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RAIT is a compilation of research articles in the fields of translation and interpretation. All the articles presented in this magazine are written by a new generation of researchers; students enrolled in "Research Methodology" offered at the College of Languages & Translation, KSU.

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Happy reading! ~ Dina Al-Sibai, Course Instructor
Translation is a kind of activity which inevitably involves at least two languages and two cultural traditions. We have to keep in mind that translation is not regarded as just a simple transfer from one language into another, or from a source text into a target text, but also as a transfer between cultures (James, 2010). This paper aims at pointing to different problematic areas in translation and culture differences their impact among two languages.

Translation involves mediation between different languages as well as cultures. In today's globalizing world, most people identify themselves in more than one way. For example, their lives are ordered through different identities. The same applies to translators who; due to their profession, come into contact with at least two languages and cultures, are ideally uncultured in both cultures and, accordingly, have multiple affiliations (Loogus, 2012).

Newmark (1988) defines culture as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression" (as cited in Ateeg, 2014, p. 114). Many translation studies focused on cultural differences between source language and target language while culture is inseparable when interpreting between two languages that have major background differences, such as habits, expectations, norms and other behavior. For example, the word 臓 in Arabic has a religious bound meaning or the word قف has a very special meaning for a dressing style in the Arab world, so the translator can't easily translate such social words/expression into English (Ateeg, 2014).

Another salient problem a translator may face when translating Arabic texts into English is when they attempt to translate political terms and expressions. Due to differences between the Arab and Western political systems, the cultural gap constitutes a problem either for the professional translator or novice translators in rendering the source language text into the target language. The cultural gaps are represented in differences in situations, concepts, ideas and behaviors between the source language community and the target language community (Qassem, 2014).
On the other hand, translation theorists have been cognizant of the problems attendant upon cultural knowledge and cultural differences at least since ancient Rome. Also, cultural knowledge and cultural differences have been a major focus of translator training and translation theory for as long as either has been in existence. However, it is probably right to say that there has never been a time when the community of translators was unaware of cultural differences and their significance for translation (Mizani, 2008).

The more a translator is aware of complexities of differences between cultures, the better a translator s/he will be. Knowing cultural differences of both source language and target language are the tools in the hand of the translator that help to save translation as a communication process from breakdown and avoid the gaps that may occur during the translation process and the translator should be very careful to transfer source expressions into target text with same meaning (Avval, 2011).

References


In 2012, Shojaei said: "As a matter of fact there are so many languages all around the world each of which differs from the others in some aspects. Also it is obvious that the people of different countries have got diverse ideologies, . . . and consequently the ideologies influence the languages and the ways of expressing meanings" (para. 2). So, it is easy to think that many common English idiomatic expressions can be misunderstood such as "it is raining cats and dogs" that some of the translating students don’t know the exact meaning of that idiom. So, because translating idioms depends on many ways and strategies, a translator might face some difficulties in translating them.

Translation is defined as multiple terms which transfer them from one language (source language) to another (target language), whether the language is written or oral form, or even in sign language. Translators are needed to transfer language from one to another (Akbari, 2013). Some translators move to literal translation and we know that by how they defined it, so literal translation is transferring the whole image from the source language to the target language (Aldogeshim, 2015).

Translating idioms has been the most common difficulty for translators and one of these is the lack of equivalence. There are multiple problems that translators might face like using idioms in written discourse, the context in which they can be used, and the commonness of use might be different in the SL (source language) and TL (target language). In addition, sometimes idioms refer to its literal and idiomatic purpose (Zebardast, 2015).

Equivalence problems in translating idioms may also occur as Salamah represents in 2015: "That direct idioms are translated directly/literally but have metaphorical meanings (e.g., stab in the back/يطعن في الظهر while indirect idioms are translated indirectly and their meanings must be inferred from the context (e.g., second hand/مستعمل). On the other hand’ explained that translators should try to find an equivalent form for the idiom in the Arabic language, or else they should provide an equivalent explanation" (p. 296). And this is the most challenging matter that translators must be aware of.
One of these troubles in my point of view is when translators face an idiom in the text; they deal with it as a sentence because they do not expect that it will be an idiom expression. In an article, the author point to the fact that problems of translating IE (idiom) have also been classified into linguistic problems and cultural problems and these problems may cause linguistic and cultural aperture between Arabic and English since the two languages have the same familiarity but are different in culture (Salamah, 2015).

