

لكن عند استقبال الرئيس بيل كلنتون...

The first paragraph of the ST sets the scene of the argument, which is the replacement of Boutros-Ghali by Annan to run the UN. The second paragraph substantiates the argument. The argument in the first and second paragraphs concerns the alliance between the US on the one hand and the UN on the other, an alliance that now appears to be a fraught one, as suggested by the third paragraph. The third paragraph opposes the argumentation in the first and second paragraph by using the adversative conjunction *but*. In their translations, the students seem to be unable to give the precise equivalent of the conjunction *but* to link and contrast the previous paragraphs. In (1), the use of *أما بالنسبة* seems to be unsuitable, because the adversative meaning denoted by *but* in the ST is completely lost in the TT, and the meaning of the whole paragraph is changed to agree with *أما بالنسبة*. In (2), the employment of *كما* as an equivalent to *but* is also inappropriate. *كما* is used in Arabic as an evaluative additive conjunction, but not as an adversative one. Thus, the use of *كما* here may give the opposite meaning to the one intended in the ST. In

(3), it seems that *بينما* is used as an equivalent to *as* in the ST: *But as Clinton...* while *but* is omitted. Thus *بينما* cannot be taken as an equivalent to the adversative particule *but*. In (4), though *لكن* can sometimes be considered an equivalent to *but*, its function is not the same as that of *but* in English as far as this ST is concerned. Therefore, the use of *إلا أن* may capture the same force of *but* in the ST. So, *إلا أن* may be considered an appropriate equivalent to link the paragraphs and to reflect the same features of *but* in the ST.

The students' translations of the second paragraph of the above ST illustrate their failure to recognize implicit conjunctions. The use of the verbal construction *رأت* as in (2) or the nominal construction as in (1), (3) and (4) without the conjunction *فـ* is not appropriate and the linkage between the first and second paragraph will be lost. Moreover, the absence of such vital cohesive devices, particularly in argumentative texts like the one in question (i.e. text 3) will weaken the whole meaning of the text.

5.3.2.4.3 Lexical Cohesion

In an attempt to study the effect made by the co-occurrence of lexical items in organizing connectivity in a given text, Halliday and Hasan (1976) introduce the notion of 'lexical cohesion'. According to them, two basic types of lexical cohesion can be distinguished: *reiteration* in which lexical items are repeated;

and *collocation* in which a pair of lexical items are associated with each other. For McCarthy (1991:65), however, collocation is not a form of lexical cohesion "...since collocation only refers to the probability that lexical items will co-occur, and is not a semantic relation between words". The following discussion, therefore, will concentrate on reiteration and the translation problems it causes. Consider the following example:

ST:

Farmer: Have you seen any animals on this road lately?

Workman: Only yourself.

Farmer: No horses or cows?

Workman: No. Have you lost a cow?

Farmer: No, but I've lost a horse.

Workman: There haven't been any horses on this road today. But I saw a horse on my [way to] work this morning. In the snow! Terrible, it was!

Farmer: Where was it?

Workman: In one of those fields over there. Are they your fields?

Farmer: Yes. What was the matter with the horse you saw?

Workman: It was in the field. It was up to its feet in snow. Poor animal!

(see the rest of the text in Appendix 1).

Examples of lexical cohesion in the above text include the repetition of items such as *horses* (repeated seven times), *snow* (repeated five times), and *feet* (repeated five times). The lexical cohesion in the ST in hand gives rise to the following considerations:

- 1- The students' failure to repeat the same lexical item.
- 2- The students' ignorance of the importance of the repetition of certain lexical items in the ST.

The lexical item *horse* is sometimes translated as *خييل*, sometimes as *جواد* and sometimes as *فرس*. These three words denote different, albeit related, meanings in Arabic. The word *خييل* is a collective noun in Arabic and the word *حصان* is used for a single male. Although denoting a single horse, the word *جواد* has a different meaning to that of *حصان*. *جواد* means the superior of *خييل*. *فرس* on the other hand can mean both the male and the female. An example of the students' translations is:

المزارع: لاجياد ولا بقر.

العامل: كلا هل فقدت بقرة.

المزارع: كلا ولكني فقدت حصانا.

العامل: لا يوجد أية خيول في هذا الطريق اليوم. ولكني رأيت فرساً...

This translation shows that the lexical cohesion created in the ST through the repetition of the key lexical element *horse* is lost in the TT because *horse* is replaced by different lexical items with different denotations.

As for the word *snow*, it is sometimes translated as *ثلج* and sometimes as *جليد*.

In Arabic *ثلج* is denotatively different from *جليد* in that the latter means a condition when the former becomes solid. When the lexical item *جليد* is used

the image that the horse was up to its feet in snow will become difficult for the reader to capture.

To illustrate further the problem of lexical cohesion, let us consider the following example from a different genre:

ST:

حدث عبادة بن الصامت رضي الله عنه، وكان شهد بدرًا، وهو أحد النقباء ليلة العقبة: أن النبي صلى الله عليه وسلم قال، وحوله عصابة من أصحابه: ((بايعوني على أن لا تشركوا بالله شيئاً ولا تسرقوا ولا تزنوا ولا تقتلوا أولادكم ولا تأتوا ببهتان تفترونه بين أيديكم وأرجلكم ولا تعصوا في معروف فمن وفى منكم فأجره على الله ، ومن أصاب من ذلك شيئاً فعوقب في الدنيا فهو كفارة له، ومن أصاب من ذلك شيئاً فعوقب ثم ستره الله ، فهو إلى الله إن شاء عفا عنه وإن شاء عاقبه)). فبايعناه على ذلك.

The above text is made cohesive through the use of the particle و which, functioning mostly as an additive and numerative, occurs nine times. The frequency of its occurrence exceeds other individual connectors like ف, which is used six times. The other lexical linkage which occurs in many places in the text can be seen in the following examples:

The repetition of lexical items such as الله (repeated six times), بايع (repeated two times), the negative particle لا (repeated seven times) and أصاب (repeated

twice). There is also oppositeness of meaning between *أصاب/وفى*, *أجر/عقاب* and *عفا/عاقب*, which creates lexical cohesion.

The following is an example of the students' translations:

Obada b. Al-samiat (may Allah pleased him) attended Bader. He was the leader of Al-Akaba said that Prophet (pbuh) and his companions arounded him said to them (promise me that you will not associate anyone with Allah, not steel, fornicate, kill your sons, fubricate slanders and rebel in true. Anyone commits anything from these, he has been penshied in the wordlly and this is atonement for him and who do these but Allah covered him this is upto Alah to forgive him or not). We were promise him to that.

This TT reflects, among other things, the student's unawareness of the network of lexical cohesion in the ST, which should be represented in the TT. It is true that "it is impossible to reproduce networks of lexical cohesion in a target text which are identical to those of the source text" (Baker, 1992:206). However, in the case of the above text it is not difficult for the translator to represent the lexical cohesion in the TT. The translation of the lexical item *الله* appears only four times in the TT while it is repeated six times in the ST. Similarly the negative device *لا* is repeated seven times in the ST, which does not only build lexical cohesion, but also serves a rhetorical purpose by establishing a balance between components of the text. The students fail to preserve the same repetition in the TT. *لا* is replaced in the TT by *not* (used

twice) and a *comma* instead after each clause. Similarly, the translation of عفا and عاقب appears as *forgive him or not*, which does not reflect the same religious effect produced in the ST, in an opposite form. This introduces a subtle shift away from the lexical chains and associations of the ST.

5.3.2.5 The Stylistic Level

Generally speaking, the term 'style' refers to the manner of expression in writing or speaking, in the same way as there is a manner of doing things. This implies that there are different styles in different situations, and that different people may have different styles. Linguistically speaking, style can be seen as variation in language use, whether literary or non-literary. The systematic variations in linguistic features are related to particular non-literary situations, such as advertising, the law and sports commentary, and are usually referred to as register. Style may also vary according to the medium and degree of formality. In literary language, style may vary from one genre to another or from one period to another. Thus style is viewed against a background of larger or smaller domains or contexts. In each case, style is distinctive, as it represents the set of linguistic features characteristic of register, genre, period or author. Because stylistic features are basically features of language, style in one sense is synonymous with language. When referring to an author's writing, style is the set of linguistic features peculiar to, or characteristic of, that author, usually referred to as idiolect. Although each author draws upon the general stock of the language in a given time, each can have a distinctive style based on his/her choice of linguistic items, and their distribution and patterning. Finally, style is sometimes viewed from the viewpoint of one set of features compared with another in terms of a deviation from a norm. In this respect, a text or a piece of language is matched against

the linguistic norms of its genre, its period and the common core of the language as a whole. Different texts will exhibit different patterns of dominant features (Wales, 1989: 434-6).

As far as translation is concerned, languages differ sharply in style because each language has its own stylistic devices which are controlled by its lexical and grammatical conventions. As an operator between two languages, the translator has to pay attention to the style of a given text in order to convey its effect into the TL. In translating the given texts, the students seem to have problems related to:

- 1- Formal vs informal style.
- 2- Repetition.
- 3- Parallelism..
- 4- Short sentences vs long sentences.

The following is a discussion of these points with examples from the students' translations.

5.3.2.5.1 Formal vs Informal Style

Situational contexts can be scaled from very informal to very formal and "... speakers usually have an intuitive notion of the relative formality or informality of different variants in their language" (Cheshire, 1992:324). A formal style is a variation in the use of language in both written and spoken situations to achieve a certain effect on the reader/hearer. Informal style is the use of informal words in informal situations, particularly in a conversational one. In this connection, the translator has to be aware of the type of style in a given text. This is because a change in style in translation may produce a

formal text out of an informal one or vice versa. In the given texts, text 2 is a good example of informal speech. The text is a simple joke in dialogue form. An analysis of the text will show that it has a number of linguistic features typical of speech:

- 1- Contractions such as *I've*, *haven't* and *wasn't*.
- 2- Simple syntax, with simple and short sentences.
- 3- Words and phrases typical of spoken language, such as *terrible*, *yourself* and *poor animal*.
- 4- Use of everyday vocabulary, such as *horses*, *cows* and *fields*.

A quick look at the students' translations reveals that the students are not aware of the type of style employed in the ST. Thus, they use formal equivalents in the TT where informal equivalents should be used. Consider the following examples:

ST: (a) Farmer: No horses or cows?
 Workman: No, but I've seen a horse (text 2).

In translating the negative device *no* in the above ST, the students use the stronger and more formal equivalent device لا instead of the mild negative device لا, which is stylistically more appropriate in the TT. لا is a marked stylistic negative device in Arabic, which can be found in the Holy Qur'an and in outstanding literary works. Thus, in the case of the above ST, the stylistically appropriate equivalent is لا.

ST: (b) Farmer: Yes. What was the matter with the horse you saw? (text 2).

The students' translations of the above underlined item include:

- ١- ماذا أَلَمَّ... ٢- ماذا دهى...
 ٣- ما خطب... ٤- ما شأن...

Compared with the overall style of the ST, clearly the items *أَلَمَّ*, *دهى*, *خَطَبَ* and *شأن* reflect a highly stylised level in the TT compared to that in the ST. This may be attributed to the students' failure to identify the style of the ST. One may suggest that *حصل*, *قصة* and *مشكلة* may be appropriate equivalents as in *ماذا حصل*, *ما قصة* and *ما مشكلة* to reflect the level of style in the ST. Thus, stylistic equivalence between the ST and the TT can be achieved when the stylistic value of the ST is maintained in the TT.

5.3.2.5.2 Repetition

Repetition is the re-occurrence of a certain lexical item in a given text to produce emphatic or climactic effects, which can be considered as stylistic means, though lexical repetition is usually avoided in favour of variation. In this connection, the translator should preserve, as much as possible, the repeated items to maintain the stylistic force intended in the ST. Repetition is one of the stylistic devices which cause most translation problems for the

students, given the cross-linguistic variation between Arabic and English. These problems can be seen in:

- 1- The students' failure to preserve the repeated items of the ST.
- 2- The students' inability to render synonyms and near synonyms.

An example of the first point can be seen in

ST: Workman: It was in the field. It was up to its feet in snow. Poor animal! (text 2).

The repetition of the pronoun *It* and the verb *was* at the beginning of the first two sentences has a significance, which is that of emphasis. This emphasis is important and should be represented in the TT. The students' translations of the above sentence include:

- ١- كان في الحقل على قدميه في الثلج ، حيوان فقير.
- ٢- لقد كان في الحقل ولقد انغمس في الجليد حتى رجله إنه حيوان هزيل.
- ٣- لقد كان في الحقل واقفاً على قدميه ،حيوان مسكين.
- ٤- كان في الحقل فوق قدميه في الجليد حيوان ضعيف.

A quick look at the above translations shows that the students fail to preserve the same emphasis in the TT, which can be reproduced in Arabic as follows:

.كان في الحقل. كان إلى حوافره في الثلج. ياله من حيوان مسكين!

As for synonyms and near-synonyms, these can be seen more prominently in the Arabic source texts. This is because there exists in Arabic a special type of repetition produced by language users to reinforce communication and create a rhythm. Such structures do not, however, have the same value in English as in Arabic, a matter which may cause some translation difficulties. Thus, the translator should have an acceptable strategy to overcome such translation difficulties. This can be achieved by omitting or modifying in the translation, but not without some repercussions for stylistic equivalence between the ST and the TT. Let us discuss the following example:

ST: ... تخبو وتسكن الحارقة الشمس الحارقة (text 9).

The above underlined items are translated as:

- 1- ...fading and cringing...
- 2- ...shrink and shorten...
- 3- ...draw back and withdraw...

The words تخبو وتسكن seem to be exact synonyms, in which case each individual word can give the same meaning as the other. Generally speaking, when the two words are exact synonyms, they are normally expressed in one English equivalent, since they represent a single concept. However, the students seem to be unable to recognize that تخبو وتسكن are synonyms particularly when they are used with flames or similar things (cf. المعجم الوسيط, no date). This leads the students to render each word separately producing non-synonymous equivalents. In (1), the words *fading* and *cringing* are not synonyms and cannot be taken as appropriate equivalents to تخبو وتسكن.

Fading may be taken as an equivalent to *تخبو* or *تسكن* but *cringing* cannot be taken for either word in the ST. This is because *cringing* implies a different meaning to that denoted by *fading*. Thus:

a- ...the hot sun-rays started fading...

b- ...the hot sun-rays started cringing...

do not convey the same meaning. The first sentence means that the sun's rays started disappearing from sight, which is almost acceptable. The second sentence, however, does not convey the same meaning as the first one, because the word *cringing* does not have precisely the same meaning as *fading*. The word which may cover both *تخبو* و *تسكن* is *disappear* or *fade*.

Meanwhile, *shrink* and *shorten* in (2) may not be considered appropriate equivalents to *تخبو* و *تسكن* in the ST. This is because the words *تخبو* and *تسكن* in the ST are abstract verbs, while *shrink* and *shorten* can be used to refer to tangible things. Moreover, *shrink* and *shorten* are not exact synonyms in English. Similarly, the translation in (3), where *draw back* and *withdraw* are used seem to be inappropriate equivalents to *تخبو* و *تسكن* as in:

a- ...the hot sun-rays started to draw back...

b- ... the hot sun-rays started to withdraw...

From a stylistic point of view, the translation in (a) is not suitable because *draw back* does not imply the meaning of *تخبو* or *تسكن*. Similar to that is the translation in (b) where *withdraw* is used to describe the action of *تسكن*.

