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***Carrying out Hurtado's Evaluation
Method on English
Learners at Faculty of Education***

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ABSTRACT

This paper is an attempt to guide the teachers about how the evaluation process should be and it highlights the effectiveness and suitability of adopting Hurtado's method of evaluation on English learners at the Faculty of Education at Hadhramout University, Yemen. This method was applied to the correction of students' translations of the final exam containing different texts to be translated in both directions between English and Arabic. The exam was done by 66 students on the undergraduate degree course of Translation (1). The hypothesis regarding the suitability and effectiveness of using Hurtado's method and the possibility to improve the quality of the evaluating the students' translations in future based on this method has not been verified. This study concluded that this method was found out to be too lenient to give impartial translation quality evaluation for the students' translations.

KEYWORDS: *students' translations, Hurtado's method, evaluation, translation errors*

1. Introduction

It is really puzzling for translation teachers to evaluate their students' performance in the translation exams due to the fact that the types of translation mistakes are manifold and there is no one translation method, strategy or approach that can tackle all these mismatches of translation. If using one strategy per se can make the teacher handle some translation mistakes fairly, it might not be applicable for others. There is no way to treat all the semantic, cultural, structural, and stylistic mistakes alike. Each case should be treated and evaluated on its own (See de Beaugrande, 1978: 135, Hatim, 2001: 155). On the other hand, a close survey at the related literature on Translation Quality Assessment shows that most of the related studies have been theoretical or descriptive and have focused mainly on (1) Basing quality assessment on text linguistic analysis (House 1981); (2) Establishing the criteria for a "good translation" (Newmark 1991); (3) Defining the nature of translation errors as opposed to language errors (House 1981, Kussmaul

1995); (4) Establishing the relative nature of translation errors (Williams 1989, Pym 1992, Kussmaul 1995); (5) Assessment based on the psycholinguistic theory of “scenes and frames” (Bensoussan & Rosenhouse 1994, Snell-Hornby 1995); (6) The need to evaluate quality not only at the linguistic but also the pragmatic level (Sager 1989, Williams 1989, Hewson 1995, Kussmaul 1995, Hatim & Mason 1997); among other related things.

In addition, the empirical studies concerning Translation Quality Assessment have been relatively few in number such as: (1) Campbell (1991) examines translation tests to see to what extent they examine translation competence and reveal translation processes rather than comparisons between source and target texts. The study has been applied on 38 respondents who belong to four different ability groups. The test papers have been in English-Arabic translation. The researcher adopted analysis using ten criteria such as lexical variety ratio, average word length, words omitted, etc. On the basis of the correlation matrix for the 38 subjects and ten analyses, Campbell proposes the existence of three separate factors: lexical coding of meaning, global target language competence and lexical transfer competence. This study is similar to Séguinot (1989, 1990) in that it examines the processes of translation as reflected in the quality of the translator’s work, although Séguinot concentrates on students’ mistakes, whereas Campbell examines other aspects as well. However, these other aspects are mainly linguistic and Campbell ignores higher textual levels and the students’ ability to manage the pragmatic elements in a translation. It is also noticeable that Campbell does not use a factor analysis to determine the nature of the components of translation competence.

(2) Stansfield et al. (1992) also aim to “identify the variables that constitute translation ability”. (Stansfield et al. 1992: 455) and their study is based on work carried out for the U.S. Federal Bureau of Investigation (FBI) to develop and validate job-related tests of translation ability. The initial tests conducted with FBI employees indicated that translation competence should be divided into two different skills: (a) Accuracy, which is the degree of accuracy with

which the translator transfers the content from the source to the target text; and (b) Expression, which refers to the quality of the translator's expression of this content in the target language. The researchers offer translation skill-level descriptions for each of these aspects of translation competence and applied them to the correction of the subsequent tests held with the FBI employees. A study of the criterion-related validity of these results was then conducted. Stansfield et al. claim that this validation study supports their division of translation competence into two different constructs, although it also indicates that Accuracy appears to be "the more valid measure of translation ability" (Stansfield et al. 1992: 461).

(3) Waddington (2001) presents paper in which he concentrates on testing in the university context. In order to find out the kinds of methods of correction in Faculties of Translation, he sent out a questionnaire to 48 European and Canadian universities. A total of 52 teachers replied from 20 of these universities and their answers reflected the situation that all the teachers said that they require the students to translate a text. As far as methods of evaluating student translations were concerned, 36.5% of the teachers use a method based on error analysis, 38.5% use a holistic method, and 23% combine error analysis with a holistic appreciation. In accordance with these findings, this paper considers the validity of the results obtained through applying these different types of method to the correction of translations done by students under exam conditions.

The present paper differs from Campbell (1991), Stansfield et al (1992) and Waddington (2001) in the following aspects:

- (1) It concentrates on translation course at a different setting (i.e., Hadhramout University) using the languages of Arabic and English.
- (2) This study has been carried out on a relatively bigger number of respondents, namely 66 undergraduate students as this sample could give accurate representation and a significant implication of the results.

- (3) In order to find out the kind of translation exam and the suitable correction method, I formulated the final exam of the course of translation (1) that considered the level of the respondents as I have been teaching this course for 5 years so far.
- (4) The researcher applied only one method which is Hurtado's error analysis method excluding the holistic and other methods in correcting the final exam to see to what extent the former method is applicable.
- (5) This study gives consideration to the results obtained through applying this method to the correction process of translations done by students under final exam atmosphere.

2. Description of Experiment

2.1. Hurtado's method of Evaluation

This method takes into account the negative effect of errors as well as the positive effect of solutions of translation problems on the overall quality of the translation. This method is taken from Hurtado (1995) and it is based on error analysis. The possible mistakes are grouped under the following headings:

- (1) Inappropriate renderings which affect the understanding of the source text; these are divided into eight categories:contresens (i.e. mistranslation), faux sens (i.e. wrong meaning), nonsens (i.e. nonsensical), addition, omission, unresolved extralinguistic references, loss of meaning, and inappropriate linguistic variation (register, style, dialect, etc.).
- (2) Inappropriate renderings which affect expression in the target language; these are divided into five categories: spelling, grammar, lexical items, text and style.
- (3) Inadequate renderings which affect the transmission of either the main function or secondary functions of the source text.

In each of the categories a distinction is made between serious errors (-2 points) and minor errors (-1 point) depending on the corrector who has to judge the importance of the negative effect that each one of these errors has on the translation output. All this should be applied to different texts that are supposed to be

translated using different translation directions. There is a fourth category which describes the plus points to be awarded for good (+1 point) or exceptionally good solutions (+2 points) to translation problems. In order to simply understand Hurtado's correction method, consider Table 1 below:

Table 1: A Scale of Hurtado's Evaluation Method

(1) Inappropriate renderings which affect the understanding of the source text		Minor Error	Serious Error
Mistranslation		-1 point	-2 points
Wrong meaning		-1 point	-2 points
Nonsensical		-1 point	-2 points
Addition		-1 point	-2 points
Omission		-1 point	-2 points
Unresolved extralinguistic references		-1 point	-2 points
Loss of meaning		-1 point	-2 points
inappropriate linguistic variation	Register	-1 points	-2 points
	style	-1 points	-2 points
	Dialect	-1 points	-2 points
(2) Inappropriate renderings which affect expression in the target language		Minor Error	Serious Error
Spelling		-1 point	-2 points
Grammar		-1 point	-2 points
lexical items		-1 point	-2 points
Text and Style		-1 point	-2 points
(3) Inadequate renderings which affect the transmission of the following		Minor Error	Serious Error
The main function of the source text		-1 point	-2 points
Secondary functions of the source text		-1 point	-2 points
(4) The plus points		Good Solutions	Exceptionally Good Solutions
		+1 point	+ 2 points

In the case of the translation exam where this method was used, the sum of the negative marks was subtracted from a total of

100. The student needs 50 (i.e. 50%) points to reach the lowest pass mark (which is the normal Yemeni system of evaluation).

3. The Hypothesis

The hypothesis was that "the suitability and effectiveness of using Hurtado's method of evaluation is high and that it is possible to improve the quality of the evaluating the students' translations in future based on this method." To verify this hypothesis, the results obtained by applying this method should be reasonable in the sense that students' failure cases should be within the range of 15% to 40% out of the total number of the students.