In 2014, Panou classified difficulties of translating idioms into four groups:
(a) idioms which have no corresponding expression and function in both language, in which case expressions and functions are language specific, (b) idioms with corresponding functions but with completely different expressions in both languages, (c) idioms with corresponding functions but with slightly different expressions and (d) idioms with correspondence between functions and expressions in both languages (p. 46).

References


According to Khalife, 2015, "Translation is an activity, which consists of variable re-expression, converting of the text in one language into the text in a different language" (p. 23). The best way to translate from one language to another is to understand the situation in the source language and the cultural context, and try to forget the structure of the original sentence because the languages are different in their grammatical structure or you will have a problem in your translation. In fact, there are inherent problems in translating from Arabic to English in Grammar.

All languages have grammars and all languages are equal, however every language has its own system in the word order or sentence structure. Word order represents a huge issue in translation, for example, the Arabic language has multiple word order SVO and VSO and others while English language has SVO usually and if the translator do not focus on the difference between that, his translation will be messy. Translation should be done according to the TL word order (Sadiq, 2010).

The process of translating English tense forms into Arabic may often cause an issue for a few translators because of some reasons. The primary reason is that proven fact that the variety of tense structure in English is more than ones found in Arabic [like: present and past perfect] a case that introduces a structure gap between the system in each language described by the loss of matched correspondence of some tense structure in two translations. This may lead a translator to a good extent to use an equivalent structure within the target language as the same as two completely different tenses within the original language (Mansour, 2011).

The other problems in translating Arabic into English is translating the present perfect through the use of the past is not pleasing all translators since it does not suit the context. Some scholars believe that the greatest method is to stick strongly to this rule and to adopt it as a formal and general rule while others believe it is better to consider the context one by one to transmit
the meaning and if the translators stick with the last one, their translation will have some mistakes (Qudid, 2008).

The last problem in translating from Arabic into English is prepositions. A preposition means in the dictionary a word that is used before a noun, pronoun, or gerund to show that word connection with other word. There are two types of prepositions "Prepositions of location appear with verbs, describing states or conditions, especially be; prepositions of direction appear with verbs of motion." (p. 3). The problem happens when the translator does not understand the meaning of the context or the prepositions itself in addition to that is the equivalent (Almaflehi, 2013).

Finally, there are some steps that help the translator to avoid a mistake in his translating. According to Maisel, 2015, "it is necessary to determine the function of the word in the sentence: whether it is the subject or the object" (p. 25). In addition to that is trying to forget the original sentence because in different languages different grammatical structures are used for some situations. The next one is to retell the situation in the target language keeping in mind the context and pragmatics also keep reading the common magazine or newspaper in the other language to be in touch with their culture.

References


Interpreters must practice and build up their vocabulary and most importantly know all the rules in a court of law. They have to be well-qualified and understand the procedures. Hale said, "they must also become familiar the legal system in which they operate, understanding the importance of language in the courtroom, its strategic use, the rules evidence, which constrain certain behaviors, and other legal procedures which are crucial to the delivery of a court case" (2004, p. 5).

In a law court, there might be someone who is accused and needs an interpreter to translate what they said in order to defend themselves, in which the interpreter must be aware of the rules and law terminology to make the communication easier, and be able to clarify to the accused all the charges. It is known that the accused has the right to have an interpreter if the person does not speak the language of the court. Although it is important and well-known that every country must have an interpreter, however not all of them have one who is good, professional and aware of all the law court aspects.

In 2004, Hale points out to studies that showed interpreters may judge “the speaker’s social status, personality, intelligence, trustworthiness and competence.” (p. 87). As she said “I will use the word style to refer to the manner or form in which the propositional content is presented by different speakers, how something is said rather than how is said. This includes nonfluencies, hesitations, repetitions, fillers and hedges, tone of voice, and dialectal differences, both social and regional” (p. 88).