5.3.2.5.3 Parallelism

Parallelism is “a rhetorical device in which a formula or structural pattern is repeated” (McArthur, 1996: 670). In other words, parallelism is a sequence of phrases, clauses, or sentences of similar syntactic structure which normally relate to one another either through synonyms or antonyms, or through mutual semantic augmentation. Parallelism is an important device for creating a balance between two or more messages. The main problem involved when translating parallel structures from Arabic into English and vice versa arises from the reader’s/hearer’s response and evaluation. Arabic and English readers do not respond in a similar way to the semantic and aesthetic values of these structures. In other words, what can be accepted and appreciated as an effective and beautifully expressed idea by an Arab reader, may be considered lavish and archaic by an English reader. Although, for the reasons just mentioned, the translator may not be able to represent the ST parallelism word for word, stylistically he/she should strive to maintain the same aesthetic value. The problem facing the students in translating parallel structures in the given texts is that the students seem to be:

- 1- Unable to recognize parallel structures.
- 2- Unaware of the stylistic role played by parallelism.

Consider the following example:

ST: كما تطرق إلى قضايا الزواج والمغالة في المهور والإسراف في الولائم والتباهي

... بالحفلات (text 9).

The above sentence contains three phrases, which repeat the same syntactic structure: noun + preposition + noun. The students seem to be unable to identify the stylistic import of these phrases. Their translations can be read as:

- 1-... the expensivenesses of dowry and parties....
- 2- ... the high expenses of dowries, banquet and parties...
- 3- ... the exaggeration of dowry and parties...
- 4- ... the expensivity of marriage and parties...

As mentioned earlier, the students fail to recognize the parallel structures of the ST, as can be seen from the above translations, which results not only in loss of stylistic force in the TT, but also loss of meaning. In the ST sentence, the three phrases *المغالة في المهور والإسراف في الولائم والتباهي بالحفلات* represent different facets of the concept of expensiveness or exaggeration exhibited in the students' translations as in (1), (2), (3) and (4) above. In Arabic, the words *مغالة*, *إسراف* and *مباهاة* do not have the same meaning. The word *مغالة* collocates easily with *مهر*. Moreover, *إسراف* seems to collocate easily with *ولائم* but is not suitable to be used with *مهر*. Thus, *مباهاة* cannot be used with *ولائم* or *مهر*. Clearly the second and third phrases of the ST expand and strengthen the initial message put forward in the first phrase but do not render it redundant. Hence, these phrases must be represented in the TT as a parallel structure and subtle stylistic nuances. The translations above fail to express the intended effect of the ST. In (1), (3) and (4) above, *dowry/marriage*, and *parties* are used, preceded by *expensivenesses*, *exaggeration*, and *expensivity*, while the word *banquet* is omitted. In (2), though the three words *dowry*, *banquet* and

parties are used as equivalents for مهر , حفلات and ولائم , these equivalents are all preceded by *expenses*.

5.3.2.5.4 Short vs Long Sentences

Short sentences and long sentences can be seen as stylistic devices through which a particular effect can be achieved. This effect should be preserved when translating from one language into another. According to the students' translations, it seems that the students are not aware of the significance of the style embedded in short and long sentences in the given texts. Consider the following examples:

ST: (a) Workman: It was in the field. It was up to its feet in snow. Poor animal! (text 2).

The above short utterances are translated as:

١- كان في الحقل على قدميه في الثلج ، حيوان فقير.

٢- لقد كان في الحقل ولقد انغمس في الجليد حتى رجليه إنه حيوان هزيل.

٣- لقد كان في الحقل واقفاً على قدميه ، حيوان مسكين.

٤- كان في الحقل فوق قدميه في الجليد حيوان ضعيف.

It can be seen from the above translations that the students fail to preserve the same stylistic pattern as in the ST. The repetition of the pronoun *it* along with the verb *was* in the first and second sentences has a significance in the ST, which should be represented in the TT. The short sentences/utterances in the ST accelerate the events that the horse went through. The merging of the

above sentences/utterances results in the loss of the ST stylistic effect. The above translations show that the students seem to be unaware of the importance of the representation in the ST of the stylistic features of the ST. It may be said that the above ST utterances are not difficult to translate into Arabic without losing all their stylistic force:

كان في الحقل. كان إلى حوافره في الثلج. ياله من حيوان مسكين!

This translation not only captures the stylistic features of the ST, but also reflects the same conversational situation.

ST: (b) On the basis of a firmly established conviction in Almighty God I wish to embrace the religion of true Islam and I bear witness that there is no god but Allah and that Muhammad is His servant and His Prophet and I hereby renounce all religions other than the religion of Islam (text 7).

Linguistically speaking, legal texts differ from other genres in terms of structure and style. According to Newmark (1981: 47) “legal documents ... require a special type of translation, basically because the translator is more restricted than in other forms”.

The above ST sentence is translated as:

١- وبتأسيس عقيدة على طريقة ثابتة. وبإيمان بقدرة الله أنا مسرور باعتناق الدين الإسلامي الحق. أنا أومن بأن لا إله إلا الله وأن محمداً عبده ورسوله. أنا أبغض الأديان الأخرى ما عدى الإسلام.

٢- على أسس أسست بصلافة وإيمان بالله العلي القدير. أنا أرغب أن أعتنق دين الإسلام الصحيح. أشهد أن لا إله إلا الله وأن محمداً عبده ورسوله. ومن هنا أعلن أنه لا دين آخر غير الإسلام.

The above translations of ST (b) are not only semantically inaccurate but also stylistically inadequate. The ST sentence is unified in that its clauses are interconnected and interdependent. The division of the ST sentence into shorter sentences reflects the students' lack of knowledge of the importance of representing the same stylistic force of the ST. If the same ST sentence is punctuated in the same way as the translation in (1), then a broken text will be the result as follows:

On the basis of a firmly established conviction. In Almighty God I wish to embrace the religion of true Islam. I bear witness that there is no god but Allah and that Muhammad is His servant and His prophet. I hereby renounce all religions other than the religion of Islam.

It will be clear from the above discussion that the stylistic features exhibited by the given texts pose serious translation problems for the students. Generally, the students tend not to pay much attention to the stylistic features presented by the given texts. The essential point is that the students'

translations tend not to provide stable equivalents for the mentioned stylistic features, a matter which impairs the ST stylistic patterning and produces a TT with a low degree of fidelity to the ST.

5.3.3 Problems of Native Language (L1) Reproduction/Re-expressing

In addition to the above mentioned SL-related problems, the students seem to have TL-related problems as well. These problems are related to difficulties of expression in Standard Arabic¹, poor composition skills, and target culture influence. These problems can be attributed to the following:

- a- Standard Arabic is a learned language, which is not used habitually by the students in their everyday life. Thus, the students are more fluent in the language variety they use in their daily life than in Standard Arabic, which they use for educational and religious purposes only.
- b- The students do not seem to have a solid background in Arabic grammar and usage. This includes: (1) limited vocabulary, (2) lack of a good command of the exact meanings of many vocabulary items, (3) lack of good command of some grammatical rules for constructing sentences, (4) poor Arabic spelling, (5) poor style, (6) poor text cohesion and coherence and (7) poor command of both cultures.

The problem of limited vocabulary is apparent from the students' inability to select proper equivalents in Arabic for English words which they seem to understand. As the above discussion of lexical problems shows, on many occasions the students could have produced proper translation equivalents had they had a more extensive vocabulary. The problem of a poor command of

the exact meanings of many vocabulary items can be seen in the students' use of Arabic words in the wrong context². For example, many students use the word *اعتزل* in translating the English word *renounce* in the sentence *and I hereby renounce all religions other than the religion of Islam* (text 7), whereas other words such as *أبرأ* are contextually more suitable. Consider for example the following two translations:

١ - ...اعتزل جميع الأديان عدا الإسلام.

٢ - أنكر جميع الأديان ما عدا الإسلام.

The use of *اعتزل* in (1) implies that the speaker used to be committed to all other religions, a meaning which is not indicated by the ST. The use of *أنكر* in (2), on the other hand, implies that the speaker disapproves of all other religions, which is the indicated meaning in the ST.

The lack of a good command of grammatical rules for building sentences can be seen in the translations of most students. This includes violation of syntactic rules, improper identification of the main sentence parts (the subject and predicate), and improper use of prepositions and adverbs. These problems can be exemplified by the following sentences from the students' translations:

١ - في ذلك الوقت البحرين الأحسن قربا ابريتسوث.

¹ Two texts to be translated from Arabic into English were given to the students. Their reproduction of these texts was very poor, and the focus here will be on the translations from English into Arabic.

² In their questionnaires (see chapter four), the students considered the problem of a poor knowledge of the exact meanings of words in the process of translation as one of the great challenges facing them.

The students' problems of poor Arabic style can be categorised into two types: lexically-related problems and syntactically-related problems. The lexically-related problems entail the use of stylistically unsuitable words where other words are more appropriate. This includes the use of أتمنى instead of أود or أرغب in translating *I wish to make an application for...*, قسم الإنجليزي instead of قسم اللغة الإنجليزية for translating *the Department of English*, الحاكم الديني instead of القاضي الشرعي for translating *the Religious Judge*, الأعمال الدينية instead of الواجبات الدينية in translating *religious duties* and المجلس القانوني instead of المجلس الشرعي for translating *the legal council* in the sentence *in the legal council convened in my presence ...*(text 7).

Syntactically-related problems of style are those related to the production of unfamiliar word-order or unfamiliar use of some items in constructing sentences. Examples of this type of problem include:

١- لقد كتبت تقريباً عشرت مقالات بحثية...

Instead of لقد كتبت عشرة مقالات بحثية تقريباً when translating *I have written about ten research articles ...*(text 1).

٢- مؤخرًا في عام ١٩٩٦ ، إدارة كلنتون اجتمعت وراء الكواليس بشكل مكثف...

instead of سعت إدارة كلنتون حثيثاً وراء الكواليس في نهاية عام ١٩٩٦ ... for translating *in late 1996, the Clinton administration lobbied intensely behind the scenes...*(text 3).

The problem of poor text cohesion and coherence is a result of all the above problems, in addition to the SL-related rendering problems discussed previously. The following texts are examples of poor TL text cohesion and coherence taken from the students' translations:

١- السفر بالطائرة النفائة يعتبر وسيلة تافهة للجغرافيا. على الوقت ، البحرين عملت صفقة جيدة أقرب إلى لندن من ابريستث. وفيما يبدو أنها عديمة السرعة من البوينق ٧٤٧ المؤدية لكل الحسابات. الصغيرة ، العلامة الحاسمة من المناخ أن الحظارة وسمات سطح الأرض (طوبوغرافيا) غير مقروءة.

from the ST:

Jet travel makes a twisted nonsense of geography. In time, Bahrain is a good deal closer to London than Aberystwyth is, and the seemingly motionless speed of the Boeing 747 renders all the small, crucial distinctions of climate, culture and topography illegible (text 5),

and

٢- إن أنسجة الألياف المستخدمة لترقيع تتضمن لراحة اليد واحيانا ظهر لاجرم الباطنة أصابع الرجل الافة اليد فقط لعقد صغيرة مثل راحة اليد ومن ثم فإن الأربطة تحت جلدية تمد وعرض إلى أساس المجموعة وهذه الامتدادات البطيئة تضبط أربطة راحة اليد وثنى الصابع وهذه عادة تكون عملية بطيئة...

From the ST:

Hyperplastic fibrous tissue involves the palmar fascia of the hand and occasionally the dorsum of the knuckles and plantar fascia. The lesion starts as palmar nodules alone and then fibrous subcutaneous bands are felt extending across to the base of the proximal phalanx. These fibrous extensions of the palmar fascia contract and flex the fingers. Usually this is a slow process....(text 8).

Finally, the influence of the target culture (TC) on the students can be seen in their use of some linguistic elements that reflect socio-cultural aspects of their life and society. Examples of TC interference include the use of أخوكم المخلص in translating *yours sincerely* (text 1), and the use of the feminine form قومي of the verb قم in translating *Sort out clothes into groups of similar fabrics* (text 6). This use of the feminine form of the verb in قومي reflects the translator's conception of the user of a washing machine as being a female, which is the common practice in the Arab world.

In conclusion, then, the students' translations exhibit difficulties at all levels, whether lexical, grammatical, sentential or textual, and their problems seem to stem not only from a low standard of attainment in L2, but also from an inadequate command of L1. The next chapter attempts to outline some suggestions and recommendations for changes to the translation courses in the Department, with the ultimate aim of improving the students' performance.

Chapter Six

Conclusion

6.0 Layout of the Chapter

This chapter is devoted to the conclusion, remedies for the shortcomings of the translation programme at the Department, and suggestions. It is divided into three sections. The first one deals with some general observations derived from the study. The second section proposes some remedies for improving the current situation at the Department. The third tries to propose an alternative translation teaching programme to replace the existing one.

6.1 Some Concluding Remarks

Having discussed the study programme, the teachers' and students' questionnaire responses and comments on the programme, and having identified the main translation problems facing the students, the following conclusions can be drawn:

- a. The criteria adopted for admitting students into the Department do not seem to cater for some of the essential aptitudes and qualities required in a translation student. These criteria must be reconsidered, paying proper regard to those qualities usually required in a translator trainee, such as common linguistic sense, cultural awareness, real interest, and an ability to analyse and interpret. Because of the significance of these qualities for translation process, no student lacking them should be admitted to the Department.

Diagnostic tests to identify these qualities can be designed by translation training specialists. These diagnostic tests serve the interests of both the University and the applicants. They serve the interests of the University by ameliorating three main problems inherent in the present situation: (a) wasting time and money on students who do not wish to or cannot become translators, (b) damaging the image of the University through the production of poor quality translators and (c) making the University teachers lose motivation and interest in teaching translation.

On the other hand, the diagnostic tests serve potential students by not letting them waste their time on something they do not want to or

cannot do. When the interests of both the University and potential students are observed, this serves the overall interests of society.

- b. The translation courses at the Department are not allocated sufficient time to allow the students to achieve a firm grasp of the targeted notions and skills. This is because the study programme is overloaded with general additional courses (such as Arabic literature and English literature) which add to the students' workload, without having much relevance for the students' specialization. The solution here is that general subjects should be reduced to the minimum in terms of number of courses and time allocated.
- c. None of the teachers of translation at the Department are specialised in translation; they seem to lack the necessary background in translation theory and methods. This is reflected in the students' translations which indicate that (1) the students do not seem to have any idea about translation processes and translation methods, (2) the students do not seem to have a clear idea about the relationship between translation and language, culture and linguistics and (3) the students show no awareness of the importance of translation revision and final presentation of a text. A well-designed programme with highly qualified translation teachers will help to overcome these problems.
- d. As the practical translations show, most students do not seem to have strong motivation in studying translation, or at least in practicing translation. This is reflected in their hasty translations, lack of concentration, lack of revision, reluctance to use dictionaries and poor presentation.

The lack of motivation among students can either be attributed to the students themselves, or to the study programme, or to both. To motivate students the following steps can be taken:

- 1- The students should be made aware of the importance of their decision to specialise in translation and of the importance of translation in all our lives.
 - 2- Teaching methods and classes should not be boring.
 - 3- The relevance to translation and translating of any idea or exercise given to the students should always be made clear.
 - 4- The students should be made aware of their future job opportunities and challenges.
- e. The students face four types of translation problems including: (a) comprehension problems, (b) problems of rendering and (c) native language reproduction problems.