4. The Study Sample

This study is set to explore and describe issues related to translation evaluation. This study focused on the sample of translation students. Purposeful non-random sampling is the chosen technique to select sample elements. The students should not be discriminated by factors like gender and age in order to attain a higher validity. The students are in the third year of their undergraduate study at the university. The justification for selecting these students is that third year students can put these respondents in a better situation to work more confidently in the exam when compared to students of lower levels. They are supposed to have a relatively good command of English general language skills besides their Arabic (mother tongue). They have attended a translation course (i.e., translation 1) so as to gain the necessary translation skills, which could help them access the written information in their field of study. The study has been applied to the final exam of the first subject of translation 1, which is usually given in the first semester.

5. The Final Translation Exam

The exam paper (See appendix) was quite similar to other final exams of the same course adopted in last 5 years. It consisted of written texts in both translation directions (i.e., from English into Arabic and vice versa) so as to make a balance or moderation in the degree of the exam difficulty assuming that translation into one's

mother tongue is always easier. The exam included four sentences that contained modals and passive voice, plus two general passages. The English passage of the exam paper which the students had to translate discussed a story of a naive Japanese boy who was killed in USA because of his poor English while the Arabic one spoke about Zidane as the best football player in the world. Using dictionaries is allowed in this final exam. The total number of the English texts was 165 words long while the Arabic text was only 85 words long and the students had 3 hours to translate this exam. Since the English text was a bit longer, it was given 55 marks out of 100 while the remaining 45 marks go for the Arabic text.

6. How the Method Was Carried out

To verify the hypothesis, this method was applied to the correction of a third-year translation exam done by 66 English department students in the course of Translation (1) at the Faculty of Education in Hadhramout University, Yemen. This evaluation method was applied by a professional corrector whose major is Arabic-English translation and has got 6 years experience of translation teaching. He applied this method to the 66 translations considering the lessons of the translation syllabus that the students have taken in the translation course of that semester. Applying the correction process was straightforward and systematic in the light of Hurtado's method. One red line is drawn under the minor error which does not really affect the sentence general intended meaning. Two red lines are drawn under the serious error that can affect the general intended meaning. After completing the correction, the more lines are found on the answer sheet, the less level the student will get in accordance with Hurtado's (1995) correction method. This is the way evaluation is carried out to get the result of each student.

7. The Study Results

In order to get high degree of objectivity in the research, the students' translation answer sheets have been corrected horizontally. That is to say, the teacher has corrected the answer of the first question for all the students at first. He then corrected the

answer of the second question. Having used Hurtado (1995) correction method stated above, Table 2 below shows the general detailed result of the students.

Table 2: The General Detailed Result

<i>Student No.</i>	<i>Marks out of 100</i>	<i>Result</i>	<i>Student No.</i>	<i>Marks out of 100</i>	<i>Result</i>
Student 1	94	Pass	Student 34	98	Pass
Student 2	81	Pass	Student 35	59	Pass
Student 3	62	Pass	Student 36	87	Pass
Student 4	85	Pass	Student 37	61	Pass
Student 5	78	Pass	Student 38	56	Pass
Student 6	17	Fail	Student 39	82	Pass
Student 7	30	Fail	Student 40	69	Pass
Student 8	82	Pass	Student 41	95	Pass
Student 9	98	Pass	Student 42	88	Pass
Student 10	93	Pass	Student 43	77	Pass
Student 11	74	Pass	Student 44	83	Pass
Student 12	89	Pass	Student 45	73	Pass
Student 13	78	Pass	Student 46	86	Pass
Student 14	53	Pass	Student 47	87	Pass
Student 15	81	Pass	Student 48	76	Pass
Student 16	72	Pass	Student 49	87	Pass
Student 17	79	Pass	Student 50	81	Pass
Student 18	84	Pass	Student 51	84	Pass
Student 19	50	Pass	Student 52	98	Pass
Student 20	54	Pass	Student 53	43	Fail
Student 21	48	Pass	Student 54	67	Pass
Student 22	93	Pass	Student 55	69	Pass
Student 23	90	Pass	Student 56	65	Pass
Student 24	88	Pass	Student 57	55	Pass
Student 25	62	Pass	Student 58	71	Pass
Student 26	56	Pass	Student 59	46	Fail
Student 27	66	Pass	Student 60	96	Pass
Student 28	55	Pass	Student 61	34	Fail
Student 29	59	Pass	Student 62	58	Pass

Student 30	90	Pass	Student 63	30	Fail
Student 31	84	Pass	Student 64	76	Pass
Student 32	51	Pass	Student 65	42	Fail
Student 33	82	Pass	Student 66	59	Pass

The first look at Table 2 above indicates that applying this correction method resulted in few failure cases. The student needs 50 (50%) marks to reach the lowest pass mark. This goes in harmony with the normal system of evaluation at Yemeni Universities. In order to precisely calculate the number of those who failed in the exam, we can take a look at Table 3 below.

Table 3: The General Accumulative Result

Type	Pass	Fail	Total
Frequency	59	7	66
Percentage	89.39 %	10.61 %	100 %

Table 3 above reveals that 7 cases which is equal to 10.61 % of the whole number of the study respondents did not manage to get even the lowest pass mark. The local policy of the faculty considers this to be low percentage of failure rate which normally approximates (20 %) in most subjects taught in this particular English department. To go further in the analysis, other calculation has been made on the factor of the translation direction to see whether this factor has any impact. Table 4 below shows a detailed outcome of Q1 which contained texts to be translated into Arabic and Q2 which contained a text to be translated into English.

Table 4: The Impact of the Translation Direction on Failure Rate

Student No.	Direction to Arabic (55 marks)	Direction to English (45 marks)	Student No.	Direction to Arabic (55 marks)	Direction to English (45 marks)
Student 1	53	41	Student 34	53	45
Student 2	50	31	Student 35	37	22
Student 3	44	18	Student 36	51	36
Student 4	52	33	Student 37	48	13

Student 5	54	24	Student 38	39	17
Student 6	17	0	Student 39	45	37
Student 7	25	5	Student 40	43	26
Student 8	49	33	Student 41	50	45
Student 9	53	45	Student 42	48	40
Student 10	51	42	Student 43	48	29
Student 11	46	28	Student 44	44	39
Student 12	35	36	Student 45	47	26
Student 13	42	36	Student 46	49	37
Student 14	36	17	Student 47	51	36
Student 15	52	29	Student 48	45	31
Student 16	48	24	Student 49	49	38
Student 17	50	29	Student 50	47	34
Student 18	54	30	Student 51	47	37
Student 19	38	12	Student 52	53	45
Student 20	41	13	Student 53	39	4
Student 21	45	3	Student 54	49	18
Student 22	53	40	Student 55	48	21
Student 23	52	38	Student 56	45	20
Student 24	49	39	Student 57	35	20
Student 25	45	17	Student 58	41	30
Student 26	45	11	Student 59	37	9
Student 27	41	25	Student 60	51	45
Student 28	40	15	Student 61	34	0
Student 29	43	16	Student 62	48	10
Student 30	51	39	Student 63	30	0
Student 31	48	36	Student 64	48	28
Student 32	39	12	Student 65	40	2
Student 33	46	36	Student 66	46	13

* The dark boxes indicate failure while the bright boxes indicate success.

The table above gives an indication that the factor of translation direction has a significant impact on the students' failure rate. In order to calculate the number of those who failed in each direction, we can take a look at Table 5 below.

Table 5: Total of the Impact of the Translation Direction on Failure Rate

	<i>Direction to Arabic (55 marks)</i>	<i>Direction to English (45 marks)</i>
Total of Failure	2	25
percentage	3.03 %	37.88 %

Table 5 displayed the students' result on each question with different translation direction. It has been found out that there is a profound impact of the translation direction on failure rate. Most failure cases happened in the Q2 which requires translation to go from Arabic into English. 25 students (37.88 %) were unsuccessful and got below 50 % of the marks allotted for this question namely 45 marks despite the fact that Q2 was only given 45 when compared to Q1 which was given 55 by the translation exam designer to lessen the impact of this factor. Therefore, this is a strong indication that students' competence of the English language, especially in writing skill, is remarkably poor.

8. Discussions

Critics may say that the Hurtado's method of evaluation is reasonable, but it does not have enough degree of precision and objectivity because of its partial reliance on the corrector's personal anticipation and appreciation. For example, the corrector can subtract 1 or 2 marks according to his own ability to behave in a sensible way and make personal decision. There is no definite criterion to choose either one as exactly as it can be seen in applying the other error analysis method (Cf. Kussmaul 1995:129) in which correction process can result in objectively calculated marks without the corrector's emotional interference. However, Hurtado's method proponents defend it by saying that it is logically fine due to the fact that the corrector would usually be a reliable professional teacher who can fairly take the right decision with this regard. In addition, all students were evaluated without bias because answer sheets of the final exam are given to the corrector

after hiding the names of the students. This procedure is done for final exam of all courses by a control committee in the faculty.