A good interpreter must have a lot of qualities such as high and clear intonation so everyone in the law court can hear them clearly, and the ability to handle the stress in court in order to hear the speaker and translate fully and correctly at the same time, moreover physical and mental health is important so the interpreter can focus on what the speaker says and translate
it, as the author mentioned “the job required mental agility to hear and speak at the same time and to adapt instantaneously to the stimulus of the source language” (Mikkelson, 2000, p. 2).

According to Edwards, 1995, “the interpreter needs to ask certain question and examine certain documents to prepare to do a good job. If we know what sort of case we are to work on, we will have an idea before the case starts of what it may sound like.” (p. 17). That means to be able to interpret in law courts accurately interpreters have to expand their knowledge, vocabulary, names of places, rules that should be followed in law court. The more they learn, the more they will become professionals and be able to translate what the speaker says speedily and correctly.

To conclude being an interpreter is not an easy job specially in law courts; they have to do a lot of hard work to improve themselves and increase self confidence and knowledge, moreover take the responsibility and risk to help foreign person in a important legal situation by interpreting to English or whatever language. Also, they should practice to stand in a law court and face the fears of being an interpreter so they don’t get stressed and loose control and translate incorrectly.

References
Faull (2004) defined culture as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression" (p. 5). Language is part of the cultural core. Translation is the process to translate from a source-language text to a target-language text. Considering the culture of a translated text implies recognizing all of these problems and taking into account several possibilities before deciding on the solution which appears the most appropriate in each specific case.

We all know that each nationality has its own culture. Culture refers to the entire way of life of a society. It includes ideas, customs, family patterns and languages. Language is an integral part of culture. The language is always influenced and shaped by culture. It is just like a bridge between culture and translation, so it plays a very important role in it, as mentioned by Wu “translating process, cultural differences often make us feel awkward. How can we deal with it properly? In my view, first of all we should see through to the essence of this circumstance.” (2008. p. 123).

How do we become acquainted with culture customs? This was explained by Abbasi, Dehghans and Zadeh (2012) said:

Culture translation helps to know the variety of worship of different cultures. For e.g. Muslim pray in Masque, Christian in Church, Jewish in Synagogue or celebrating "Christmas Day" has been expanded. Thus, translation link cultures as a chain. Thus translation obviously is a cross-cultural communication; it is beyond structures and sentences, and not simply a mere language (p. 86).

A proper translation makes the reader ponder over the cultural context of the source language. According to Alejandra (2002), “Translation, involving the transposition of thoughts expressed in one language by one social group into the appropriate expression of another group, entails a process of cultural de-coding, re-coding.” (para. 3). Now, how do all these changes influence us when we are trying to comprehend a text before finally translating it? We are not just dealing
with words written in a certain time. Most importantly it is the "cultural" aspect of the text that we should take into account.

Huge (2005) discovered the process of translation and cultural differences requires technology. In the past, we used paper and pen to translate and it caused pain and a lot of efforts. Now there are new translation tools that helps the translator to translate from the source language to the target language such as terminology data banks, computerized dictionaries, concordances, translation memory programs, and machine translation programs, and “As a result of these latest developments, concepts and terms such as machine assisted human translation” (p. 8).

In conclusion, language and translation is part of the culture. Extremera (2015) mentioned “it can be pointed out that the trans-coding process should be focused not merely on language transfer but also - and most importantly - on cultural transposition” (p. 11). Also nowadays cultural differences require that information technology immediately respond to the diverse needs of the culture in question. Translation has an important role in the globalization of cultures.

References
The translation of movies requires talents and skills, in which conceptual exactness and terminological accurateness are established. There is no doubt that the ability of translation to convey the media message or dialogue material in the dramatic programmers and movies relies upon the competence of the translator in the first place (Akbar, 2012). The author explains that “the translator needs not only language training but also must be familiar with the culture of both languages in order to properly transmit the message and do their job” (Scott, 2011, para. 5). In fact, translating movies plays significant role to transfer the meanings of dialogue to viewers, but unfortunately, sometimes we see some translators making mistakes when conveying meaning.