Generally speaking the students' comprehension problems, when translating English STs, are reflected in their reproduction of simple and complex words (general and technical), phrases, idioms and fixed expressions, and simple and complex sentences. These comprehension problems may be attributed to certain factors, including: (1) the students' poor English vocabulary, (2) their poor English grammar, (3) lack of pre-translation analysis, (4) poor use of dictionaries and (5) poor teaching methods of translation.

The problem of comprehension can be solved through improving the students' command of English. The intended improvement can be achieved through well-structured courses in grammar, comprehension, reading and writing.

These courses should include text analysis as a technique for identifying and explaining grammatical issues, facilitating understanding and strengthening writing skills. These courses should be given intensively during the first stages of study at the department.

As for the problems of rendering, as the analysis of the students' translations demonstrated, these problems are of a lexical, syntactic, discourse (cohesion) and stylistic nature. One part of each of these problems is related to the students' weakness in English. The other aspect is related to their translation skills. The first problem can be solved, at least to some extent, through intensive courses in English. Making the students aware of translation techniques and methods, translation types, and translation quality and translation problems can solve the second problem. Specialised teachers of translation, providing purposely-structured courses can achieve this. Here we see the importance of replacing the current teachers of translation, who are not specialised in translation, with specialised teachers.

An example of rendering problems is cohesion. Generally speaking, the sentence can be seen as the basic unit of the students' translations. It is therefore very hard to see any link between the sentences of a given text in the students' translations. The students do not seem to view the text as a whole either at the beginning or at the end of the translation process. In other words, they embark on translation before they have the gist of the overall message of a given text. This method of translation may be fostered or prompted by the way they are taught in the classroom. Moreover, the students lack the basic skill of analysing a given text to be translated; thus, they are unable to know where translation problems may arise or how they should be solved in a particular translation task. This problem can be tackled by teaching the

students to treat a text as one unit, sending a cohesive and meaningful message.

Regarding TL reproduction problems, it has already been shown that the students have problems in writing Arabic and English. These problems are of a grammatical and stylistic nature. To solve such problems as poor grammatical structure, poor spelling, poor style etc., the students' command of both English and Arabic has to be improved through purposely-designed courses. Admission to the department should also be based on the students passing an entry diagnostic test to make sure that the applicants have the basic background in both English and Arabic that allows them to write correctly and develop ideas easily.

6.2 Further Suggested Remedies

Based on my personal experience and knowledge of the current situation of translating, in general, in Saudi Arabia, and the foregoing discussion of the current translation teaching situation at Imam Muhammad Ibn Saud Islamic University, a number of general and specific suggestions are made.

6.2.1 General Suggestions

1. There should be a clear-cut policy relating to the purpose(s) of translation teaching in the Universities of Saudi Arabia. This would include the specification of the national needs at different levels and in different fields of knowledge.
2. Co-ordination in the field of translation should be established among the Saudi Universities and the other similar Arab Universities.

3. The status of translation as an academic discipline should be recognised in Saudi Arabia at all private and public sector levels.
4. Saudi translators should be given the chance for better training and experience and should be given the appropriate salary.
5. The Ministry of Higher Education in Saudi Arabia should establish specific criteria for evaluating translation work and translators and translation teachers.

6.2.2 Specific Suggestions

These suggestions are specifically directed at Imam Muhammad Ibn Saud Islamic University and the Department of English Language and Translation.

1. The Department should set specific criteria according to which the students who want to join the Department can be accepted.
2. Before admitting students to the Department, there should be a preparatory programme of one year in Arabic and English languages.
3. The translation teacher should be a professional translator or at least should have experience in translation teaching.
4. The selected texts for translation teaching in the classroom should:
 - a. meet the students' needs for future jobs;
 - b. illustrate certain translation problems;
 - c. show gradation in difficulty; and
 - d. reflect the standard of the students at each level.

5. The translation class should involve all students in discussion of their translations, on a group basis. The teacher should build self-confidence and awareness on the part of the students in how to tackle translation problems and how to improve their translation skills.
6. The teachers should also try different translation teaching methods.
7. The translation teachers must be banned from dictating to the students their own translations, making the students feel that the teacher's translation is the only possible and perfect version. The teachers should offer several correct possibilities and not just one.
8. Memorisation of translation must be also banned in the Department. The final exam should include unseen texts, to suit the students' levels and ensure a significant improvement on the part of the students.
9. Culture should be incorporated into the translation programme. This is because the translator must acquire cultural competence to be able to construct similar cultural experiences in the TT. The translator should have a command of such cultural competence to ensure communication between members of the two cultures.
10. Translation theory should be injected into any translation programme. There should be a gradation of the elements of translation theory to be taught to suit the students' level and particular situations and contexts.
11. The number of translation hours should be increased to enable the students to acquire the required translation skills.

12. References, encyclopaedias, dictionaries and any useful translation-related material should be available in the Department.
13. The skills related to using dictionaries, both bilingual and monolingual, should be properly taught at the early stages.
14. The students should be encouraged to practice translation outside the classroom by establishing short-term contracts with local companies and establishments, such as media, hospitals, courts, community centres etc.
15. The translation components should be linked with the other components of the whole programme.

6.3 A Proposed Programme

Given that there are many defects in the existing programme at Imam Muhammad Ibn Saud Islamic University in Abha Branch, and that the students are looking for a radical solution, the task here is to establish an alternative programme to replace the existing one, if the Department is to carry out its task of producing well-trained and competent translators and interpreters.

Based on the theoretical review of literature in Chapter Two and the analysis performed in Chapters Three, Four and Five, the following programme is envisaged with the aim of improving the current situation in the University and the Department.¹

¹ This proposed programme has, to some extent, benefited from Snell-Hornby's proposed programme for the Diploma or Masters degree (1992).

The envisaged programme consists of three stages:

- 1- Transitional stage (for one year).
- 2- Intermediate stage (for three years)
- 3- Advanced stage (for one year).

The first stage lasts for one year (two semesters). This stage is seen as a transitional stage between school and university in Saudi Arabia. Based on the fact that Saudi students are generally poor in English (English is the only foreign language currently taught in Saudi schools), this stage is indispensable.

This stage consists of two levels. The students should take an extensive course in general English with the emphasis on the four language skills, namely listening, speaking, reading and writing. Particular attention must be directed at English grammar, phonetics and reading comprehension. Certain classes must take place in the language laboratory where the students should be trained to improve their pronunciation and listening comprehension. Some hours at this stage must also be allocated to Arabic classes to enhance the candidates' competence in Arabic, grammar and writing (see figure 6.1). At the end of the second level, all students should take written and oral exams. This transitional stage aims to serve two purposes:

- 1- The students who are not willing or able to continue to the next stage will be given language certificates which will enable them to find jobs, so they do not leave the programme empty-handed.
- 2- The students who move to the next stage will be exclusively those with a good command of both languages and who are highly motivated and qualified.

The second stage of the programme consists of six levels where more courses are taught in both languages, and some basic courses in translation, translation theory and interpreting are introduced. At the beginning of this stage (levels 1, 2 and 3) translation should only be taught from English into Arabic starting from short phrases, expressions and short paragraphs. From level four upwards translation can be equally practiced from Arabic into English and vice versa.

The third stage is the most advanced one, at which the students can select their proper field of specialisation, i.e., either translation or interpreting.

Assessment of the students can take place at the end of each level by a two-hour written exam. A student who reaches a certain limit¹ can move to the second level and so on.

¹ The Ministry of Higher Education in Saudi Arabia has made the lower limit of passing a subject exam 60%.

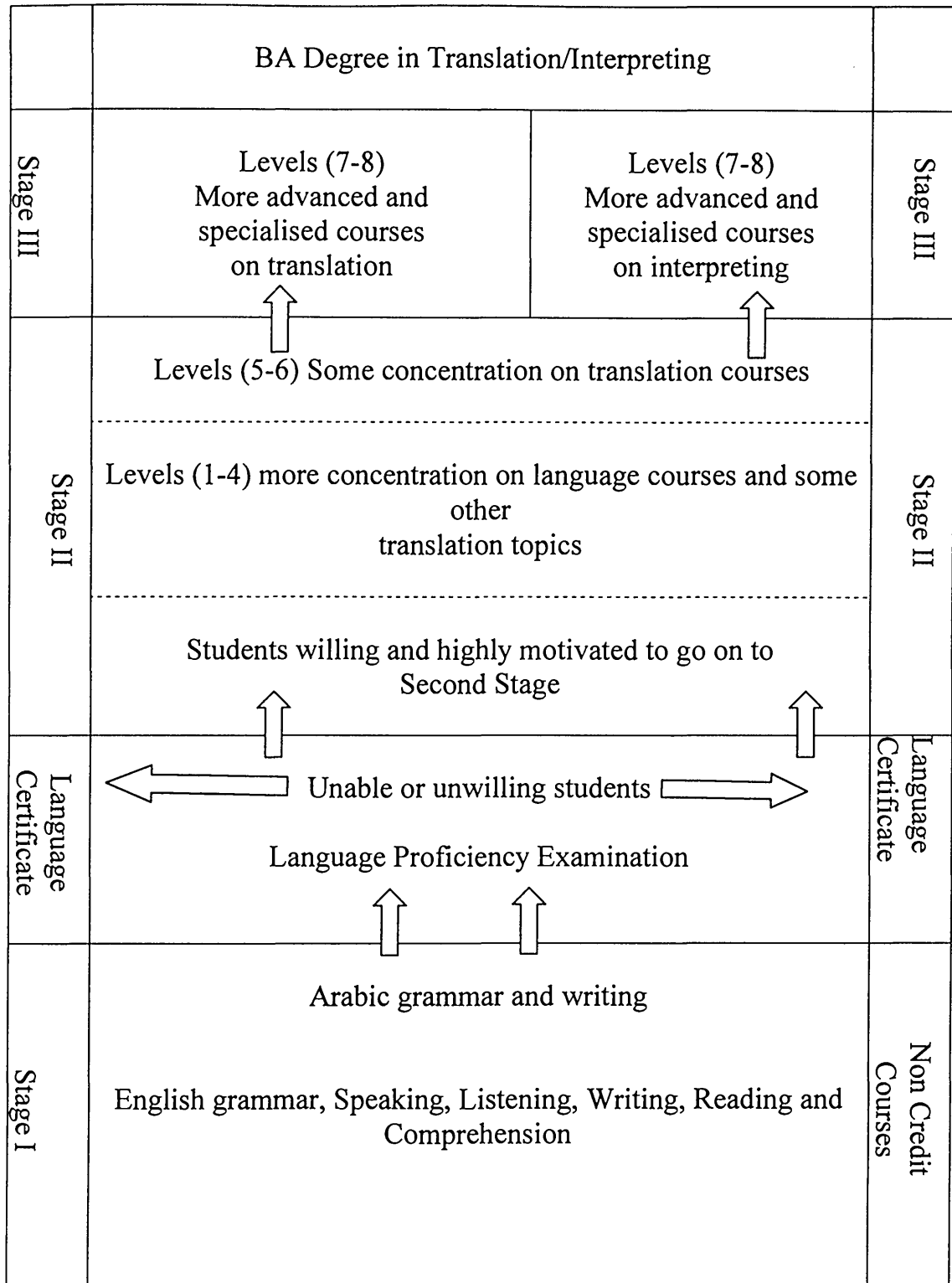


Figure (6.1): the basic structure of the envisaged programme.

The following tables show a detailed content of the envisaged programme.

First Level			Second Level		
No	Subject	Hours	No	Subject	Hours
1	Arabic Courses*	5	1	Arabic Courses*	5
2	Listening	2	2	Listening	2
3	Writing	2	3	Writing	2
4	Speaking	2	4	Speaking	2
5	Reading & Comprehension	3	5	Reading & Comprehension	3
6	Grammar	2	6	Grammar	2
7	General Translation	2	7	Dictionary Skills	2
8	Introduction to Translation Theory	2	8	General Translation	2
			9	Translation Theory and Practice	2
Total		20	Total		22

Table (6.1)

*Certain hours are allocated to Arabic courses at each level. These courses, whether religious, grammar or literature can be agreed upon by the Department and the related Departments from the College of Arabic and Sharii'ah.

Third Level			Fourth Level		
No	Subject	Hours	No	Subject	Hours
1	Arabic Courses	5	1	Arabic Courses	5
2	Listening	2	2	Reading & Comprehension	2
3	Writing	2	3	Linguistics	3
4	Speaking	2	4	Applied Grammar	3
5	Reading & Comprehension	3	5	Cultural Studies	2
6	Grammar	2	6	Modern English Literature	3
7	Translation	2	7	Literary Translation	2
8	Translation Theory and Practice	2	8	Stylistics	2
Total		20	Total		22

Table (6.2)

Fifth Level			Sixth Level		
No	Subject	Hours	No	Subject	Hours
1	Arabic Courses	5	1	Arabic Courses	5
2	Text Linguistics	2	2	Religious Translation	2
3	Text Analysis	2	3	Medical Translation	2
4	Translation of Argumentative Texts	2	4	Engineering translation	2
5	Applied Grammar	2	5	Legal Translation	2
6	Linguistics	2	6	Literary Translation	2
7	Comparative Culture	2	7	Consecutive Interpreting	2
8	Introduction to Semantics	2	8	Machine Translation	2
Total		19	Total		19

Table (6.3)

Seventh Level A			Seventh Level B		
No	Subject	Hours	No	Subject	Hours
1	Arabic Courses	4	1	Arabic Courses	4
2	Project in Translation	4	2	Project in Interpreting	4
3	Technical Translation	3	3	Simultaneous Interpreting	4
4	Speed Translation	2	4	Conference Interpreting	3
5	Translation Techniques	2	5	Theory of Interpreting	2
6	Screen Translation	2	6	Note Taking in Consecutive Interpreting	2
7	Religious Translation	2	7	Methods and Problems in Interpreting	2
8	Political Translation	2			
Total		21	Total		21

Table (6.4)

Eighth Level A			Eighth Level B		
No	Subject	Hours	No	Subject	Hours
1	Arabic Courses	4	1	Arabic Courses	4
2	Religious Translation	2	2	Bilateral Interpreting	3
3	Military Translation	2	3	Court Interpreting	3
4	Historical Translation	2	4	Simultaneous Interpreting Techniques	4
5	Journalistic Translation	2	5	Conference Interpreting	2
6	Translation in the Field of Economics	2	6	Outside Classroom Training	2
7	Translation in the Field of Security	2			
8	Outside Classroom Training	2			
Total		18	Total		18

Table (6.5)

Bibliography

- Abashi, A. (1988) *Translation Teaching Methods*. Unpublished Ph.D. Dissertation. University of Manchester.
- Al-Abed Al-Haq, F. and Samadi O. (1995) "Spread of English and Westernisation, National Identity and Religious Commitment in the Kingdom of Saudi Arabia". *An abstract from a paper presented at the Conference on Language and Identity in the Middle East and North Africa Symposium, University of Edinburgh*.
- 'Aniis, I. et al (no date) *Al- Mu 'jam al- Wasiit*. Daar al- Fikr.
- Arrajo, R. (1994) "Deconstruction and the Teaching of Translation". *Text conText (TcT)*, 9:1-12.
- Aziz, Y. (1980) *General Translation: Part Two (Arabic-English)*. University Press: Mawsil.
- Badan, A. (1996) "Ethnocultural Peculiarities in Translation for Special Purposes", in Dollerup, C. and Appel V. (eds.), *Teaching Translation and Interpreting: New Horizons*. Amsterdam/Philadelphia: John Benjamins, pp. 89-93.
- Baker, M. (1990) "Linguistics and the Training of Translators and Interpreters", in Thelen, M. and Lewandowska-Tomazczyk, B. (eds.), *Translation and Meaning*. Proceedings of the Maastricht Colloquium, Maastricht: Euroterm, pp. 163-173.