On the other hand, taking a close look at the students' general accumulative result (Table 3) has given a general impression that this method is too lenient or rather loose. It needs a certain amount of tightness and strictness. This can be manifested in the number of the failure cases which reached 7 students only (10.61 %) when compared to the other error analysis method that is accused of "eating the students' marks" and resulted in the failure rate to reach at least one third out of the total. This denotes that Hurtado's method is more lenient in favour of the students. Therefore, when 59 students (89.39 %) get success, it will be considered too much as if students can easily pass the exam without exerting much effort.

This probably happened due to the fact that the Hurtado's method pushes the corrector to be lenient and it confines him/her to subtract 2 marks maximum for an error even though some lexical, grammatical, or spelling errors were too serious and deserve more marks to be subtracted because such mistakes can completely distort the translation. Any spelling serious mistake, for instance, was penalized with -2 marks only out of 100. However, the scale of Hurtado's method was unjustifiable or rather unfair simply because one should bear in mind that the students were given 3 hours long which is considered enough time to check the spelling in dictionary. Consequently, this supports the idea that the Hurtado's correction method was not strict enough to make only the studious respondents pass the exam. Other students who might not be studious enough can pass the exam too.

On the other hand, this method consider lexical mistake to be trivial as well. In the other error analysis method, by contrast, the penalty of subtracting 4 marks is carried out for the inappropriate lexical item which means that a student chose a wrong word or selected a wrong meaning out of many meanings of a polysemous word. However, the penalty of the latter method was reasonable simply because committing such a serious mistake could negatively affect the general meaning of the adjacent sentences or probably the

whole passage. Other lexical mistakes include the omission mistake which happens when the student skip translating a lexical item while loss of meaning can happen when the corrector felt that the meaning of a translated sentence was blurred or incomplete. The latter two cases were penalized seriously, a way that is also reasonable as these mistakes can also affect the meaning of the whole SL text negatively. In Hurtado's method, these mistakes are considered serious, but they are penalized with -2 only.

Moreover, it was observed that the direction of the translation was a remarkable factor and had a clear connection with the degree of difficulty of the exam questions. In accordance with result shown in Table 5 above, it was quite clear that most mistakes were committed in the question in which students were asked to translate a text from Arabic into English. This supported the assumption that translating into one's mother tongue is easier.

9. Conclusions

The conclusions of the study can be summed up in the fact that if Hurtado's correction method is accused of being too lenient and allows many students to be part of the successful group, it remains somewhat dependable only because it was justly applied to all students without distinction.

The other accusation of Hurtado's method is that it allows some room of evaluation to depend on the corrector's subjective intuition which might be too flexible and hard to measure. However, this intuition is sensible and trustworthy since the subjective range is limited and the correction process is always carried out by professional translation teachers.

On the other hand, a disadvantage of this method is that it cannot easily distinguish the studious top respondents since the number of those who passed the exam are too many and that the failure cases are too few and below the normal range. This might give a negative impression that this method is too lenient to the extent that it can give very little chance to see the individual differences among students. The lenience of this method is also manifested, according to the results, in the fact that those students are not much accountable for the lexical, grammatical, or spelling

errors. Actually, it is generally felt that the penalty is smaller than the mistake committed. It should be borne in mind that when the penalty is small, the students do not ask about it or try to correct themselves. They may carelessly repeat committing the same mistake many times. On the contrary, if the evaluation scale is strict and penalty is tough, this encourages the students to understand their mistakes and they would become keen to correct themselves and avoid doing the same mistake in future. Therefore, there is a kind of worry that students will not improve in translation if they were given easy success like that. In addition, the result has shown that carrying out this correction method resulted in failure cases to be less than the reasonable range of 15% to 40% which was mentioned in the study hypothesis. This would make us say that the hypothesis regarding the suitability of using this evaluation analysis method has not been verified.

Indeed, the commonsense supports that idea that to get an easy success in the first attempt to someone who might lack the required translation competence is not better than getting it after many attempts. Being too lenient like this will be negatively reflected in the long run on the evaluation quality system and the teaching process at large and the graduates would be of low standard. Consequently, this is not good for the university academic reputation. That is why some school examiners say that marking has become more lenient in recent years.

Finally, it is concluded that the exam questions were sensible and rather easy. This has been proved by the result in which (89.39 %) of the students has scored pass mark. Despite the relative simplicity of the exam, possibility of using dictionaries, and the long time allowed, the total failure cases (10.61 %) are not too little though. This failure rate in this simple exam is a clear indication that the translation competence of a considerable number of students is rather poor and a recommendation is, therefore, worth mentioning here. It is that there should be an entrance (written and oral) exam for the new comers who want to join the English department in this particular faculty so that only those with highest potentials who should not exceed 35 students per year are to be accepted.

**APPENDIX****FINAL EXAM IN THE SUBJECT OF TRANSLATION (1)****Final Exam of the First Semester 2013-2014****Class: Third Year****Date: Thursday 23/1/2014****Department: English****Time Allowed: 3 hours****Course: Translation (1)****Examiner: Dr. Adel Bahameed****Answer ALL the following questions:****1) Translate the following texts into Arabic:**

- Boys should clean their room twice a week. (5 marks)
- My leg was hurt yesterday, so I must not play basketball. (5 marks)
- This big house was built by Ali before 8 years. (5 marks)
- Many students lose marks simply because they do not read the questions properly. (5 marks)
- The Japanese Boy

A Japanese boy went to USA to study English. One day, he went to a birthday party. This party was organized by other Japanese students. But the boy got the wrong address. He got lost in the town. When he saw a nice building of the international bank, he stopped and knocked the door. He thought that it was the house of his friend. The policeman thought that this boy might be a thief. The policeman asked the boy to raise his hands up and stop moving. The Japanese boy did not understand because his English was poor. He continued moving and tried to enter the bank. The policeman shot him. The boy died immediately. (35 marks)

2) Translate the following text into English:**a) (45 marks)****زيدان أفضل لاعب**

كان زيدان لاعب مشهور في كرة قدم. وُلد في فرنسا في ١٩٧٢. أصله من الجزائر. يُعتبر زيدان معجزة في تاريخ كرة القدم. أصبح الشعب الفرنسي فخور به. وكل الناس أحبته. حصل فريق بلاده على كأس العالم في كرة القدم. يستطيع زيدان أن يلعب جيداً. ويستطيع ان يعطي الكرة في الوقت المناسب لتسجيل الهدف. حصل زيدان على جائزة أفضل لاعب في العالم ٣ مرات. شعر الناس بالمفاجأة عندما أختير كأفضل لاعب في أوروبا. لعب كثير من المباريات الدولية. وقد أحرز كثيراً من الاهداف.

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***The Translatability of Emotive
expressions in the Islamic Texts from
English into Arabic***

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Introduction

Religious translation, unlike any other types of translation, needs extra attention regarding the level of emotiveness and expressiveness conveyed by the translator. Thus, a translator in such field must be very accurate in choosing the lexical items that serve the purpose. Religious texts and speeches are quite similar to the literary ones for they both carry messages full of emotiveness and expressiveness. In view of the fact that "Translation consists of providing, in the receptor language the closest natural equivalent of the source language message first in terms of meaning and second in terms of style" (Nida cited in Shunnaq (2012: 281)), a translator must perform translation as precise and expressive to the SL as possible.

It might be relevant to the issue of the present study to explicate the notion of meaning. Translation and semantics scholar introduce two types of meaning for any lexical item; 'denotative' meaning and 'connotative' meaning. Shunnaq (2012) asserts that the former, which could be called also conceptual, propositional and dictionary meaning, refers to the relationship between the lexical item and the non-linguistic entity it denotes. The latter, which is opposed to the former, refers to emotional associations which are suggested by a certain lexical item, which in turn could be referred to as effective, emotive, expressive or poetic meaning.