- Baker, M. (1992) *In Other Words: A Coursebook on Translation*. London and New York: Routledge.
- Baker, M. (1995) "Models/Theories of Translation". Manuscript (Unpublished Paper).
- Barcsak, A. (1996) "Teaching Literary Translation – a Student's Point of View", in Dollerup, C. and Appel V. (eds.), *Teaching Translation and Interpreting: New Horizons*. Amsterdam/Philadelphia: John Benjamins, pp. 171-74.
- Basnett-McGuire, S. (1980) *Translation Studies*. London and New York: Routledge.
- De Beaugrande, R. and Dressler, W. (1981) *Introduction to Text Linguistics*. London: Longman.
- Bell, R. T. (1991) *Translation and Translating*. London: Longman.
- Brady, L. (1989) "The Teacher of Translation". *Proceedings of the Twentieth Anniversary Symposium, the Training of Teachers of Translation and Interpretation*. Monterey Institute of International Studies, pp. 19-27.
- Bussmann, K. (1996) *Routledge Dictionary of Language and Linguistics*. tran. and ed. Gregory, T. and Kerstin, K. London and New York: Routledge.
- Casagrande, J. B. (1954) "The Ends of Translation". *IJAL*, 20: 335-40.

- Catford, J. C. (1965) *A Linguistic Theory of Translation*. London: Oxford University Press.
- De Cesaris, J. A. (1996) "Computerized Translation Managers as Teaching Aids", in Dollerup, C. and Appel V. (eds.), *Teaching Translation and Interpreting: New Horizons*. Amsterdam/Philadelphia: John Benjamins, pp. 263-269.
- Chau, S. S-C. (1984) "How to Translate a Red Rose?: the Cultural, Grammatical, and Interpretive Aspects of Translation Teaching", in Wilss, W. and Thome, G. (eds.), *Translation Theory and its Implementation in the Teaching of Translation and Interpreting*. Tübingen: Verlag, pp. 119-143.
- Chernove, G. (1996) "Taking Care of the Sense in Simultaneous Interpreting", in Dollerup, C. and Appel V. (eds.), *Teaching Translation and Interpreting: New Horizons*. Amsterdam/Philadelphia: John Benjamins, pp. 223-231.
- Cheshire, J. (1992) "Register and Style", in Bright, W. (ed.), *International Encyclopedia of Linguistics*. Oxford University Press: New York/Oxford, pp. 324-28.
- Chesterman, A. (1994) "Karl Popper in the Translation Class", in Dollerup, C. and Lindegaard, A. (eds.), *Teaching Translation and Interpreting: Insights, Aims, Visions*. Amsterdam/ Philadelphia: John Benjamins, pp. 89-96.

- Chesterman, A. (1996) "Teaching Translation Theory: the Significance of Memes", in Dollerup, C. and Appel V. (eds.), *Teaching Translation and Interpreting: New Horizons*. Amsterdam/Philadelphia: John Benjamins, pp. 63-72.
- Chomsky, N. (1957) *Syntactic Structures*. The Hague: Mouton.
- Clark, P. (1994) "Computer-assisted Translation: the State of the Art", in Dollerup, C. and Lindegaard, A. (eds.), *Teaching Translation and Interpreting: Insights, Aims, Visions*. Amsterdam/ Philadelphia: John Benjamins, pp. 301-8.
- Cowan, M. J. (1986) "The Translators' Qualities". *Translation Service Center Newsletter*, 7: 16-21.
- Critchley, S. et al (1996) "A Skills-led Approach to Translation Teaching", in Sewell, P. and Higgins, I. (eds.), *Teaching Translation in Universities*. Association for French Language Studies & Centre for Information and Language Teaching and Research: Middlesex University Printing Services, pp. 103-20.
- Crystal, D. (1980) *A Dictionary of Linguistics and Phonetics*. 2th edn. Oxford: Blackwell.
- Crystal, D. (1992) *An Encyclopedic Dictionary of Language and Languages*. England: Penguin.
- Crystal, D. (1997) *A Dictionary of Linguistics and Phonetics*. 4th edn. Oxford: Blackwell.

- David, P. R. (1994) "Learning Translation". *Paper presented in the Proceedings of the 7th Conference on Translation and Translators*, Berlin.
- Delisle, J. (1988) *Translation: An Interpretive Approach*. University of Ottawa Press: Ottawa.
- Department of English Language and Translation, (no date) *Description of the Study Plan of the Department of English Language and Translation at Imam Muhammad Ibn Saud Islamic University*. Abha Branch: Abha.
- Dollerup, C. (1996) "The Emergence of the Teaching of Translation", in Dollerup, C. and Appel V. (eds.), *Teaching Translation and Interpreting: New Horizons*. Amsterdam/Philadelphia: John Benjamins, pp. 19-30.
- Dowans, R. (1989) "Creativity and Translation", in Kaplan, R. and Hinds, M. (eds.), *A New Era of Translation and Translating*. Joensuu: University of Joensuu, pp. 124-131.
- Emery, P. G. (1987) "Aspects of Arabic-English Translation: A Contrastive Study". *The Linguist*, 26, 2: 62-4.
- Fawcett, P. (1981) "Teaching Translation Theory". *Meta*, 26, 2:141-47.
- Fawcett, P. (1994) "The use of Linguistics in the Translation Class", in Doble, G. and Fawcett, P. (eds.), *Applied Linguistics and Language Teaching*. Department of Modern Languages, University of Bradford, pp. 116-131.

- Fawcett, P. (1997) *Translation Theories Explained*. Manchester: St. Jerome Publishing.
- Fisher, R. T. (1996) *The Translation Teachers' Traits*. National Council for Curriculum and Assessment. Ministry of Education in Austria.
- Florin, S. (1993) "Realia in Translation", in Zlateva, P, (ed.), *Translation as Social Action*. London: Routledge, pp.122-28.
- Franklin, P. and Klein-Braley, C. (1991) "Can Translation be Taught?: An Approach to Teaching Translation to Future Non-professional Translators in Germany". *The Linguist*, 30, 1: 2-4.
- Fraser, J. (1994) "Translating Practice into Theory: a Practical Study of Quality in Translator Training". *Proceedings of the 7th Annual Conference of the Institute of Translation and Interpreting*, pp. 130-41.
- Gentile, A. (1996) "Translation Theory Teaching: Connecting Theory and Practice", in Dollerup, C. and Appel V. (eds), *Teaching Translation and Interpreting: New Horizons*. Amsterdam/Philadelphia: John Benjamins, pp. 55-62.
- Gentzler, E. (1993) *Contemporary Translation Theories*. London and New York: Routledge.
- Gerloff, I. J. (1993) *The Need for Translators' Training*. New York: Lodge's Group.

- Gove, P. B. et al (1995) *Webster Dictionary of the English Language*. Springfield Mass., U.S.A.: Merriam Webster.
- Grosman, M. (1994) "Cross-cultural Awareness: Focusing on Otherness", in Dollerup, C. and Lindegaard, A. (eds.), *Teaching Translation and Interpreting: Insights, Aims, Visions*. Amsterdam/ Philadelphia: John Benjamins, pp. 51-58.
- Halliday, M. A. and Hasan, R. (1976) *Cohesion in English*. London and New York: Longman.
- Hammerly, H. (1982) *Synthesis in Second Language Teaching: An Introduction to Linguistics*. Blain, Washington: Second Language Publications.
- Hartmann, R.R. (1980) *Contrastive Textology: Studies in Descriptive Linguistics*. Heidelberg: Julius Gross Verlag.
- Hartmann, R.R. K. and Stork, F. C. (1972) *Dictionary of Language and Linguistics*. London: Applied Science Publishers.
- Hasan, 'Abbaas (1975) *Al-Nahwu al-Waafii*. Vol.1. 5th edn. Daar al-Ma'aarif: Cairo.
- Hasan, H. (1990) *A Contrastive Study of Tense and Aspect In English and Arabic*. Unpublished Ph.D. Dissertation. University of Bath.
- Hasan, S. D. (1985) *Harakat al-Tarjamah fii al-Waṭan al-'Arabii*. Maktab al-Tarbiyah al-'Arabii li Duwal al-Khalij al-'Arabii: Riyadh.

- Hatim, B. and Mason, I. (1990) *Discourse Analysis and the Translator*. London: Longman.
- Hatim, B. (1997) *Communication Across Cultures: Translation Theory and Contrastive Text Linguistics*. Exeter: University of Exeter Press.
- Al-Hilaalii, M.A. and Khan, M. M. (1997) *Translation of the Meanings of the Noble Qur'an in the English Language*. King Fahd Complex for the Printing of the Holy Qur'an: Madina Munwwarah.
- Hendrickx, P. V. (1972) "Language Teaching and Teaching Translation". *Babel*, 18, 1: 15-19.
- Hermans, T. (ed.) (1985) *The Manipulation of Literature*. London: Croom Helm.
- Hervey, S. and Higgins, I. (1992) *Thinking Translation. A Course in Translation Method: French to English*. London: Routledge.
- Hoey, M. and Houghton, D. (1998) "Contrastive Analysis and Translation", in Baker, M. (ed.), *Routledge Encyclopedia of Translation Studies*. London: Routledge, pp. 45-59.
- Holmes, J. S. (1988) *Translated Papers on Literary Translation and Translation Studies*. Amsterdam: Rodopi
- Horman, P. (1992) "Introducing Theory in a Course of Translation: a Chilean Case Study", in Dollerup, C. and Loddegaard, A. (eds.), *Teaching*

Translation and Interpreting: Training, Talent and Experience.
Amsterdam/Philadelphia: John Benjamins, pp. 57-61.

Hung, Eva (1996) "Translation Curricula Development in Chinese Communities", in Dollerup, C. and Appel V. (eds.), *Teaching Translation and Interpreting: New Horizons.* Amsterdam/Philadelphia: John Benjamins, pp. 31-44.

Ibn Hishaam, M. A. (ed. 1317 H., 1897 A. D.) *Mughnii al-Labiib.* Egypt: Maktabat al-Sa 'aadah.

Imam Muhammad Ibn Saud Islamic University, (1995) *Directory of the University of Imam Muhammad Ibn Saud Islamic University.* University Press.

Ingo, R. (1992) "Translation Theory: Four Fundamental Aspects", in Dollerup, C. and Loddegaard, A. (eds.), *Teaching Translation and Interpreting: Training, Talent and Experience.* Amsterdam/Philadelphia: John Benjamins, pp. 49-56.

Ivanova, A. (1998) "Educating the 'Language Elite': Teaching Translation for Translator Training", in Malmkjaer, K. (ed.), *Translation and Language Teaching: Language Teaching and Translation.* Manchester: St. Jerome Publishing.

Jacquemond, R. (1992) "Translation and Cultural Hegemony: the Case of French-Arabic Translation", in Venuti, L. (ed.), *Rethinking Translation: Discourse, Subjectivity and Ideology.* London and New York: Routledge, pp.139-158.

- Jan, M. S. (1984) *The Qualifications of a Competent Teacher of English in Saudi Arabia*. Unpublished Doctoral Dissertation, Indiana University: Bloomington.
- Jenks, C. (1993) *Culture*. London and New York: Routledge.
- Jones, R. (1998) *Conference Interpreting Explained*. Manchester: St. Jerome Publishing.
- Katan. D. (1999) *Translating Cultures: An Introduction for Translators, Interpreters and Mediators*. Manchester: St. Jerome Publishing.
- Keith, H. (1987) "Cohesion and Coherence and Communication in German-English Translation", in Keith, H. and Mason, I. (eds.), *Translation in the Modern Languages*. Centre for Information and Language Teaching and Research: Regent's College, pp. 63-71.
- Kelly, L.G. (1979) *The True Interpreter*. Oxford: Basil Blackwell.
- Khafaji, A. (1972) *Descriptive and Comparative Analysis of Tense and Time in English and Arabic*. Unpublished Ph.D. Dissertation. University of Glasgow.
- Kharm, N. (1983) *A Contrastive Analysis of the Use of Verb Forms in English and Arabic*. Heidelberg: Julius Croos.
- Kharm, N. N. (1984) "Designing a Postgraduate Course in Translation/Interpretation", in Wilss, W. and Thome, G. (eds.),

Translation Theory and its Implementation of Translating and Interpreting. Tübingen: Verlag, pp. 221-9.

Kingscott, G. (1996) "The Impact of Technology and the Implications for Teaching", in Dollerup, C. and Appel V. (eds.), *Teaching Translation and Interpreting: New Horizons*. Amsterdam/Philadelphia: John Benjamins, pp. 295-300.

Kiraly, D. C. (1995) *Pathways to Translation: Pedagogy and Process*. The Kent State University Press: Kent, Ohio.

Klein-Braley, C. (1996) "Teaching Translation, a Brief for the Future", in Swell, P. and Higgins, I. (eds.), *Teaching Translation in Universities: Present and Future Perspectives*. London: Centre for Information on Language Teaching and Research, pp. 15-30.

Klein-Braley, C. and Franklin, P. (1998) "The Foreigner in the Refrigerator: Remarks about Teaching Translation to University Students of Foreign Languages", in Malmkjaer, K. (ed.), *Translation and Language Teaching: Language Teaching and Translation*. Manchester: St. Jerome Publishing, pp. 53-61.

Komissarov, N. N. (1991) "Language and Culture in Translation: Competitors or Collaborators"? *Traduction, Terminologie, Redaction, TTR*, Vol.4, 1: 33-47.

Komissarov, V. M. (1985) "Training Professional Translators: the Role of Translation Theory". *Paper presented in the proceedings of the 10th Congress of the F.I.T. Vienna*.

- Kramer, J. (1994) "Cultural Studies In English Studies: A German Perspective", in Byram, M. (ed.), *Culture and Language Learning in Higher Education*. Clevedon: Multilingual Matters, pp. 27-43.
- Krouglov, A. (1996) "Teaching Social and Cultural Differences", in Dollerup, C. and Appel V. (eds.), *Teaching Translation and Interpreting: New Horizons*. Amsterdam/Philadelphia: John Benjamins, pp. 81-87.
- Kusmaul, P. (1991) "Creativity in the Translation Process: Empirical Approaches". *Proceedings of the Symposium on Translation Studies*. Amsterdam: Rodopi, pp. 91-101.
- Kusmaul, P. (1995) *Training the Translator*. Amsterdam/Philadelphia: John Benjamins.
- Lambert, W. (1996) "The Process of Learning Translation: General Framework". *Journal of Learning and Teaching*, 4, 1: 190-201.
- Lonsdale, A. B. (1996) *Teaching Translation from Spanish to English: Worlds beyond Words*. Ottawa: University of Ottawa Press.
- Mackenzie, R. (1998) "The Place of Language Teaching in a Quality Oriented Translators' Training Programme", in Malmkjaer, K. (ed.), *Translation and Language Teaching: Language Teaching and Translation*. Manchester: St. Jerome Publishing, pp. 15-19.
- Malone, J. L. (1988) *The Science of Linguistics in the Art of Translation: Some Tools from Linguistics for the Analysis and Practice of Translation*. Albany: State University of New York Press.

- Mason, I. (1982) "The Role of Translation Theory in the Translation Class".
Quinquereme, 5, 1: 18-33.
- Matthews, P. H. (1997) *The Concise Oxford Dictionary of Linguistics*. Oxford:
Oxford University Press.
- Mauriella, G. (1992) "Teacher's Tools in a Translation Class", in Dollerup, C.
and Loddegaard, A. (eds.), *Teaching Translation and Interpreting:
Training, Talent and Experience*. Amsterdam/Philadelphia: John
Benjamins, pp. 63-68.
- McArthur, T. (1992) *The Oxford Companion to the English Language*.
London and New York: BCA.
- McArthur, T. (1996) *The Oxford Companion to the English Language:
Abridged Edition*. United States: Oxford University Press.
- McCarthy, M. (1991) *Discourse Analysis for Language Teachers*. Cambridge:
Cambridge University Press.
- McCluskey, B. (1987) "The Chinks in the Armour: Problems Encountered by
Language Graduates Entering a Large Translation Department", in
Keith, H. and Mason, I. (eds.), *Translation in the Modern Languages*.
Centre for Information and Language Teaching and Research: Regent's
College, pp. 17-21.
- Mobaidin, H. E. (1988) *Tense and Aspect Transfer Errors: A New Analysis of
Transfer Errors in English Compositions of Jordanian University
Students*. Unpublished Ph.D. Dissertation. University of Illinois.

- Mohammad, M. (1982) *The Semantics of Tense and Aspect in English and Modern Standard Arabic*. Unpublished Ph.D. Dissertation. Georgetown University.
- Mohanty, N. (1994) "Translation: a Symbiosis of Cultures", in Dollerup, C. and Lindegaard, A. (eds.), *Teaching Translation and Interpreting: Insights, Aims, Visions*. Amsterdam/Philadelphia: John Benjamins, pp. 25-37.
- Moser, T. Y. (1996) "The Function of Translation". *Journal of Studies in Applied Linguistics*, 19, 1: 85-93.
- Mossop, B. (1994) "Goals and Methods for a Course of Translation Theory", in Snell-Hornby, M. et al (eds.), *Translation Studies: An Interdiscipline*. Amsterdam/Philadelphia: John Benjamins, pp. 401-409.
- 'Al-Naasir, N. S. (1998) *Tarjamat al- kutub ilaa al-Lughah 'al- 'Arabiyyah fii al-Mamlakah al- 'Arabiyyah al-Su' uudiyyah: Diraasah Bibliyumiitriyyah*. Maktabat al- Malik 'Abd al- 'Aziiz al-'Aammah: Riyadh.
- 'Al-Namlah, A. I. (1992) *Maraakiz al-Tarjama al-Qadiima 'inda al-Muslimiin*. Maktabat al-Malik Fahd al-Wataniyyah: Riyadh.
- Neubert, A. (1991) "Models of Translation", in Tirkkonen-Condit, S. (ed.), *Empirical Research in Translation and Intercultural Studies*. Tubingen: Gunter Narr, pp. 17-26.

- Neubert, A. (1994) "Competence in Translation: a Complex Skill, How to Study and How to Teach it", in Snell-Hornby, M. et al (eds.), *Translation Studies: An Interdiscipline*. Amsterdam/Philadelphia: John Benjamins, pp. 411-420.
- Newmark, P. (1981) *Approaches to Translation*. London: Prentice Hall.
- Newmark, P. (1987) "How You Translate", in Keith, H. and Mason, I, (eds.), *Translation in the modern Languages*. Centre for Information and Language Teaching and Research: Regent's College, pp. 1-10.
- Newmark, P. (1989) *A Textbook of Translation*. London: Prentice Hall.
- Newmark, P. (1991) *About Translation*. Clevedon: Multilingual Matters.
- Newmark, P. (1993) *Paragraphs on Translation*. Multilingual Matters: Multilingual Matters Ltd.
- Newson, D. (1998) "Translation and Foreign Language Learning", in Malmkjaer, K. (ed.), *Translation and Language Teaching: Language Teaching and Translation*. Manchester: St. Jerome Publishing, pp. 63-68.
- Nida, E. A. (1974) "Translation", in Seboek, T. (ed.), *Current Trends in Linguistics*. The Hague: Verlag, Vol. 12, 1045-1068.
- Nida, E. A. (1979) "Translation and the Translators". *Babel*, 25, 4: 214-15.

- Nida, E. A. (1992) "Faculty of Translators and Interpreters". Manuscript. (Unpublished Paper).
- Nida, E. A. and Charles R. Taber (1969) *The Theory and Practice of Translation*. Leiden: E. J. Brill; reprinted 1974.
- Nord, C. (1994) "Translation as a Process of Linguistic and Cultural Adaptation", in Dollerup, C. and Lindegaard, A. (eds.), *Teaching Translation and Interpreting: Insights, Aims, Visions*. Amsterdam/Philadelphia: John Benjamins, pp. 59-68.
- Nord, C. and Sparrow, P. (1991) *Text Analysis in Translation: Theory, Methodology, and Didactic Application of a Model for Translation-Oriented Text Analysis*, Amsterdam: GA Atlanta.
- Ozerov, L. (1979) "Are Translators Born"? *Babel*, 25, 1:11-12.
- Pochhaker, F. (1994) "Quality Assurance in Simultaneous Interpreting", in Dollerup, C. and Lindegaard, A. (eds.), *Teaching Translation and Interpreting: Insights, Aims, Visions*. Amsterdam/Philadelphia: John Benjamins, pp. 233-242.
- Pym, A. (1993) *Epistemological Problems in Translation and its Teaching*. Calaceit (Teruel): Edicions Caminade.
- Renfer, J. H. (1992) "Training Translators and Interpreters", in Salkie, M.T. and Coleman, E. B. (eds.), *The Practice of Translation*. Madrid: Alianzowa, pp. 251-260.

- Richards, J. C. et al (1985) *Longman Dictionary of Language Teaching And Applied Linguistics*. 2nd edn. England: Longman Group.
- Rivers, T. H. (1989) "Bilingualism and Translation", in Zabaleascoa, P. (ed.), *Translation and Reality*. De Barcelona: Universitat Autònoma Press, pp. 9-17.
- Robinson, D. (1991) *The Translator's Turn*. Baltimore: The John Hopkins University Press.
- Robinson, D. (1997) *Becoming a Translator: An Accelerated Course*. London and New York: Routledge.
- Rommel, B. (1987) "Market-oriented Translation Training", in Keith, H. and Mason, I. (eds.), *Translation in the Modern Languages*. Centre for Information and Language Teaching and Research: Regent's College, pp. 11-16
- Sa'adi, K. (1990) *Language Studies With Special Reference To Arabic/English*. Unpublished Ph.D. Dissertation. University of Bath.
- Sainz, M. J. (1992) "Developing Translation Skills", in Dollerup, C. and Loddegaard, A. (eds.), *Teaching Translation and Interpreting: Training, Talent and Experience*. Amsterdam/Philadelphia: John Benjamins, pp. 63-68.
- Sainz, M. J. (1996) "Awareness and Responsibility: our Students as Partners", in Dollerup, C. and Appel V. (eds.), *Teaching Translation and*

- Interpreting: New Horizons*. Amsterdam/Philadelphia: John Benjamins, pp. 137- 144.
- Sapir, E. (1963) *Language: An Introduction to the Study of Speech*. London: Rupert Hart-Davis.
- Schjoldager, A. (1996) "Assessment of Simultaneous Interpreting", in Dollerup, C. and Appel V. (eds.), *Teaching Translation and Interpreting: New Horizons*. Amsterdam/Philadelphia: John Benjamins, pp. 187-195.
- Sharp, S. K. (1994) "Language and Culture". *Asian Quarterly of Cultural and Language Affairs*, 26, 1: 1-20.
- El-Shiyab, S. (1996) "The Importance of Teaching Translation Theory". *Babel*, 42, 4:166-73.
- Snell-Hornby, M. (1992) "The Professional Translator of Tomorrow: Language Specialist or All-Round About?", in Dollerup, C. and Loddegaard, A. (eds.), *Teaching Translation and Interpreting: Training, Talent and Experience*. Amsterdam/Philadelphia: John Benjamins, pp. 10-22.
- Snell-Hornby, M. et al. (1994) *Translation Studies. An Interdiscipline*. Amsterdam : John Benjamins.
- Teichler, U. (1994) "Linguistics and its Impact on Translation". *Translators' Journal*, 5, 1-12.

- Tinsley, R. L. (1977) "Translator Training in the United States". *Paper presented in the proceedings of the F.I.T. Montreal.*
- Uwajeh, M.K.C. (1994) "Teaching Linguists Translation", in Dollerup, C. and Lindegaard, A. (eds.), *Teaching Translation and Interpreting: Insights, Aims, Visions.* Amsterdam/Philadelphia: John Benjamins, pp. 287-294.
- Vermeer, H. J. (1998) "Didactics of Translation", in Baker, M. (ed.), *Routledge Encyclopedia of Translation Studies.* London: Routledge, pp. 60-63.
- Wales, K. (1989) *A Dictionary of Stylistics.* London and New York: Longman.
- Walmsley, J. B. (1970) "Transformation Theory and Translation". *IRAL*, 8, 3: 185-99.
- Waltermann, D. (1994) "Machine Translation Systems in a Translation Curriculum", in Dollerup, C. and Lindegaard, A. (eds.), *Teaching Translation and Interpreting: Insights, Aims, Visions.* Amsterdam/Philadelphia: John Benjamins, pp. 309-317.
- Weber, W. K. (1984) *Training Translators and Conference Interpreters.* Harcourt: Florida.
- Werlich, L. (1983) *A Text Grammar of English.* Quelle and Meyer: Heidelberg.

- Wetherby, J. (1998) "Teaching Translation into L2: A TT-Oriented Approach", in Malmkjaer, K. (ed.), *Translation and Language Teaching: Language Teaching and Translation*. Manchester: St. Jerome Publishing, pp. 21-31.
- Wilss, W. (1996) *Knowledge and Skills in Translator Behavior*. Amsterdam/Philadelphia: Benjamins.
- Witte, H. (1992a) "The Translators". *Text conText (TcT)*, 7: 119-129.
- Witte, H. (1994) "Translation as a Means for a Better Understanding Between Cultures", in Dollerup, C. and Lindegaard, A. (eds.), *Teaching Translation and Interpreting: Insights, Aims, Visions*. Amsterdam/Philadelphia: John Benjamins, pp. 69-76.
- Witte, H. (1996) "Contrastive Culture Learning in Translation Training", in Dollerup, C. and Appel V. (eds.), *Teaching Translation and Interpreting: New Horizons*. Amsterdam/Philadelphia: John Benjamins, pp. 73-79.
- Wright, W. (1951) *A Grammar of the Arabic Language*. Vol. 1. Cambridge: Cambridge University Press. First published 1859.
- El-Yasin, M. K. (1996) "The Passive Voice: a Problem for the English-Arabic Translator". *Babel*, 42, 1: 18-26.

Appendix 1

The STs

Text 1

I wish to make [an] application for a lectureship in the Department of English at this University.

I have a Ph.D. in English from the University of Guelph in Ontario, Canada, where I studied under such distinguished scholars as Professors K. R. Sisson and P. Hogg. I also have an M.A. in English from Napoli University.

I have taught English at a number of American and Canadian educational institutions, including Purdue and Oklahoma universities. I have also taught at Lohis College in Tehran, Iran, where I had experience teaching ESL. Currently I am on the staff of Riyadh University in Saudi Arabia.

I have written about ten research articles in the last seven years, all of which have been published in scholarly journals. I have also written two books, one on Shakespeare and the other on the teaching of writing, which are being published by Guelph University and will be out in a few months.

My speciality is Shakespeare and Renaissance drama in general, but I am also qualified to teach a wide variety of other courses, including the Novel, Poetry, Composition, writing and teaching of writing and ESL.

I hope this letter of 'application' will clarify some of the information on the enclosed C.V., which outlines my qualifications, experience and research interests.

I am required to give notice to Riyadh in early April and therefore look forward to hearing from you soon. Since I do not have a telephone, I will be happy to call you should a telephone discussion become appropriate.

Sincerely yours

XYZ

Text 2**WINTER WEATHER**

FARMER: Have you seen any animals on this road lately?

WORKMAN: Only yourself.

FARMER: No horses or cows?

WORKMAN: No. Have you lost a cow?

FARMER: No, but I've lost a horse.

WORKMAN: There haven't been any horses on this road today. But I saw a horse on my [way to] work this morning. In the snow! Terrible, it was!

FARMER: Where was it!

WORKMAN: In one of those fields over there. Are they your fields?

FARMER: Yes. What was the matter with the horse you saw?

WORKMAN: It was in the field. It was up to its feet in snow. Poor animal!

FARMER: Only up to its feet? The snow wasn't very deep, then.

WORKMAN: The snow was about ten feet deep. Terrible!

FARMER: Ten feet? But you said the horse was only up to its feet in snow.

WORKMAN: Ah, yes. I forgot to mention that the horse was upside down...

Text 3

In late 1996, the Clinton administration lobbied intensely behind the scenes to ensure that Kofi Annan, an obscure Ghanaian diplomat, replaced then –U.N. secretary-general, Boutros Boutros-Ghali, an Egyptian, who – in the U.S. view – failed to reform the world body and treated it as his personal fiefdom.

Washington saw Annan, a U.N. veteran educated in the United States, as someone who could finally streamline the world body and draft a U.S.-friendly strategy for the post-Cold War world.

But as President Clinton greets Annan at the White House today, that alliance has begun to look more like a rivalry, particularly on Iraq and U.N. Finance.

Ever since Annan signed a deal with Iraq last month to reinstate U.N. weapons inspections, American officials have been uneasy with Annan's new relationship with Iraq – a relationship often at variance with U.S. policy. "King Kofi", as one U.S. official called him, is becoming an independent diplomatic force – the same ambition Washington faced in Boutros-Ghali.

In turn, Annan is dismayed that while he has upheld his promise to impose change on the United Nations, the United States has failed to deliver on Clinton's pledge to repay at least some of more than \$1.3 billion in back dues. The resulting shortage is, as Annan sees it, crippling his ability to reposition the United Nations for the 21st Century.

Text 4

حدث عبادة بن الصامت رضي الله عنه، وكان شهد بدرأ، وهو أحد النقباء ليلة العقبة: أن النبي صلى الله عليه وسلم قال، وحوله عصابة من أصحابه: ((بايعوني على أن لا تشركوا بالله شيئاً ولا تسرقوا ولا تزنوا ولا تقتلوا أولادكم ولا تأتوا ببهتان تفترونه بين أيديكم وأرجلكم، ولا تعصوا في معروف فمن وفى منكم فأجره على الله، ومن أصاب من ذلك شيئاً ثم ستره الله فهو إلى الله إن شاء عفا عنه وإن شاء عاقبه)). فبايعناه على ذلك.