Statement of the Problem

Religious language is supposed to be loaded with emotiveness and expressiveness. When translating such language, conveying quite the same degree of such emotiveness and expressiveness to the target language receiver, should be taken into consideration. This could be achieved through a stylistic personal touch, or more accurately, through the use of certain grammatical and lexical devices. Yet, the mission of acquiring a full knowledge about styles

and stylistic devices in order to reproduce an effective religious text or speech and consequently to achieve emotiveness and expressiveness, is not an easy task.

Objective of the Study

This study tackles the issue of emotiveness and expressiveness that could be aroused through the skillful stylistic use of lexical items and emotive expressions. Thus, translating the SL -following this strategy- will definitely have its effective impact on the TL receiver. The present study aims at highlighting some strategies that could be useful when translating emotive language in religious texts.

The Limitation of the Study

The study is limited to the translation of religious language, specifically the language of preaching and Holy Qur'an. It is confined to the strategy of translating emotive language in religious text from English into Arabic.

The Question of the Study

How could a translator retain quite the same degree of religious texts' emotiveness and expressiveness in his/her translation and make the translation as effective as possible compared to the original text?

Significance of the Study

The study might be significant due to the fact that it aims to reveal some strategies that could help improving the way of translating emotive and expressive language in religious texts.

Literature Review

Shunnaq (1993:37-63) has studied the subject of emotive language in translation. He introduced different aspects regarding lexical incongruence in Arabic-English translation due to emotiveness in Arabic. Moreover, he categorized types of emotive expressions into [+emotive], [-emotive] and [neutral]. Moreover he classified the main sources of emotive expressions into figures of speech and cultural expressions. He discussed certain Arabic

lexical items which are emotive by their nature and argued about how emotive connotation could be a means of "managing in translation"

Furthermore, Shunnaq (1993) states that translating Arabic emotive expressions is not an easy task because it deals with the connotative meaning which is very difficult to convey. Consequently, Shunnaq (ibid) concludes that because complete congruence in translating Arabic emotive expressions seems a far-fetched task, a translator has to resort to paraphrase, footnote, exemplify, gloss, etc., in order to preserve the connotative meaning of the Arabic emotive expressions.

Yowell (1995) conducted a study in the field of emotive translation. He has come up with the finding that literature is charged with emotion and that there are two main sources of emotive elements; the system and the message. At the level of system, emotionally charged units could be phonological, morphological or grammatical. For instance, expressive germination, echo compounds, interjections derivations such as diminutives, hypocoristic and plural forms represent some of the devices belonging to the code. These devices are used to convey the emotional attitude of the message producer.

Further, at the level of the message, Yowell (ibid) states that any expression can acquire emotive connotation when it is used in an appropriate context. Nevertheless, the two major sources providing a message with expressive colouring include metaphoric usage and deviation from the unmarked grammatical pattern. Besides, literary language, by all means, coloured with metaphoric expressions charged with the message producer's feelings and emotions.

Farhan and Taha (2006) found out that literary language, in particular, is charged with emotive devices whether linguistic or stylistic. Furthermore, they claimed that figures of speech and cultural expressions are the main sources of emotiveness. Their study concluded that translating emotive or expressive texts from English into Arabic is not an easy task. When translating such texts, the translator may encounter emotive concepts which belong to a

certain culture such as: love, happiness, sadness, anger, fear, just to name a few. Farhan and Taha (ibid) stress that the translator has to exert efforts to achieve congruency in this respect. Moreover, they stated that human feelings and emotions can be considered as universal phenomenon. These findings should be considered a common ground upon which translators of such texts should base their translation on.

Finally, Farhan and Taha (ibid) stated that if the translator is aiming at capturing an adequate translation of a literary text, he is better to crucially consider the emotive aspect of the message and the emotive stylistic devices used in achieving it. Besides, he should consider the cultural and ideological differences between the translated from and the translated into languages.

In accordance with the results introduced by Farhan & Taha (2006), one can conclude that those theories relevant to emotive language are very important due to the fact that they explain the coded aspect of expressiveness, expand the translator's knowledge of its stylistic possibilities and consequently help in overcoming the problem of translating emotive language.

Ba-jubair (2009: v) investigated literary translation in general, and poetry translation in particular and identified the major dilemmas in translating neoclassical Arabic poetry into English. One of the dilemmas her study tackled is translating emotive language. She stated:

Among literary genres, poetry appears to be the most challenging genre to translate due to its specific nature in form and sound. Since languages are divergent in their poetic styles, the translator of poetic discourse may encounter many problems, such as: (1) preserving sound effect and tension between form and content, (2) maintaining figurative language, (3) transferring culture-bound expressions and (4) compensating for the incongruence in emotiveness between the SL and the TL expression. These dilemmas may be so difficult to overcome when translating between languages that are different in origin such as Arabic and English, and

consequently these dilemmas appear widely in the aforementioned four issues.

Dweik and Abu Shakra (2011) investigated the difficulties and problems that the translators encounter when translating semantic and lexical contextualized collocations in three Arabic religious texts namely, the Holy Quran, the Hadith and the Bible. They found that collocations present a major dilemma for M.A students majoring in translation particularly when talking the translation of collocations in religious texts. Their study has revealed that translators face difficulties in lexical and semantic collocations. Consequently, they recommend that translators of religious texts should be deeply aware of the nature of lexical and metaphoric collocations. They go into saying that translators should realize the disparities between Arabic concepts and beliefs and Western ones, in addition to avoiding literal translation by considering the context as a crucial factor.

Methods and Procedures

The present study is considered a descriptive research that aims to expound the views concerning the issue of emotiveness and expressiveness in religious translation. Below are the methods and procedures conducted in the present study.

The Sample of the Study

In view of the fact that the study is concerned with the issue of emotiveness, the researchers select a convenient sample which consists of a number of sentences picked up from two video clips translated by the researchers. These sentences are selected purposefully so that they may suit the purpose and the hypothesized strategies for translating expressive emotive expressions in religious text.

Data Collection

The researchers have collected the data of the study from two video clips translated in a form of subtitling. These two video clips are for a well-known English native Muslim preacher, named

Sheikh Khalid Yasin. He is the Executive Director of the Islamic Teaching Institute (ITI); a premier organization dedicated to the work of Da'wah (conveying the message of Islam). He once delivered a lecture in Saudi Arabia in 1994 entitled "The Purpose of Life", -from which the researchers quoted one of the two video clips they translated. The researchers use these expressions extracted from the two clips along with their translation to construct the questionnaire of the study.

Validation of Translation

To validate the translation of the selected sentences to be discussed, the researchers presented the translation to six English professors who teach at the Department of English Language at Hudhramout University. The translation is presented in a form of check-paper exposing two different translations for each selected sentence, in addition to a blank for any suggested translation that might be given by the professors. One translation – the expressive one- is provided by the researchers in which they utilized the different strategies they propose in this study. These strategies are presented in Table (A) below. The other translation, the researchers present, seeks to capture the ideational equivalent (that conveys the idea of the sentence). The researchers asked the professors to choose the most proper and effective translation for each sentence. In addition, the researchers have asked many native speakers of Arabic language -two of them are Arabic teachers and one is a pre-graduated student of Arabic language- to validate the translations.

Data Analysis

The data of the study was analyzed and classified according to the proposed question of the study and the proposed strategies used in translating the emotive expressions in the sentences. Finally, the data was discussed in order to spot or specify the problems of translating the sentences and the appropriateness of the proposed strategies in this regard.

Categories of Analysis

The researchers have set up four categories according to proposed strategies according to which the sample sentences were analyzed. Table (A) presents these categories along with their contents.

<i>Quranic verses</i>	<i>Figures of Speech</i>	<i>Synonymy</i>	<i>Pragmatic meaning</i>
<i>Three statements translated into a Quranic verses. i.e. functional equivalent</i>	<i>Five statements translated stylistically through the use of figurative language such as culture-bound expressions, metaphors, personification, and the recreation of words.</i>	<i>Three statements translated by selecting various synonymous equivalents in the TL for the same word in the SL.</i>	<i>Two statements translated ideationally by showing their hidden meaning in the translation. This hidden meaning called pragmatic meaning.</i>

Table (A): the categories of the analysis.

Discussion and Analysis of the Study

One of the best strategies in translation is to find the functional equivalent of the SL expression. yet this strategy might not be fully captured by all translators.

Consequently, the translator has to acquire and develop his/her knowledge about this strategy as to capture the intended meaning of the SL message. He should convey it adequately and effectively to the TL receivers. To achieve this aim, two things should be taken into consideration, the audience and the context. If the translator knows very well the context he/she is dealing with along with the audience he/she is addressing through his/her translation. Consequently, he/she would be able to translate the message adequately by picking up the most proper strategy. Below are four tables that show the strategies proposed in this study along with the discussion of the translated sentences. The researchers

have divided the proposed strategies and present the relevant professors' answers along with percentages for each sentence.