Text 5

Jet travel makes a twisted nonsense of geography. In time, Bahrain is a good deal closer to London than Aberystwyth is, and the seemingly motionless speed of the Boeing 747 renders all the small, crucial distinctions of climate, culture and topography illegible. Europe slides by like a giant suburban golf-course; one can almost see monotonous circulation of the sprinklers on the greens. It isn't until one crosses the Bosphorus and is over Turkey that one gets into the rough - a landscape of red boulders, creased and furrowed like badly wrapped parcels.

Text 6

Operation procedure

1	<ul style="list-style-type: none"> A. Sort out clothes into groups of similar fabrics B. Check all fastenings are closed and pockets empty C. Roll dripping wet clothes in a towel to remove excess water D. Turn sweaters inside out
2	<ul style="list-style-type: none"> A. Open the door B. Load clothes loosely into the drum, load sheets first starting with one corner C. Remember it is best to 'dry small and large articles together
3	<ul style="list-style-type: none"> A. Close the door B. Dry your hands C. Check that the timer is in the 'O' position D. Plug in the machine
4	<ul style="list-style-type: none"> A. Select correct heater position (see programme chart) B. To start the cycle, set the timer (see programme chart) The drum will begin to rotate at this point and stop when the timer reaches the 'O' position
5	<ul style="list-style-type: none"> A. To stop the machine in the middle of a programme simply open the door, and the drum will stop moving B. To re-start close the door C. To lengthen or shorten the drying time at any time during the programme turn the timer knob
6	<p>We recommend you to stop your dryer and redistribute large items such as sheets several times during the programme.</p>
7	<ul style="list-style-type: none"> A. After removing the dried clothes clean the filter as follows: Pull the filter upwards Remove any thread or fluff by hand or with a soft brush Slide the filter back Wash the filter occasionally in detergent solution and with a soft brush to remove small particles B. Disconnect from the electricity supply

Text 7

Kingdom of Saudi Arabia
Ministry of Justice
Religious court of
No:
Date:
Corresponding to:

Certificate of Conversion to Islam

In the Legal Council convened in my presence, I..., the Religious Judge of Abha Court, received the legally capable Mr. ...from Korea, and after identification by Mr. he resolved, stating:

On the basis of a firmly established conviction and a belief in Almighty God I wish to embrace the religion of true Islam and I bear witness that there is no god but Allah and that Muhammad is His Servant and His prophet and I hereby renounce all religions other than the religion of Islam.

He requested that this be recorded as confirmation.

Accordingly, and in as much as this resolution was proclaimed by the aforementioned Mr...., who is legally competent, before the aforementioned witnesses, I have given him to understand that he has become a Muslim servant of God and that he shall perform the religious duties and the rites of Islam.

Done on: / / 14 AH
Corresponding to: / / 19

Clerk: Religious Judge of.....

Text 8

Dupuytren's Contracture

Hyperplastic fibrous tissue involves the palmar fascia of the hand and occasionally the dorsum of the knuckles and plantar fascia. The lesion starts as palmar nodules alone and then fibrous subcutaneous bands are felt extending across to the base of the proximal phalanx. These fibrous extensions of the palmar fascia contract and flex the fingers. Usually this is a slow process but occasionally may occur rapidly in young people. Palmar nodules alone require no surgery. If the metacarpophalangeal joint is flexed alone this can be corrected by fasciectomy of the bands. Fasciotomy by itself is usually not of lasting value. In severe cases complete excision of the palmar fascia followed by a skin graft may be required. Flexed digits of the little and ring fingers, if badly involved and interfering with the function of the hand, may require amputation.

Text 9

بعد عصر أحد أيام الصيف القائظة عندما أخذت أشعة الشمس الحارقة تخبو وتسكن شينا فشيئا فوق مدينة الرياض، أخذ الشيخ أبو أنس يستقبل ضيوفه اللذين بدأوا يتقاطرون على منزله بمناسبة عقيقة مولوده الجديد. لقد استقبلهم بالسرور والترحاب، وقدم لهم في البداية- كما هي العادة- القهوة والتمر كالكسري، والخلاص. كما قامت أم أنس باستقبال النساء والترحيب بهن، ثم أخذت عباءاتهن وخمرهن ووضعتهن في مكانها المخصص.

كان من بين المدعوين عدیل أبي أنس الشيخ خالد الذي يعمل مآذونا شرعيا ومؤذنا في مسجد العزيزية وهو متزوج من ثلاث نساء وله من الأولاد ثلاثة وعشرون بنين وبنات. ويعتبر ابنه محمد من طلبة العلم، وقد استغل الحضور والمناسبة فأخذ يحدث الناس وكيف أن الإسلام أكرم المولود وجعل له حقوقا حتى من قبل أن يكون .. يتمثل في اختيار المرأة الصالحة النقية.. الودود الولود. كما تطرق إلى قضايا الزواج، والمغالاة في المهور، والإسراف في الولائم، والتباهي بالحفلات، التي بلا ريب أو شك تثقل كاهل العريس وقد تكون سببا في تقويض وتحطيم دعائم عش الزوجية فيما بعد. استمر الحديث ولم يقطعه إلا صوت المؤذن لصلاة العشاء حيث ذهب الضيوف للصلاة ثم عادوا لتناول طعام العشاء.

Appendix 2

The Questionnaires

In the Name of Allah, Most Gracious, Most Merciful

Teachers' Questionnaire

Dear colleague,

I am a research student working towards a Ph.D. in the field of Arabic/English/Arabic translation (translation teaching). Translation teaching touches upon many issues which demand investigation and discussion in detail. A careful study of the programmes/courses being offered at some Saudi Universities may reveal some of the problems inherent in translation teaching; for example, the number of classes allocated for translation, the type of texts taught to the students, whether the students are being trained to work as translators or as teachers of English in intermediate and secondary schools, etc. The response to this questionnaire will enable me to suggest improvements to the existing programme(s). My conclusions will derive their validity and objectives from the input of the staff and from students' viewpoints. Therefore, I am in need of your valuable information, which I hope this attached questionnaire will provide. I want to find out about your feelings and impressions about the programme of translation in your university. Please be frank and objective since all information, ideas and opinions you give will be kept confidential and will be used for statistical purposes. I would like to express, in advance, my great respect, regards and thanks to you for giving me some of your valuable time - may Allah give you rewards - and I appreciate your help in this work. Please do not hesitate to ask me anything that you would like me to clarify for you.

With best wishes

The researcher: Ahmad Al-Faifi, a Ph.D. student at the University Edinburgh, UK.

Name (optional):

Age:

Nationality:

University:

Department:

Please answer ALL the following questions.

1. What is your major degree and from which institution was it awarded?

	degree	awarding institution
a- BA
b- MA
c- Ph.D
d- Other degrees, please specify:		

2. What is your general and specific specialization?

General

Specific

3. Your experience (choose one of the following).

a- 1--5 years

- b- 6-10 years
- c- 11-15 years
- d- 16-20 years
- e- Over 20 years

4. At which level(s) do you teach in the Department?

.....

.....

.....

.....

.....

.....

5. Translation is taught in the Department. What is the purpose of teaching translation?

- a - To produce translators.
- b - To produce language teachers.
- c - Both (a) and (b).
- d - As a means of learning the TL.

Please give reasons.

.....

.....

.....

.....

.....

.....

6. In general, do you think that the existing programme is suitable?

- a- Yes.
- b- No.

c- Don't know.

Please comment.

.....

.....

.....

.....

.....

.....

7. How would you assess the interlinking of the components of the programme.

a- Excellent.

b- Good

c- Fair

d- Poor

Please comment

.....

.....

.....

.....

.....

.....

8. Which translation courses do you teach at the various the level(s) in the Department?

LEVELS	COURSES
level 1	
level 2	
level 3	
level 4	
level 5	
level 6	
level 7	
level 8	

9. What type of translation texts do you teach in the Department?

LEVELS	TEXTS
level 1	
level 2	
level 3	
level 4	
level 5	
level 6	
level 7	
level 8	

10. What is the relevance, from your point of view, of these texts to the general aims of the programme?

- a- Strong.
- b- Medium.
- c- Weak.
- d. No relevance.

11. Do you think that the translation courses in the Department should include specific types of texts?

- a-Yes.
- b- No.
- c- Don't know.

12. If your answer to question (11) is 'yes' then what types of texts should be included?

.....

.....

.....

.....

.....
.....

13. If your answer to question (11) is 'no' then why do you think that there is no need?

.....
.....
.....
.....
.....

14. What is the relevance, from your point of view, of the subject matter of texts taught in the Department to the general aims of the programme?

- a- Strong.
- b- Medium.
- c- Weak.
- d. No relevance.

15. Do you think that the translation courses in the Department should include some other subjects at the level(s) you teach?

- a- Yes.
- b- No.
- c- Don't know.

16. If your answer to question (15) is 'yes' then what type of subjects do you think should be taught?

.....
.....
.....
.....

.....
.....

17. If your answer to question (15) is 'no' then why do you think that there is no need for other subjects?

.....
.....
.....
.....
.....

18. How many hours per week are allocated to translation at the level(s) you teach?

.....hour(s)

19. Based on your experience, do you think that the number of hours allocated for the teaching of translation at the Department is sufficient?

- a- Sufficient.
- b- Not sufficient.
- c- Don't know.

Please comment.

.....
.....
.....
.....
.....

20. Are you a specialist in translation, i.e., are you a professional translator or have you consistently practiced translation?

- a - Yes.

b - No.

21. Are you satisfied with the existing methods of teaching translation in the Department?

a- Yes.

b- No.

c- Don't know.

Please comment.

.....
.....
.....
.....
.....
.....

22. Does the Department already use specific criteria to evaluate the methods of teaching translation in the Department?

a- Yes.

b- No.

c- Don't know.

Please give details.

.....
.....
.....
.....
.....
.....

23. Do you think that the selected texts to be taught correspond to the general aims of the Department?

- a- Yes.
- b- No.
- c- Don't know.

24. Number the following texts according to their importance in the translation course in the Department.

- Religious texts.
- Scientific texts.
- Literary texts.
- Historical texts.
- Social texts.
- Legal texts.
- Journalistic texts.
- Instructional texts.
- Commercial texts.

25. Do you think that this choice meets the needs of the Saudi Market?

- a- Yes.
- b- No.
- c- Don't know.

Please comment.

.....

.....

.....

.....

.....

.....

26. Does the individual teacher of translation select the texts to be taught or are the texts discussed and approved by the Department?

- a- The teacher can select the texts.
- b- The texts are discussed and approved by the Department.
- c- Other ways, please specify:

.....
.....
.....
.....
.....
.....

27. Do you think that it would be better if the texts to be taught in the Department were selected jointly by the teacher and the students?

- a- Yes.
- b- No.

Please comment.

.....
.....
.....
.....
.....
.....

28. Do you think that translation theory is important in a translation programme?

- a- Yes.
- b- No.
- c- Don't know.

Please comment.

.....
.....
.....
.....
.....
.....

29. Translation theory is taught at level seven in the Department. At which level do you think that it would be best to teach translation theory?

level	level	level	level	level	level	level	level
1	2	3	4	5	6	7	8

Please give reasons for your choice:

.....
.....
.....
.....
.....

30. What are the Department's criteria for accepting students?

.....
.....
.....
.....
.....

31. Please give your evaluation of the students in terms of translation competence at the level(s) that you teach.

Rate	level 1	level 2	level 3	level 4	level 5	level 6	level 7	level 8
v. good								
good								
fair								
poor								
v. poor								

32. If you choose 'poor' or 'very poor' in your evaluation in question 31, what is the reason for this weakness in translation skills, in your opinion?

.....

.....

.....

.....

.....

.....

33. Does the Department have a long term plan to avoid any such weakness?

- a-Yes.
- b-No.
- c- Don't know

Please comment.

.....

.....

.....

.....

.....

.....

34. Do you think that the students' weakness in translation is related to his weakness in the native language or the target language? (you can choose more than one answer).

- a- Weakness in the native language.

- b- Weakness in the target language.
- c- Both (a) and (b).
- d- The students' weakness is related to the method of teaching translation in the Department.
- e- Other reasons, please give details:

.....

.....

.....

.....

.....

.....

35. Whatever your answer to question 35, can you suggest any solutions for improving translation skills in the Department?

.....

.....

.....

.....

.....

36. What standard would you expect of a graduate of your Department who has studied translation for four years?

.....

.....

.....

.....

.....

37. What are the obstacles a graduate of your Department can expect to face?

.....

.....

.....
.....
.....
.....

38. If the above-mentioned obstacles stem from the (translation teaching) programme in your Department, how can the Department find a satisfactory solution?

.....
.....
.....
.....
.....

39. There are some translation programmes in some other Saudi universities as well as in some Arab countries. Does the Department collaborate with other departments in order to improve its translation programme?

- a- Yes.
- b- No.
- c- Don't know.

Please comment.

.....
.....
.....
.....
.....

40. Does the Department try to approach some of the local companies and establishments in order to give the students the opportunity for direct contact

with practical life, as well as the chance to deal with some of the real problems they have studied with their teachers in the classroom?

- a- Yes.
- b- No.
- c- Don't know.

Please comment.

.....

.....

.....

.....

.....

.....

41. Are the students allowed to use bilingual dictionaries at all levels in the classroom during translation exams?

- a- Yes.
- b- No.
- c- Don't know.

43. What type of bilingual dictionary do you recommend to the students?

.....

.....

.....

.....

.....

.....

42. Do you think that this type of dictionary will help the students to find what they need when translating a given text?

- a- Yes.
- b- No.

Please comment

.....
.....
.....
.....
.....
.....

43. What type of monolingual dictionary do you recommend to the students?

.....
.....
.....
.....
.....
.....

44. Do you think that this type of dictionary will help the students to find what they need when translating a given text?

- a- Yes.
- b- No.

Please comment

.....
.....
.....
.....
.....
.....

45. It is generally accepted that the translator should be faithful to the source text. How can the need for 'faithfulness' in translation be reconciled with the need to balance the customs of a conservative and religious society against the customs, beliefs and traditions of another (secular) society?

.....
.....
.....
.....
.....
.....

46. If you have any other comments or suggestions relevant to this questionnaire, please give details:

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

In the Name of Allah, the Compassionate, the Merciful.

Students' Questionnaire

Dear students,

At present, I am conducting fieldwork related to translation teaching, both in the learning and teaching domains, in the light of modern trends and theories in this field. This fieldwork is aimed at achieving a more comprehensive overview of the teaching of translation at the Department with the purpose improve the existing programme, translation teaching methods, the materials being used in the Department, etc., to achieve your aims of studying at the Department.

On this basis, I hope that you will cooperate with me by answering all the questions in this questionnaire as fully and faithfully as you can; and please do not hesitate to ask me about any question you may find obscure so that we can reach the required result.

Dear students, be assured that all the information you provide in your answers will remain confidential and will only be used for the sake of the research and study I am conducting. Nobody else, either from inside or outside the Department will be able to have access to such information. May Allah help us all, grant us success and reward you for your cooperation.

I wish you all the best and every success.

Yours sincerely,

Ahmad S. Al-Faifi, a Ph.D. student at the University of Edinburgh.

Name (optional):

Age:

Level:

Academic year:

=====

Please answer all the following questions:

1. What is the motive behind your joining the Department of English and Translation? (choose one answer or more and arrange according to importance).

- 1- To learn English.
- 2- To learn translation.
- 3- To learn English and translation.
- 4- Other reasons, please specify.

.....
.....
.....
.....
.....
.....

2. Had you read the Department's study plan before registering?

- 1- Yes.
- 2- No.

3. Do you think that the existing programme is suitable?

- 1- Yes.
- 2- No.

3- Don't know.

Please give reasons

.....
.....
.....
.....
.....
.....

4. Do you think that the methods of translation teaching at the Department are suitable?

1- Yes.

2- No.

3- Don't know.

Please comment

.....
.....
.....
.....
.....
.....

5. Do your teachers carry out analysis in the classroom of the text(s) to be translated?

1- Yes.

2- No.

6. Do you think that there are defects in the practical implementation of the translation programme in the Department?

1- Yes.

2- No.

3- Don't know.

Please comment

.....
.....
.....
.....
.....
.....

7. What fields would you prefer to work in after graduation (choose one answer or more and arrange according to your preferences).

1- A teacher of English in schools.

2- A translator in Islamic establishments and Da'wah Centres.

3- An interpreter in courts.

4- A translator in hospitals and some commercial companies.

5- A translator in the Armed Forces, the National Guard or the Public Security.

6- A translator in the media.

7- Other fields, please specify:

.....
.....
.....
.....
.....
.....

8. What are the types of texts you practice translating during academic year?

1- Religious texts.

2- Scientific texts.

3- Literary texts.

4- Political texts.

5- Legal texts.

6- Other texts, please specify:

7-

8-

9-

10-

.....

9. What is the relevance of the texts taught in the translation course to your future job?

1- Strong.

2- Medium.

3- Weak.

4- No relevance.

Please comment.

.....
.....
.....
.....
.....
.....

10. Do you think that the translation programme at the Department should include some other types of text?

- 1- Yes.
- 2- No.
- 3- Don't know.

11. If your answer to question (10) is 'yes', please specify these texts?

.....
.....
.....
.....
.....
.....

12. If your answer to question (10) is 'no', please give reasons.

.....
.....
.....
.....
.....
.....

13. What is the relevance of the subject matter of these texts to the job you aspire to?

- 1- Strong.
- 2- Medium.
- 3- Weak.
- 4- No relevance.

14. Do you think that the translation programme at the Department should include some other subjects?

- 4- Yes.

5- No.

6- Don't know.

15. If your answer to question (14) is 'yes', please specify these subjects?

.....
.....
.....
.....
.....
.....

16. If your answer to question (14) is 'no', please give reasons.

.....
.....
.....
.....
.....
.....

17. How many hours are allocated to translation every week in your academic year?

..... hours/hour

18. Do you think that this number of hours is sufficient in your academic year?

1- Sufficient

2- Insufficient.

3- Don't know.

Please give reasons.

.....
.....
.....
.....

.....
.....
19. Do you think that translation from Arabic into English is important in your course?

- 1- Yes.
- 2- No.
- 3- Don't know.

Please comment.

.....
.....
.....
.....
.....
.....

20. What percentage of translation is from Arabic into English in your academic year?

- 1- 100% 2- 90% 3- 80% 4- 70% 5- 60%
- 6- 50% 7- 40% 8- 30% 8- 20% 10- 10%
- 11- 0%

21. Do you think that this percentage is:

- 1- High.
- 2- Medium.
- 3- Low.

22. Do you prefer to translate from English into Arabic rather than from Arabic into English?

1- Yes.

2- No.

3- Don't know.

Please explain your answer.

.....
.....
.....
.....
.....
.....

23. Translation theories are taught at level seven in the Department; do you think it would be better if they were taught from the early levels?

1- Yes.

2- No.

3- Don't know.

Please give reasons.

.....
.....
.....
.....
.....

24. If you are studying translation theories in your academic year, do you benefit from them?

1- Yes.

2- No.

3- Don't know.

25. Do you think that learning translation will help you learn the target language (the target language in this case means the English language)?

- 1- Yes.
- 2- No.
- 3- Don't know.

Please explain your answer.

.....
.....
.....
.....
.....
.....

26. Which of the following difficulties do you usually experience during translation.

- 1- Connecting sentences, which results in a lack of cohesion.
- 2- The inability to understand the exact meaning of vocabulary in a given text.
- 3- Stylistic aspects.
- 4- Cultural aspects.
- 5- Other problems, please specify.

.....
.....
.....
.....
.....

27. What kind of bilingual dictionaries do you use?

- 1-
- 2-

3-

4-

28. Do these bilingual dictionaries help you to find the meaning that you are looking for when translating?

1- Yes.

2. No.

3. Don't know.

Explain your answer

.....
.....
.....
.....
.....
.....

29. What kind of monolingual dictionaries do you use?

1-

2-

3-

4-

30. What kind of strategies do you apply when facing a translation problem?

1- Use a bilingual dictionary.

2- Use a monolingual dictionary.

3- Rely on the context of the given text.

4- Use other references.

5- Consult my teacher.

31. You are translating between two different cultures and two different languages; do you think that the grammatical features of these two languages represent a source of difficulty in translation?

1- Yes.

2- No.

3- Don't know.

Please explain your answer.

.....
.....
.....
.....
.....
.....

32. Do you think that the translator should have a cultural background in the target language? (what is meant by the cultural background here is everything that is related to the target language, such as customs, traditions, beliefs and behaviour)

1- Yes.

2- No.

3- Don't know.

Please explain your answer.

.....
.....
.....
.....
.....

33. Arrange the following types of texts from (1-9) according to the difficulty related to the text-type when translating from English into Arabic.

- 1- Religious texts.
- 2- Scientific texts.
- 3- Literary text.
- 4- Historical texts.
- 5- Social texts.
- 6- Legal texts.
- 7- Journalistic texts.
- 8- Instruction and guidance texts.
- 9- Commercial texts.

34. It is generally accepted that the translator should be faithful to the ST. How can the need for 'faithfulness' in translation be reconciled with the need to balance the customs of a conservative and religious society against the customs, beliefs and traditions of another (secular) society?

.....

.....

.....

.....

.....

.....

35. Would you suggest that specialized institutes should be established for teaching translation?

- 1- Yes.
- 2- No.
- 3- Don't know.

Please explain the reason.

.....
.....
.....
.....
.....
.....

36. If you have any other constructive suggestions related to the content of this questionnaire, please mention them:

- 1-
- 2-
- 3-
- 4-
- 5-
- 6-
- 7-
- 8-
- 9-
- 10-

Appendix 3
The Arabic Version of the Students'
Questionnaire

بسم الله الرحمن الرحيم

استبيان الطلبة

أعزائي الطلبة ... السلام عليكم ورحمة الله وبركاته

وبعد ...

حيث أنني أقوم بدراسة ميدانية متعلقة ببعض صعوبات الترجمة دراسة وتديراً للاستفادة من الاتجاهات والنظريات الحديثة في هذا المجال للوصول إلى تصور أكثر شمولية لتدريس الترجمة في القسم للتعرف على بعض صعوبات الترجمة من حيث تعلمها وتعليمها سواء كانت لغوية أو ثقافية وسواء ما يتعلق ببرنامج الترجمة الحالي في القسم أو طرق التدريس المتبعة في القسم أو المواد التي يتم تدريسها لكي يتم تحسين الوضع الحالي بما يرضي تطلعاتكم، وعليه فإني أطمح إلى تعاونكم معي لملء هذا الاستبيان الذي بين أيديكم بكل أمانة وإخلاص. هذا وأرجو عدم التردد في الاستفسار عن أي سؤال تجدونه غامضاً لكي نصل إلى الإجابة المطلوبة.

أخي الكريم ... تأكد تماماً أن المعلومات التي تدونها في هذه الورقة ستبقى سرية تماماً وسيتم استخدامها لغرض البحث والدراسة ولن يطلع عليها شخص آخر سواء من داخل القسم أو من خارجه. هذا والله غي عون العبد ما دام العبد في عون أخيه. وجزاكم الله خيراً على تعاونكم. ونسأل الله التوفيق والسداد للجميع.

مع تمنياتي لكم بدوام النجاح

أخوكم

أحمد بن سلمان الفيافي

الاسم (اختياري):

العمر:

المستوى:

الفصل:

المؤهل:

أرجو التكرم بالإجابة على جميع الأسئلة التالية:

السؤال الأول: ما هو الدافع لالتحاقك بقسم اللغة الإنجليزية والترجمة؟ (اختر إجابة أو أكثر مرتباً حسب الأهمية)

١- تعلم الإنجليزية.

٢- تعلم الترجمة.

٣- تعلم الإنجليزية والترجمة.

٤- أسباب أخرى. أرجو ذكرها.

.....

.....

.....

.....

.....

.....

السؤال الثاني: هل اطلعت على خطة القسم الدراسية قبل التسجيل فيه؟

١- نعم .

٢- لا.

السؤال الثالث: هل تعتقد أن البرنامج الحالي للقسم ملائم؟

١- نعم.

٢- لا.

٣- لا أستطيع التحديد.

أرجو توضيح السبب.

.....

.....

.....

.....

.....

.....

السؤال الرابع : هل تظن أن طرق تدريس الترجمة الحالية المتبعة في القسم ملائمة؟

١- نعم.

٢- لا.

٣- لا أستطيع التحديد.

أرجو توضيح السبب.

.....

.....

.....

.....

.....

.....

السؤال الخامس: هل يقوم مدرس الترجمة بتحليل النصوص التي تدرس في الفصل؟

١- نعم.

٢- لا.

السؤال السادس: هل تعتقد أن هناك خلل في تطبيق برنامج الترجمة الحالي في القسم؟

١- نعم.

٢- لا.

٣- لا أستطيع التحديد.

أرجو توضيح السبب.

.....

.....

.....

.....

.....

.....

السؤال السابع: ما هي المجالات التي تفضل العمل فيها بعد التخرج؟
(اختر إجابة أو أكثر مرتباً الإجابة حسب الرغبة).

- ١- التعليم في المدارس.
- ٢- مترجم في المؤسسات الإسلامية ومراكز الدعوة .
- ٣- مترجم في المحاكم الشرعية.
- ٤- مترجم في المستشفيات وبعض الشركات التجارية.
- ٥- مترجم في القوات المسلحة أو الحرس، أو الأمن العام.
- ٦- مترجم في الصحافة والإعلام.
- مجالات أخرى. أرجو تحديدها.

.....

.....

.....

.....

.....

.....

السؤال الثامن: ما هي النصوص التي يشتمل عليها برنامج الترجمة في سنتك الدراسية؟

- ١- نصوص دينية.
- ٢- نصوص علمية.
- ٣- نصوص أدبية.
- ٤- نصوص سياسية.
- ٥- نصوص قانونية.
- ٦- نصوص أخرى. أرجو ذكرها.
- ٧-

.....-٨

.....-٩

.....-١٠

السؤال التاسع: ما مدى علاقة هذه النصوص - في نظرك - بالوظيفة (المهنة) التي تتشدها؟

١- علاقة قوية.

٢- علاقة متوسطة.

٣- علاقة ضعيفة.

٤- لا توجد علاقة.

السؤال العاشر: هل ترغب أن يشتمل البرنامج على نصوص معينة تحبها في سنتك الدراسية؟

١- نعم.

٢- لا.

٣- لا أستطيع التحديد.

السؤال الحادي عشر: إذا كانت إجابتك على السؤال العاشر (نعم)، أرجو تحديد نوعية هذه النصوص.

١-

٢-

٣-

٤-

٥-

السؤال الثاني عشر: إذا كانت إجابتك على السؤال العاشر (لا)، لماذا لا تحب نصوص جديدة؟

.....

.....

 السؤال الثالث عشر: ما مدى علاقة المواضيع التي تحويها النصوص التي تدرس في القسم - في نظرك - بالوظيفة (المهنة) التي تتشدها؟

- ١- علاقة قوية.
 ٢- علاقة متوسطة.
 ٣- علاقة ضعيفة.
 ٤- لا توجد علاقة .

السؤال الرابع عشر: هل ترغب أن يشتمل برنامج الترجمة في القسم على مواضيع معينة تحبها في سنتك الدراسية؟

- ١- نعم.
 ٢- لا.
 ٣- لا أستطيع التحديد.

السؤال الخامس عشر: إذا كانت إجابتك على السؤال الرابع عشر (نعم)، أرجو تحديد هذه المواضيع.

.....

السؤال السادس عشر: إذا كانت إجابتك على السؤال الرابع عشر (لا)، لماذا لا تحب مواضيع أخرى؟

.....

.....

السؤال السابع عشر: كم عدد الساعات المخصصة أسبوعياً في سنتك الدراسية؟
 ساعات/ساعة.....

السؤال الثامن عشر: هل تظن أن هذا العدد يكفي في سنتك الدراسية؟

١- يكفي.

٢- لا يكفي.

٣- لا أستطيع التحديد.

أرجو توضيح السبب.

.....

السؤال التاسع عشر: هل تظن أن الترجمة من العربي إلى الإنجليزية هامة في برنامج الترجمة في القسم؟

١- نعم.

٢- لا.

٣- لا أستطيع التحديد.

أرجو توضيح السبب.

.....

السؤال العشرون: ما هي نسبة الترجمة من العربية إلى الإنجليزية في نسلتك الدراسية؟

- ١- ١٠٠% ٢- ٩٠% ٣- ٨٠% ٤- ٧٠% ٥- ٦٠%
 ٦- ٥٠% ٧- ٤٠% ٨- ٣٠% ٩- ٢٠% ١٠- ١٠%
 ١١- ٠%

السؤال الحادي والعشرون: هل تعتقد أن هذه النسبة:

- ١- نسبة عالية.
 ٢- نسبة متوسطة.
 ٣- نسبة منخفضة.

السؤال الثاني والعشرون: هل تفضل الترجمة من الإنجليزية إلى العربية على الترجمة من العربية

إلى الإنجليزية؟

١- نعم.

٢- لا.

أرجو توضيح السبب.

.....

السؤال الثالث والعشرون: تدرس نظريات الترجمة في المستوى السابع في القسم، هل ترى من

الأفضل تدريسها ابتداءً من المستويات الأولى؟

١- نعم.

٢- لا.

٣- لا أستطيع التحديد.

أرجو توضيح السبب.

.....

 السؤال الرابع والعشرون: إذا كنت تدرس نظريات الترجمة في سنتك الدراسية، فهل تستفيد من دراستها؟

١- نعم.

٢- لا.

٣- لا أستطيع التحديد.

السؤال الخامس والعشرون: هل تعتقد أن تعلم الترجمة يساعد على تعلم اللغة الهدف؟
 (المقصود باللغة الهدف الإنجليزية في هذه الحالة)

١- نعم.

٢- لا.

٣- لا أستطيع التحديد.

أرجو توضيح السبب.

.....

السؤال السادس والعشرون: أي من الصعوبات التالية تواجهك أثناء الترجمة: (اختر إجابة أو أكثر).

١- ربط الجمل مع بعضها البعض مما ينتج عنه عدم تماسك النص.

٢- الضعف العام في المعرفة الدقيقة للكلمات الموجودة في النص المراد ترجمته.

٣- صعوبة في الحفظ على أسلوب النص.

٤- صعوبة ثقافية، تتمثل في عدم فهم ومعرفة الخلفية الثقافية للنص المترجم.

٥- صعوبات أخرى أرجو ذكرها.

.....

.....

.....

.....

.....

.....

السؤال السابع والعشرون: أي المعاجم ثنائية اللغة تستخدم؟

١-

٢-

٣-

٤-

السؤال الثامن والعشرون: هل تؤدي هذه المعاجم الثنائية اللغة الهدف المنشود منها؟

١- نعم.