The First Strategy: Translating the SL religious expression into *Quranic Verses in the TL*

Table (1) presents the Frequencies and Percentages of the professors' answers with respect to the items in the section of Quranic verses.

Items		Translation choices			
		Ans. 1	Ans. 2	Ans. 3	Total
Item 1	Frequencies	2	4	0	6
	Percentages	33.3	66.6	0	100
Item 2	Frequencies	0	6	0	6
	Percentages	0	100	0	100
Item 3	Frequencies	4	2	0	6
	Percentages	66.6	33.3	0	100

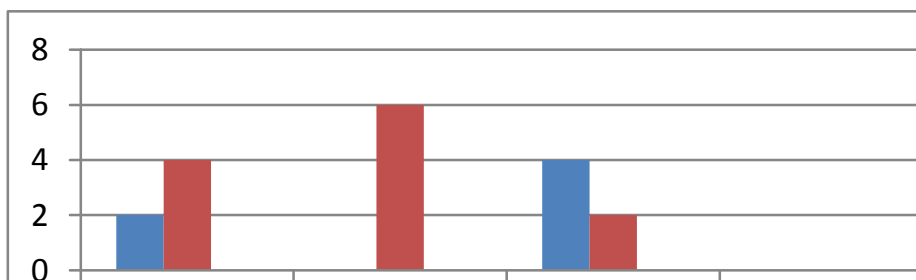


Chart (1): Percentages of Teachers' Answers for Strategy Number One

In religious translations, a translator must always try to search for the most adequate and effective translation that capture the intended meaning of the SL expression. This is due to the fact that there is no effective message as that encapsulated in the religious texts, especially the words of Almighty Allah.

In view of the fact that Allah's words are one of the most powerful artistic devices that make translation much more demanding especially in religious translations; the researchers opts for translating some of the sentences into their equivalents in the Holy Quran. Below is the discussion of three sentences' translations

using this strategy; which are represented in Table (1) as items 1, 2 and 3.

Item (1): [You are busy piling up, calculating, and developing your careers, money, occupation and wealth, until you visit the graves]

The Arabic word التكاثر could actually stand for all kinds of wealth improvements or investments. Item (1) has been translated into a holy Quranic verse that could appropriately and effectively capture the intended SL message encapsulated in this verse: (أَهَاكُمُ) .When the researchers gave the questionnaire to the English professors, four of them chose the same translation as the researchers did. Other two professors chose the other ideational translation: [انتم مشغولون بتجميع وتطوير أعمالكم وأموالكم ووظائفكم] . But no one made any suggestion (i.e. answer three; (another suggestion). The claimed problem here is that a translator might not come up with the idea of converting the English sentence into a Quranic verse. Thus, he/she might translate it aridly into an ideational equivalent which might not have such an effect as the Quranic verse.

Item (2): [And a sign for them is the dead earth after that we give it life then you eat the fruits from that]

All the six professors have chosen the Quranic verse as an adequate translation: ((وآية لهم الأرض الميتة أحييناها وأخرجنا منها حبا فمنه يأكلون)). . They consider it the most adequate than the ideational equivalent: .وعلامه لهم الأرض الميتة التي بعد ذلك نعطيهما الحياة ثم يأكلوا الثمار من تلك الأرض . The holy Quranic verse here gives all the intended meaning of the English sentence where no other type of translation could ever do.

Item (3): [The One Who Gave you life in the beginning, is He not able to give you life all over again...]

The difference here is that the holy Quranic verse states something different from the original English sentence does. Thus, the English sentence points at and addresses people, while the holy Quranic verse ((أوليس الذي خلق السموات والأرض بقادر على أن يخلق مثلهم ..)) , is

talking about the ability of Almighty Allah in creating the heavens and the earth and everything in them to show that He is surely able to recreate human beings for they are less than the heavens and earth in creation. On other words, the one who creates these huge skies and earth is absolutely able to recreate what is less than them. According to this fact, the researchers have translated Item (3) into the Quranic verse. Four professors chose the holy verse as an adequate translation, while only two chose the ideational one : [الذي أعطاكم الحياة في البداية ، أليس هو قادر على أن يعطيكم الحياة مرة أخرى] .

The Second Strategy: Translating the SL Religious Figurative Expression into TL Figurative Expression

In the Arabic language, figures of speech such as culture-bound expressions, metaphors, personification,... etc. , play a very essential role in elevating the standard of the language and making it much more effective and powerful. Before going into the discussion of this strategy, the professors' answers regarding this category have to be illustrated.

Table (2) presents the Frequencies and Percentages of the professors' answers with respect to the items in the section of figures of speech.

Items		Translation choices			
		Ans. 1	Ans. 2	Ans. 3	Total
Item 1	Frequencies	6	0	0	6
	Percentages	100	0	0	100
Item 2	Frequencies	0	6	0	6
	Percentages	0	100	0	100
Item 3	Frequencies	5	1	0	6
	Percentages	83.3	16.66	0	100
Item 4	Frequencies	4	2	0	6
	Percentages	66.6	33.3	0	100
Item 5	Frequencies	6	0	0	6
	Percentages	100	0	0	100

Table (2) Frequencies and Percentages of Teachers' Answers for Strategy Number Two

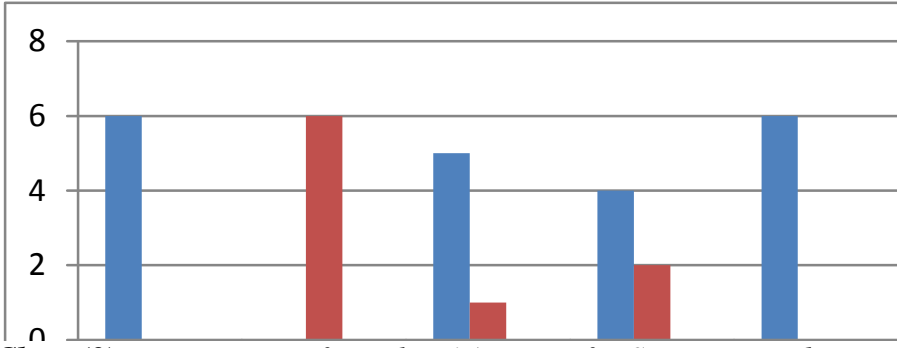


Chart (2): Percentages of Teachers' Answers for Strategy Number Two

The researchers have chosen five sentences along with their translations from the two clips used in the present study to discuss the issue of maintain figurative language in the in the TL. Below is the discussion of these five sentences; which are presented in Table (2) above.

Item (1): [From the womb to the tomb]

In item one, all the six professors have chosen answer 2 :[من المهد إلى اللحد], as the most adequate translation. They all realize the vital effect of the culture-bound expressions on the Arabic native people. Though, answer (1) :[من الرحم إلى الضريح], has the exact meaning of the words in the source English sentence, yet they all chose answer (2) as the most expressive translation for the SL expression.

Item (2): [And what I am saying to you and myself..]

Here is another fixed expression but it is a bit different than the cultural one, in which it could be called a religious-bound expression. Such expression is most associated with the Islamic language of preaching. In this sentence, it might be true to say that the most adequate translation of the word "saying" might be captured by the word "أذكر". This is because all the other ideational equivalents of the word may not carry the same connotative and expressive meaning provided above by the researchers and

accepted by all the professors who answered the questionnaire : [وما [أذكر به نفسي وإياكم]. So the word أذكر might not be found in all English-Arabic dictionaries as an analogous to the word "say", yet it has been accepted by all the professors. This shows two important facts: the difficulty of translating such religious language when there is a gap between the SL and the TL such as in religious-bound expressions and the vital effect and impression of such expressions on the Arabic native people.

Item (3): [When you are told about God, religion, life, morality, you are saying we don't have time for that]

In the English-Arabic dictionaries, the word "tell" in its passive form, "was told" means نُخْبِر and it never comes with the meaning adopted as adequate translation by the researchers and selected by five out of six professors as "تُذَكَّرُوا". As for the addition of حقيقة in الحياة and محاسن الأخلاق in محاسن this is another strategy proposed by the researchers claiming that it might give the language some powerful effect by explaining the intended meaning through adding some words. Thus, the researchers' translation of item 3 is : [حين تُذَكَّرُوا بالله وبالدين وبحقيقة الحياة الدنيا ومحاسن الأخلاق تقولوا ليس لدينا وقت لذلك] not [حين تُخَبَّرُوا عن الله والدين والحياة والأخلاق تقولوا لا يوجد لدينا وقت لذلك].