٢- لا.

أرجو توضيح السبب.

.....

.....

.....

.....

.....

.....

السؤال التاسع والعشرون: أي المعاجم أحادية اللغة تستخدم؟

١-

٢-

٣-

٤-

السؤال الثالثون: عندما أجد في نص ما أثناء الترجمة بعض الصعوبات فإني لكي أتغلب على هذه الصعوبات: (اختر إجابة أو أكثر)

١- الجأ إلى المعجم ثنائي اللغة.

٢- الجأ إلى المعجم أحادي اللغة.

٣- أعتمد على السياق.

٤- أستخدم بعض المراجع.

٥- أستشير مدرسي.

السؤال الحادي والثلاثون: أنت تقوم بالترجمة بين ثقافتين ولغتين مختلفتين، هل ترى أن الخاصية النحوية لهاتين اللغتين تعتبر مصدراً من مصادر الصعوبة في الترجمة؟

١- نعم.

٢- لا.

٣- لا أستطيع التحديد.

أرجو توضيح السبب.

.....

.....

.....

.....

.....

.....

السؤال الثاني والثلاثون: هل يتوجب على المترجم - في نظرك - الإلمام بالخلفية الثقافية للغة الهدف؟ (المقصود بالخلفية الثقافية هنا: هي كل ما يتعلق بثقافة اللغة المترجم إليها من عادات وتقاليد ومعتقدات وسلوك)

١- نعم.

٢- لا.

٣- لا أستطيع التحديد.

أرجو توضيح السبب.

.....

.....

.....

.....

.....

.....

السؤال الثالث والثلاثون: أعد ترقيم النصوص التالية من (١-٩) من حيث درجة صعوبة نوع النص في حالة الترجمة من الإنجليزية إلى العربية.

- ١- النصوص الدينية .
- ٢- النصوص العلمية .
- ٣- النصوص الأدبية.
- ٤- النصوص التاريخية.
- ٥- النصوص الاجتماعية.
- ٦- النصوص القانونية.
- ٧- النصوص الصحفية.
- ٨- النصوص الإرشادية.
- ٩- النصوص التجارية.

السؤال الرابع والثلاثون: لا شك أن المترجم ينبغي أن يكون أميناً في التعامل مع النص الذي يريد ترجمته، كيف توفق بين هذا القول وبين مراعاة عادات وتقاليد مجتمع متدين ومحافظ حينما تواجهك صعوبات تتعلق بمعتقدات وعادات وتقاليد المجتمع الآخر؟

.....

.....

.....

.....

.....

.....

السؤال الخامس والثلاثون: هل تقترح فتح معاهد متخصصة لتدريس الترجمة؟

١- نعم.

٢- لا.

أرجو توضيح السبب.

.....
.....
.....
.....
.....
.....

السؤال السادس والثلاثون: إذا كان لديك أي اقتراحات أخرى بناءة متعلقة بمحتوى هذا الاستبيان،

أرجو التكرم بذكرها.

١-

٢-

٣-

٤-

٥-

٦-

٧-

٨-

٩-

١٠-

Appendix 4

Correspondence

KINGDOM OF SAUDI ARABIA
 Ministry of Higher Education
 Imam Muhammad Ibn Saud
 Islamic University
 College Of Arabic Language And Social
 Sciences (In The South)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



المملكة العربية السعودية
 وزارة التعليم العالي
 جامعة الإمام محمد بن سعود الإسلامية
 كلية اللغة العربية والعلوم الاجتماعية بالجنوب

الرقم : ٢/ل التاريخ : المشفومات :

سعادة عميد كلية اللغات والترجمة بجامعة الملن سبور وفقه الله

السلام عليكم ورحمة الله وبركاته وبعد:

تفيد كلية اللغة العربية والعلوم الاجتماعية بالجنوب بأن المحاضر / أحمد بن سلمان الفيضي أحد مبتعثيها لدراسة الدكتوراة في المملكة المتحدة في مجال الترجمة ، ويقوم حالياً بعمل ميداني لجمع المعلومات المطلوبة والمتعلقة بإتجاز بحثه .
لذا تأمل الكلية من سعادتكم التعاون مع المذكور حتى يتمكن من إكمال بحثه ، شاكرين ومقدرين لكم حسن تعاونكم والله يحفظكم .

عميد الكلية

د. علي بن محمد شيبان عربشحي

سعادة الاستاذ الدكتور
برجبار صاعده
كلية الجامعة
د. جبير الشمر
عميد كلية اللغات
الاجتماعية بالجنوب

TELEX BAMAM 901141 تلكس داخلي 2250896
 BAMAM 901084 شريعة تلكس دولي 2250904 فاكس

ابها - ص.ب (1183) ABHA P.O. BOX

KINGDOM OF SAUDI ARABIA
Ministry of Higher Education
Imam Muhammad Ibn Saud
Islamic University
College Of Arabic Language And Social
Sciences (In The South)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



المملكة العربية السعودية
وزارة التعليم العالي
جامعة الإمام محمد بن سعود الإسلامية
كلية اللغة العربية والعلوم الاجتماعية بالجنوب

الرقم : ل / ٣ التاريخ : المشفومات :

سعادة عميد كلية اللغة العربية في العلوم الاجتماعية بالجنوب باليمن وفقه الله
السلام عليكم ورحمة الله وبركاته وبعد:

تفيد كلية اللغة العربية والعلوم الاجتماعية بالجنوب بأن المحاضر / أحمد بن سلمان
الفيلي أحد مبعثيها لدراسة الدكتوراة في المملكة المتحدة في مجال الترجمة ، ويقوم حالياً
بعمل ميداني لجمع المعلومات المطلوبة والمتعلقة بإنجاز بحثه .
لذا تأمل الكلية من سعادتكم التعاون مع المذكور حتى يتمكن من إكمال بحثه ، شاكرين
ومقدرين لكم حسن تعاونكم والله يحفظكم .

عميد الكلية
د. علي بن محمد شيبان عربشبي

فأرد
كلية اللغة العربية
الرياض
التاريخ: ١٤١٨/١٢/١٩
مستقرات:

١- سلم الفئات والترجمة
٢- تأمل سعادتكم بالكلية لثقتكم

١٤/١١/١٩٨٤

TELEX BAMAM 901141 تلكس داخلي 2250896 فاكس ABHA P.O. BOX (1183) ص.ب
BAMAM 901084 تلكس دولي 2250904 شريعة

KINGDOM OF SAUDI ARABIA
 Ministry of Higher Education
Imam Muhammad Ibn Saud
Islamic University
 College Of Arabic Language And Social
 Sciences (In The South)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



المملكة العربية السعودية
 وزارة التعليم العالي
 جامعة الإمام محمد بن سعود الإسلامية
 كلية اللغة العربية والعلوم الاجتماعية بالجنوب

الرقم : التاريخ : المشفوعات :

سعادة عميد كلية اللغة العربية والعلوم الاجتماعية بجامعة أم القرى وفقه الله

السلام عليكم ورحمة الله وبركاته وبعد:

تفيد كلية اللغة العربية والعلوم الاجتماعية بالجنوب بأن المحاضر / أحمد بن سلمان
 الفيضي أحد مبعثيها لدراسة الدكتوراة في المملكة المتحدة في مجال الترجمة ، ويقوم حالياً
 بعمل ميداني لجمع المعلومات المطلوبة والمتعلقة بإنجاز بحثه .
 لذا تأمل الكلية من سعادتكم التعاون مع المذكور حتى يتمكن من إكمال بحثه ، شاكرين
 ومقدرين لكم حسن تعاونكم والله يحفظكم .

عميد الكلية

د. علي بن محمد شيبان عريشي

رئيس قسم اللغة العربية

١١ / ١٩

ABHA P.O. BOX (1183) ص.ب (1183)
 فاكس 2250904 توكس دولي BAMBAM 901084 شريعة
 توكس داخلي 2250896 توكس داخلي BAMBAM 901141

KINGDOM OF SAUDI ARABIA
 Ministry of Higher Education
 Imam Muhammad Ibn Saud
 Islamic University
 College Of Arabic Language And Social
 Sciences (In The South)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



المملكة العربية السعودية
 وزارة التعليم العالي
 جامعة الإمام محمد بن سعود الإسلامية
 كلية اللغة العربية والعلوم الاجتماعية بالجنوب

الرقم : ٣ / ل التاريخ : المشفوعات :

وفقه الله

سعادة مدير مركز سير الميركزي

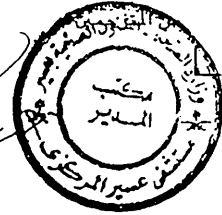
السلام عليكم ورحمة الله وبركاته وبعد:

تفيد كلية اللغة العربية والعلوم الاجتماعية بالجنوب بأن المحاضر / أحمد بن سلمان الفيغي أحد مبعثيها لدراسة الدكتوراة في المملكة المتحدة في مجال الترجمة ، ويقوم حالياً بعمل ميداني لجمع المعلومات المطلوبة والمتعلقة بإنجاز بحثه .
 لذا تأمل الكلية من سعادتكم التعاون مع المذكور حتى يتمكن من إكمال بحثه ، شاكرين ومقدرين لكم حسن تعاونكم والله يحفظكم .

عميد الكلية

د. علي بن محمد شيبان عريشي

م. م. المحذات السعدية



TELEX BAMAM 901141 تلکس داخلي 2250896
 شريعة BAMAM 901084 تلکس دولي 2250904 فاكس

ابها - ص. ب (1183) ABHA P.O. BOX

KINGDOM OF SAUDI ARABIA
 Ministry of Higher Education
Imam Muhammad Ibn Saud
Islamic University
 College Of Arabic Language And Social
 Sciences (In The South)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



المملكة العربية السعودية
 وزارة التعليم العالي
 جامعة الإمام محمد بن سعود الإسلامية
 كلية اللغة العربية والعلوم الاجتماعية بالجنوب

الرقم : ٣/ل التاريخ : المشفوعات :

وفقه الله

فضيلة قاضي محمده هـ

السلام عليكم ورحمة الله وبركاته وبعد:

تفيد كلية اللغة العربية والعلوم الاجتماعية بالجنوب بأن المحاضر / أحمد بن سلمان
 الفيافي أحد مبعثيها لدراسة الدكتوراة في المملكة المتحدة في مجال الترجمة ، ويقوم حالياً
 بعمل ميداني لجمع المعلومات المطلوبة والمتعلقة بإنجاز بحثه .
 لذا تأمل الكلية من فضيلتكم التعاون مع المذكور حتى يتمكن من إكمال بحثه ، شاكرين
 ومقدرين لكم حسن تعاونكم والله يحفظكم .

عميد الكلية

د. علي بن محمد شيبان عريشي

لو

لو
 ١١ ٢ ١٤١٨

TELEX BAMAM 901141 تلكس داخلي 2250896
 فاكس 2250904 تلكس دولي BAMAM 901084 شريعة

ABHA P.O. BOX (1183) ص.ب

KINGDOM OF SAUDI ARABIA
Ministry of Higher Education
Imam Muhammad Ibn Saud
Islamic University
College Of Arabic Language And Social
Sciences (In The South)

شبكة الألوكة



المملكة العربية السعودية
وزارة التعليم العالي
جامعة الإمام محمد بن سعود الإسلامية
كلية اللغة العربية والعلوم الاجتماعية بالجنوب

الرقم : ٤٠٠ / ٤٠٠ : التاريخ : المشفوعات :

وفقه الله

سعادة قائد جامعة الملك خالد الجوية بالطوب

السلام عليكم ورحمة الله وبركاته وبعد:

تفيد كلية اللغة العربية والعلوم الاجتماعية بالجنوب بأن المحاضر / أحمد بن سلمان الفيقي أحد مبعثيها لدراسة الدكتوراة في المملكة المتحدة في مجال الترجمة ، ويقوم حالياً بعمل ميداني لجمع المعلومات المطلوبة والمتعلقة بإنجاز بحثه .
لذا تأمل الكلية من سعادتكم التعاون مع المذكور حتى يتمكن من إكمال بحثه ، شاكرين ومقدرين لكم حسن تعاونكم والله يحفظكم .

عميد الكلية
د. علي بن محمد شيبان عريشي

١٧٨
٤٠١٨

قائد فجاج الرياض مشرف الموظفين

تم التوقيع من قائد فجاج
د. علي بن محمد شيبان عريشي

TELEX BAMAM 901141 توكس داخلي 2250896 ABHA P.O. BOX (1183) ص.ب
BAMAM 901084 توكس دولي 2250904 فاكس

KINGDOM OF SAUDI ARABIA
Ministry of Higher Education
Imam Muhammad Ibn Saud
Islamic University
College Of Arabic Language And Social
Sciences (In The South)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



المملكة العربية السعودية
وزارة التعليم العالي
جامعة الإمام محمد بن سعود الإسلامية
كلية اللغة العربية والعلوم الاجتماعية بالجنوب

الرقم : التاريخ : المشفومات :

سعادة عميد كلية الآداب والعلوم الانسانية
المعلم الكبير المحترم
ووفقه الله
السلام عليكم ورحمة الله وبركاته وبعد:

تفيد كلية اللغة العربية والعلوم الاجتماعية بالجنوب بأن المحاضر / أحمد بن سلمان
الفيهي أحد مبعثيها لدراسة الدكتوراة في المملكة المتحدة في مجال الترجمة ، ويقوم حالياً
بعمل ميداني لجمع المعلومات المطلوبة والمتعلقة بإتجاز بحثه .
لذا تأمل الكلية من مساعدتكم التعاون مع المذكور حتى يتمكن من إكمال بحثه ، شاكرين
ومقدرين لكم حسن تعاونكم والله يحفظكم .

عميد الكلية

د. علي بن محمد شيبان عويشني

TELEX BAMAM 901141 توكس داخلي 2250896
BAMAM 901084 شريعة توكس دولي 2250904 فاكس
ابها - ص.ب (1183) ABHA P.O. BOX

KINGDOM OF SAUDI ARABIA
Ministry of Higher Education
KING ABDULAZIZ UNIVERSITY
Faculty of Arts and Humanities



المملكة العربية السعودية
وزارة التعليم العالي
جامعة الملك عبد العزيز
كلية الآداب والعلوم الانسانية

Ref.

Date

Encl.

الرقم ٩/٤٤

التاريخ ١٤١٨/١/١٥ هـ

المرنقات

حضارة الدكتور أنور رشيد الله الطور
بعد السلام عليكم
تقدم ليينا الزمين الذبح أحمد بن سلمان الضبيقي
من جامعة الإمام محمد بن سعود الإسلامية بالطبوق وهو يظن
الدكتوراه في أدبه وهو من رجاله المسمية بجمع المعلومات التي
قد لقيده في رسالته عن الترجمة
أرجو مساعدته كدر الكمال بما لديه سعادتكم من
ضهره وأسته ومعلومات قيمة بلا نجاز رحمة من فضلكم شكره وتقديره
رئيس قسم اللغة الأوربية وآداب
عبد الله
د/ عادل محمد علي العباس
١٤١٨/١/١٥ هـ

تلکس ٦٠١١٤١ كلوني اس جي
Telex 601141 KAUNI SJ

برقيا : جامعة عبد العزيز
Cable : Jameatabdulaziz

٦٤٠٠٠٠٠
Tel. 6400000

ص. ب. ٩٠٣٢ - جدة ٢١٤١٣
P. O.Box 2390 Jeddah 21413