Item (4) and item (5): respectively, [We are going into a hole... (meaning the grave)] and [The water comes , generates the earth again, and germinates all over again]. These two sentences were translated by the researchers using two different types of figures of speech; metaphor and personification. The first sentence seems to have been translated literally, but in fact this is a way of keeping the intended message and effect of the SL and converting it to the TL using the same figures of speech. In the original context, the first sentence used the word "hole" as a metaphor for the grave. This technique is used in the original context as a stylistic aesthetic device that affects the audience. Thus, the researchers translated it literally but functionally at the same time! This strategy is introduced by Shunnaq (1999) as Optimal translatability. This strategy is referred to the fact that the TL equivalent, though literal,

is considered the functional translation of the SL lexical item. The word "حفرة" in Arabic language could have the same indication of the same word in English that is "the grave". Four professors chose answer 1: [سنصير كلنا إلى حفرة ..]. And only two chose answer 2: [سندخل .. القبر ..]. In item (5), the researchers used another figure of speech which is called "personification", though the original sentence does not include personification in its context. The use of personification here aimed at creating an effective impact on the TL receivers. The word "يحي" is actually used with living beings, yet the researchers use it with a lifeless object "the earth". It is culturally-bound that, in the Arabic language, when rain comes, it happens that the earth status changes into a case of revivifying. Following this strategy, the researchers translated item (5) as: [يهطل المطر ، فيحي الأرض بعد موتها وينبت من ..]. All the professors chose this translation and none did pick the other choice i.e. answer 2: [يأتي المطر ، ويولد الأرض من جديد وينشأ كل .. شي من جديد].

The Third Strategy: Translating an SL Synonymous word into Different TL Equivalent

Synonymy indicates that two words are similar to each other in meaning in the same language. Thus, almost for every word there is at least one synonymous word. Consequently, there are synonymous equivalents in the TL as well. Thus, choosing various synonymous equivalents -in translation- according to the context in which they occur in the TL might be a very effective aesthetic device to capture the most adequate translation. However, the problem might arise when a translator is to choose the most proper synonymous equivalent in the TL. To discuss this point, the researchers present three sentences along with their translations. Here is the analysis and the discussion of these sentences; items 1,2 and 3. Before going into the analysis of these items, the professors' answers have to be shown.

Table (3) presents the Frequencies and Percentages of the professors' answers with respect to the items in the section of synonymy.

<i>Items</i>		<i>Translation choices</i>			
		<i>Ans. 1</i>	<i>Ans. 2</i>	<i>Ans. 3</i>	<i>Total</i>
<i>Item 1</i>	<i>Frequencies</i>	4	1	1	6
	<i>Percentages</i>	66.6	16.6	16.6	100
<i>Item 2</i>	<i>Frequencies</i>	4	1	1	6
	<i>Percentages</i>	66.6	16.6	16.6	100
<i>Item 3</i>	<i>Frequencies</i>	0	6	0	6
	<i>Percentages</i>	0	100	0	100

Table (3) *Frequencies and Percentages of Teachers' Answers for Strategy Number Three*

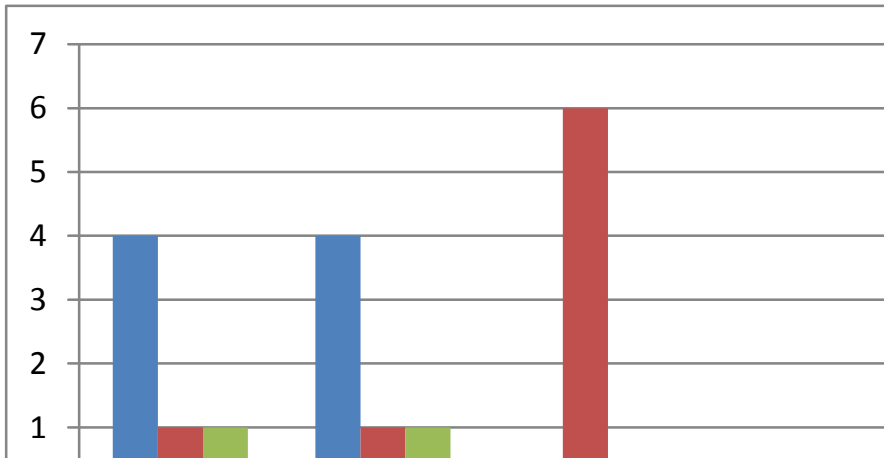


Chart (3): *The Percentages of Professors' Answers for Strategy Number Three*

Item (1) [(after you die) Your body is gone, your spirit is gone but your consciousness is there].

The word "gone" has many synonymous equivalents in the Arabic language, therefore a skillful translator has to look for the most proper one according to the context in which it occurs. The word "gone" -as an adjective- means to be no longer in a particular place, to be dead or to no longer exist. Thus, it could have any of these synonymous equivalents in the Arabic language: مات ، ذهب ، انتهى ، اختفى ، مضى yet, the researchers chose none of these synonymous equivalents, rather they chose the word: "زهقت". This

choice was based on the researchers' knowledge of the TL culture and the combination of words that tend to co-occur together or what is called collocations. In the Arabic language, it is commonly known that the word زهقت collocates with the word روح and when they come together they give the meaning of "give up the ghost", "die". Four professors chose the same translation proposed by the researchers : [نعم مات جسدك ، وزهقت روحك ، ولكن إدراكك للأمر يبقى]. One professor chose the second translation; the ideational one : [جسدك] and one gave another suggestion, however that suggestion has nothing to do with the main point the researchers are dealing with regarding this strategy. In this suggestion, the professor translate this item making a change in the grammatical structure as well as in some other parts of the sentence, rather than the one that had the main focus "زهقت روحه" . The suggestion provided by this professor was: [يفنى البدن وتزهق الروح] [ويبقى الإدراك حاضراً].

Item (2) and item (3) [If the Creator of the heavens and the earth, the Benefactor that's given us all of this, the water, the air, our eyes, our thinking, our ability, the kidneys, our hearts..] and [-... has given us our families, has given us the ability to express ourselves ,has given us our money, jobs, food, subsistence, clothing, dignity, honor, freedom, integrity..]. These two sentences prove that a single English word could have many different synonymous equivalents in Arabic according to the words they collocate with in the TL. For instance, the word "give" in the form of the past participle "given" that occurred repeatedly in the two sentences, was translated into Arabic by the researchers using various synonymous equivalents according to the words that collocate with in the TL. These Arabic different synonymous equivalents that could stand for the word "give", according to the researchers, are: [يهب ، يعطي ، يجعل ل ، يمنح ، يرزق ، يقوم ب]. The researchers proposed that if the translation of the word "give" in these two sentences did not change accordingly, (i.e. according to the words they collocate with, in the TL), then the translation would be very

dull or inadequate. In item 3, all the six professors chose the translation proposed by the researchers: [جعل لنا أسراً، منحنا مقدرة التعبير، رزقنا] .. [المال والعمل والطعام والمعونة، قام بكسوتنا، وإعطائنا الكرامة والحرية والتشريف والكمال ..] .

As for item 2, four professors chose the proposed translation: [إذا كان خالق السموات والأرض، المنعم الذي وهب لنا كل هذه النعم؛ نعمة الماء والهواء والنظر] .. [، والفكر والمقدرة كذلك أعضائنا كالكليتين والقلب ..]، one professor chose the ideational one: [إذا كان خالق السموات والأرض، المنعم الذي أعطانا كل هذا؛ الماء، الهواء] .. [، أعيننا، فكرنا، مقدرتنا، كليتنا، وقلوبنا ..] and one proposed another suggestion which was nothing more than omitting the word "المنعم" and the rest of it was exactly the same proposed translation by the researchers.

The researchers have tackled another issue in item 2 that is the strategy of addition. Looking closely into the underlined words in the proposed translation of item 2: [كذلك أعضائنا and النعم، نعمة]، these are some of the words that have been added to compensate the loss in meaning resulted from the gap between the SL and the TL.

The Fourth Strategy: Maintaining the Pragmatic Meaning of the SL Expression

Pragmatics is the study of how words and phrases are used with special meanings in particular situations. For the purpose of this study, the pragmatic meaning is used to mean words with a hidden meaning (indirect meaning) intended by the author – whether a writer or speaker- in the SL. Thus, a skillful translator has to take this matter into consideration when translating the pragmatic meaning into the TL. Before going into the analysis and the discussion of this issue, the professors' answer should be shown first.

Table (4) below presents the Frequencies and Percentages of the professors' answers with respect to the items in the section of pragmatic meaning.

<i>Items</i>		<i>Translation choices</i>			
		<i>Ans. 1</i>	<i>Ans. 2</i>	<i>Ans. 3</i>	<i>Total</i>
Item 1	Frequencies	0	5	1	6
	Percentages	0	83.3	16.6	100
Item 2	Frequencies	3	3	0	6
	Percentages	50	50	0	100

Table (4) Frequencies and Percentages of Teachers' Answers for Strategy Number Four

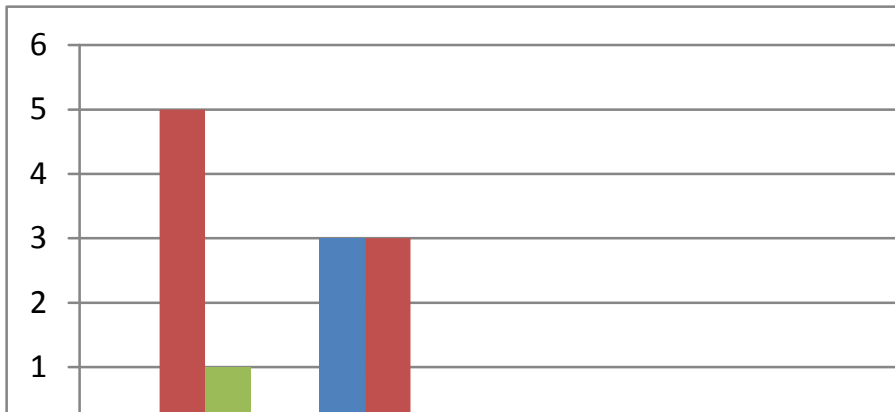


Chart (4): Percentages of Teachers' Answers for Strategy Number Four

Item (1) [And everyone goes back to his place (after the burial) and cook some chicken (saying it ironically i.e. people become indifferent to the dead person they've just buried).]

In item one, in this religious context in which the preacher is addressing people and reminding them with the certainty of death and the incidents that follow it, he is talking about how careless and indifferent people become after burying the dead person, no matter how beloved or closed he/she used to be to them. Thus, the word "chicken" in this sentence was used ironically to show the indifference of people and their insatiable appetite for food though they have just buried that dead person. Yet, to translate the word

"chicken" into its corresponding equivalent in the TL (Arabic) can give no sense at all of what the idea is about. Hence, the translator in such a case has to understand the intended pragmatic hidden meaning and show it in a way or another in his/her translation. The researchers therefore, translated this sentence as: [ورجوع كل شخص إلى بيته والقيام بطبخ بعض الطعام وكأن شيئاً لم يحدث], replacing the word chicken with food (i.e. giving the general idea of their action of cooking) and then adding some words that indicate the point of people's indifference in such cases " وكأن شيئاً لم يحدث ". Five professors chose the same proposed translation by the researchers, and only one proposed another suggestion by omitting the whole matter of "cooking" and replacing it with "people getting engaged in their own business", putting it in this way: [وبعد ذلك كلُّ يعود إلى مكانه وينشغل بأمره] which is considered an appropriate ideational equivalent.

Item (2) [Then we start..-pause- we want a lawyer to come now and talking about, giving up spoils ..]

Sometimes, there is a possibility in converting the same pragmatic meaning to the TL as long as it will give a clear idea about what it is about. For example, in sentence number two the use of the word "spoils" had a very keen significance of the voracious appetite people have for possessing what the dead person left, uncaring of how much he/she struggled to get it. And when looking at such an act, one may consider it to be an act of hostility. That is why the preacher used the word "spoils" instead of "heritage". Thus the researchers found it incumbent to use the exact corresponding word "غنائم" to convey and signify the heinous barbaric behavior of human beings to get the heritage once one of their relatives is dead. Furthermore, they add a clarification for that word between dashes. Thus, this sentence is translated as: [ثم نبدأ الحديث بخصوص إحضار محاميا ليقوم] -التركة- بعملية توزيع الغنائم -التركة-. Three professors chose the same translation proposed by the researchers which is the functional one, and three went with the ideational one : [نحن نريد محاميا الآن ليتحدث عن تقسيم التركة] : ثم نبدأ.. . نحن نريد محاميا الآن ليتحدث عن تقسيم التركة : [, and no one made any suggestion.

Conclusion and Recommendations

Based on the discussion and the analysis of the issue of translating emotive and expressive religious expressions, and after proposed some strategies that could be used to serve this purpose, the study comes up with the following conclusions and recommendations:

First: Conclusions

- 1- Emotiveness is considered a very crucial element in any language, and it has a very great influence on human beings. Its significance in translation emerges from the fact that it contribute to the meaning of the translated expression as it represents the shades of meaning (connotations) added to the core meaning (denotation).
- 2- Religious texts are supposed to be loaded with emotiveness and expressiveness, therefore such texts need extra attention and appropriate strategies when translating them.
- 3- Quranic verses, and figurative language are some of the most effective stylistic devices that should be considered when dealing with the translation of emotive religious texts.
- 4- The use of certain grammatical and lexical devices in language; such as, figures of speech and culture-bound expressions, has a very vital effect on the TL audience, i.e., the native people of the TL. Thus, when translating texts loaded with such devices, a translator has to understand the intended meaning of such devices and then try to find the most adequate equivalents in the TL culture.
- 5- The mission of a translator -especially in translating religious texts- is to understand the context very well, know the audience he/she is addressing and then, finally pick the most proper strategy to use in translation.
- 6- Lacking knowledge of both SL and TL cultures; causes problems in translating any text in general and translating religious text in particular.
- 7- There are some certain Islamic preaching expressions that are used in religious texts, when translating such texts a translator

has to familiarize him/herself with such expressions in order to use them properly.

8- Finally to retain almost the same degree of emotiveness in translating religious texts, the study introduced some strategies through which a translator may overcome the problem of incongruence in emotiveness between the SL and the TL when tackling the translation of religious texts. These strategies are as follows:

A- The strategy of translating SL religious texts into their equivalent TL Quranic verses:

It is undoubtedly known and irrefutable among the Muslims that the Quranic verses have the greatest influence on people's emotions. Thus, translating religious texts into their equivalents from the holy Quranic verses would certainly be a very powerful stylistic device in affecting and arousing people's emotions. This strategy necessitates the translator's knowledge of Holy Books; the Qur'an (as in this study), Bible and Torah.

B- The strategy of using the figurative devices in translation

Metaphors, personification and culture-bound expressions or what the study has named Islamic-bound figurative expressions are some of the figurative devices that could be used in translation and through which most appropriate translation could be achieved. Thus, translating an Islamic-bound expression like this: " and "from the womb to the tomb" would be "من المههد إلى اللحد". The translator, here, needs to know about utilizing figurative language to compensate for incongruence in emotiveness between the two languages involved in the act of translation.

C- The strategy of using different synonymous equivalents as a stylistic device

The word "give" has some many synonymous equivalents in the Arabic language such as: يرزق ، يمنح ، يهب ، يعطي, among others. A skillful translator can come up with- depending on the context in which a word occurs- with the most appropriate equivalent from among a list of synonyms. Thus, the stylistic use of such

synonymous equivalents in translation would certainly create a kind of aesthetic tact that could make a great effect on the TL receivers. An example of such a word is the word "gone" which has so many synonymous equivalents in the Arabic language such as: " مات ، ذهب ، مضى ، اختفى ، انتهى". Each of these synonymous equivalents could be selected as an equivalent for the word in question according to the context in which it occurred, and the words it collocates with, in the TL context. Thus, in a sentence like "the time has gone" the word "gone" would be appropriately translated as "مضى أو انتهى" according to the word it collocates with, in the SL, which is "time". On the other hand, in a sentence like "his body is gone, his spirit is gone... ", it could be better to be translated into "مات" as it collocates with the word "جسم" and into "زهقت" as it collocates with "روح". These synonymous words might not be listed in English-Arabic dictionaries as a corresponding of the word "gone". However, these synonymous words have been chosen here due to the fact that the word "gone" collocates with different lexical items according to the context it occurs in. This might give an indication that the dictionary might not provide the most appropriate meaning of the word to be translated, especially, if it has expressive emotive connotations. In this regard, Shunnaq (1999:36) puts it concisely: " Dictionary meaning may be at great variance with expressive meaning . In such situation, the translator should consider the context that determines the relevant sense of the word and subsequently translates it into the TL."

D- The strategy of using the pragmatic meaning as a stylistic device

Sometimes, the SL message has indirect different hidden meaning than the direct meaning. This is called the pragmatic meaning. When translating such indirect message, the translator has to understand its hidden meaning and then decide on whether it should be stated the same way as it is, changed or clarified as to carry the same impact of the expressive meaning. This is done

according to the explicitness of that pragmatic meaning and its effect on the TL receivers.

Second: Recommendations

- 1- A translator must understand the context and the audience he/she is addressing through his/her translation.
- 2- A translator must encompass the cultures of both languages the SL and TL when translating expressive religious texts.
- 3- In each different context, there are certain fixed expressions that are used accordingly. A translator has to familiarize him/herself with such expressions and their corresponding ones in the TL.
- 4- A translator must know about the different translation strategies that could be used when translating different types of texts.
- 5- A translator has to fully understand the hidden pragmatic meaning in order to convey it adequately from the SL to the TL.
- 6- A translator has to come up with his/her own techniques or strategies in order to compensate for the loss in meaning that results from the incongruence in emotiveness between the SL and TL.
- 7- In religious text in particular, a translator must search for the most effective strategy that could convey the denotative and the connotative meaning -emotive shades- as to affect the TL audience in a way almost similar to that way effecting the SL.

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Questionnaire

My dear respected teachers, this is a research paper studying the issue of emotiveness in translation. Here are some sentences –quoted from an Islamic lecture for an English native speaker preacher-translated by the researcher. You are kindly requested to look into these sentences along with their translations, and select the most adequate one according to the purpose of the study:

1-From the womb to the tomb

- 1- من الرحم إلى الضريح ()
- 2- من المهد إلى اللحد ()
- 3- Another suggestion.....

2-And what I am saying to you and myself.

- 1- وما أقوله لكم ولنفسى ()
- 2- وما أذكّر به نفسى وإياكم ()
- 3- Another suggestion

3-You are busy pilling up, calculating, and developing your careers, money, occupation and wealth, until you visit the graves

- 1- انتم مشغولون بتجميع وتطوير أعمالكم وأموالكم ووظائفكم وثرواتكم إلى أن تزوروا القبور ()
- 2- ((أَلْهَأَكُمُ التَّكَاثُرُ حَتَّى زُرْتُمُ الْمَقَابِرِ)) ()
- 3- Another suggestion

4-When you are told about God, religion, life, morality, you are saying we don't have time for that,

- 1- حين تُذَكَّرُوا بالله وبالدين وبحقيقة الحياة الدنيا ومحاسن الأخلاق تقولوا ليس لدينا وقت لذلك ()
- 2- حين تُخَبَّرُوا عن الله والدين والحياة والأخلاق تقولوا لا يوجد لدينا وقت لذلك ()
- 3- Another suggestion

5-We are going into a hole... (meaning the grave)

- 1- سنصير كلنا إلى حفرة.. ()
- 2- سندخل القبر .. ()

3- Another suggestion

6-And everyone goes back to his place (after the burial) and cook some chicken (saying it ironically i.e. people become indifferent to the dead person they've just buried)..

- 1- وكل شخص يعود إلى مكانه ويطبخ بعض الدجاج ()
- 2- ورجوع كل شخص إلى بيته والقيام بطبخ بعض الطعام وكأن شيئاً لم يحدث ()
- 3- Another suggestion

7-Then we start..-pause- we want a lawyer to come now and talking about, giving up spoils ..

- 1- ثم نبدأ الحديث بخصوص إحضار محامياً ليقوم بعملية توزيع الغنائم -التركة- ()
- 2- ثم نبدأ.. نحن نريد محامياً الآن ليتحدث عن تقسيم التركة ()
- 3- Another suggestion

8-(after you die) Your body is gone, your spirit is gone but your consciousness is there

- 1- نعم مات جسدك ، وزهقت روحك ، ولكن إدراكك للأمر يبقى ()
- 2- جسدك انتهى وروحك ذهبت ولكن وعيك لا يزال هناك ()
- 3- Another suggestion

9-The water comes , generates the earth again, and germinates all over again

- 1- يهطل المطر ، فيحي الأرض بعد موتها وينبت من كل زوج بهيج ()
- 2- يأتي المطر ، ويولد الأرض من جديد وينشأ كل شيء من جديد ()
- 3- Another suggestion

10-And a sign for them is the dead earth after that we give it life then you eat the fruits from that

- 1- وعلامة لهم الأرض الميتة التي بعد ذلك نعطيها الحياة ثم يأكلوا الثمار من تلك الأرض ()
- 2- ((وأية لهم الأرض الميتة أحييناها وأخرجنا منها حياً فمنه يأكلون)) ()
- 3- Another suggestion

11-The One Who Gave you life in the beginning , is He not able to give you life all over again...

- 1- ((أوليسَ الذي خلقَ السموات والأرض بقادر على أن يخلقَ مثلهم ..)) ()

- الذي أعطاكم الحياة في البداية، أليس هو قادر على أن يعطيكم الحياة مرة أخرى ()
- 2- ()
- 3- Another suggestion

12-If the Creator of the heavens and the earth, the Benefactor that's given us all of this, the water, the air, our eyes, our thinking, our ability, the kidneys, our hearts..

- 1- إذا كان خالق السموات والأرض، المنعم الذي وهب لنا كل هذه النعم؛ نعمة الماء والهواء والنظر والفكر والمقدرة كذلك أعضائنا كالكليتين والقلب .. ()
- 2- إذا كان خالق السموات والأرض، المنعم الذي أعطانا كل هذا؛ الماء، الهواء، أعيننا، فكرنا، مقدرتنا، كليتنا، وقلوبنا .. ()
- 3- Another suggestion

13-... has given us our families, has given us the ability to express ourselves ,has given us our money, jobs, food, subsistence, clothing, dignity, honor, freedom, integrity..

- 1- أعطانا أسراً، أعطانا القدرة على التعبير عن أنفسنا، أعطانا أموالنا، وظائفنا، وطعامنا، ورزقنا، وملابسنا، وكرامتنا، وشرفنا، وحریتنا، واستقامتنا.. ()
- 2- جعل لنا أسراً، منحنا مقدرة التعبير، رزقنا المال والعمل والطعام والمعونة، قام بكسوتنا، وإعطائنا الكرامة والحرية والتشريف والكمال .. ()
- 3- Another suggestion

Thanks for your cooperation: The researcher

امكانية ترجمة التعبيرات الايحائية من الانجليزية الى العربية في النصوص الاسلامية

ملخص

هدفت هذه الدراسة إلى بحث المعنى الإيحائي وإمكانية ترجمة التعبيرات الإيحائية في ترجمة النصوص الدينية الاسلامية من اللغة الانجليزية الى العربية. حيث بحثت الدراسة في مدى أهمية هذا المعنى ، كما وأظهرت الدراسة بعض المشكلات التي قد تواجه المترجم عند ترجمة هذا النوع من المعنى. وقد خلصت الدراسة إلى اقتراح بعض الاستراتيجيات للمساعدة في التغلب على مثل هذه المشكلات .وبالتالي ، فإن الهدف الرئيسي لهذه الدراسة هو الإجابة على السؤال : كيف يمكن للمترجم أن ينقل المعنى الإيحائي من اللغة المصدر إلى اللغة الهدف مع الاحتفاظ بنفس النسبة من التأثير المتضمن في النص الأصلي عند ترجمته ؟ وكون هذا الأمر ليس بالمهمة السهلة ، فإن الدراسة قد تناولت أربع تقنيات للترجمة تقترح استخدامها كحلول مناسبة لمشكلة الدراسة . وقد توصلت الدراسة إلى أن الإيحائية تعد عنصرا مهما جدا في جميع أنواع الترجمة بشكل عام وفي الترجمة الدينية بشكل خاص . كما وتوصلت الدراسة إلى أن الاحتفاظ بنفس التأثير عند ترجمة التعبيرات الإيحائية من اللغة المصدر إلى اللغة الهدف ليس بالأمر اليسير على الإطلاق.