A translator faces a great challenge in how make Interdependence between two languages, in terms of culture, concepts and style in the construction of sentences. And focuses of make similarity between both texts in terms of lexical items, sentences, content because it makes the viewer enjoy the film. A television translation have several characteristics that the translator must concentrate on the duration of the written words appearance for the speed of dialogue for the speed of dialogue and the ability of the receiver to read and assimilate. In addition, the viewer's speed of reading which is on the average five seconds per sentence of at most eight word(Akbar, 2012).

The author explains that abilities of translators of movies:

The ability to achieve as excellent a translation as may be, balancing all the components at all levels against one another in constructing a version as near in all respects to the original as is possible requires a delicate and sensitive appreciation of all aspects of language; though its principles can be referred to linguistic science, its achievement is more in the nature of an art, in which individual and personal feeling for the artistic possibilities of the two languages is of the highest importance. Subtitling is an interpretive act essential to the enjoyment of the film for non-native audiences. It is a worthy endeavor that helps bridge cultural and linguistic gaps by sharing as much as possible of the original with viewers (Bannon, 2010. para 3).
Some of the problems that face translators of movies is that the translator does not make the text fit with screen space; therefore, readers cannot read it clearly. In addition, the text must be synchronized with both picture and sound. Of mistake which it is located the translator is translates movie without a foreign language subtitle file and basically translates from tape. Because may be the sound does not be synchronized with subtitle. Therefore, the most translators prefer translating with subtitle file. Also of mistake that the translator translates subtitle without seeing the film. This may entail possible errors because visually things are much easier to comprehend (Scriba, n.d).

According to author he mention that the hard part of translating movies:
Slang is probably the hardest part of translating films. Cultural insinuations are hard to describe even in the same language, but that factor is exponential when translating to a dissimilar language. Due to cultural differences, slang translators often take liberties with interpreting the meanings of certain words and phrases. The ultimate goal is to convey the same idea, so a number of phrases could actually be used to convey the same meaning, depending on the context in question (Cincan, 2013. para 2).

Finally, the translator should not only focus on the linguistic side which is only intended to support the reading, they also should focus on the form of translation such as: the target audience, the time constraints, the preservation of spoken language structures, and punctuation. In addition, they should also take into consideration other conventions like italics, numbers, currency, measurement, song lyrics, abbreviations, titles and Institutions, and forms of address (Popescu, 2009).

References
How Semantics Can Affect Translation
By Wijdan S. Al-Ghamdi

Many people think when you can speak two languages that makes you a translator; in fact, translation is not as easy as it looks. Translators face many challenges; one of these challenges is semantic problems. According to Alqasem (1977), the three main semantic problems translators face are: (a) The characteristics of the ideal translational equivalents, (b) Discrimination of polysemous words while translating between two languages, and (c) The question of word family recognition.

First, we can identify semantics as the study of word meanings. Translation scholars know how much the method of transferring meanings can affect translation and change the message. In 2014, AL-Harahsheh and Obeidat did a study that said, "Thirty one [sic] graduate students were asked to translate three political texts from Arabic into English and three texts from English into Arabic. The theoretical framework chosen for this study draws on linguistic approach to translation. The results of the study show that translators encountered semantic and syntactic challenges when rendering political news reports into the Target Language" (p. 116).

Secondly, one of the semantic problem that translators deal with is collocations, and Izwaini (2016) discussed it in his article:

Collocational restrictions are related to the lexical preferences that determine the possibility of matching words in variable strings... Selection of a synonymous or semi-synonymous word is not allowed in a lexical combination. Although both elements are close in meaning, they cannot be used interchangeably, e.g., throw a party but not *throw a celebration. These constraints hinder the process of translation in that they limit the translator’s freedom in constructing equivalent collocations. When words have compatible collocational restrictions in both the source language (SL) and the target language (TL), rendering the collocation should not be problematic. If they are subject to different restrictions, then even changing one collocate can cause a loss of meaning (p. 310).

Thirdly, translators must take into account the different types of meaning that are related to lexical items when they translate to be precise. In addition, they cannot know how lexical items are semantically complicated until they start translation. The main issue is not in finding equivalence between meanings for the same word in two languages, but the problem lies in "polysemy" which is a word that has different meanings especially in the meanings that derived from the connection between words (Alhihi, 2015).
Fourthly, in his 2001 article, the author points to the fact that even if translation experts do not believe in the linguistic sides of translation, their opinions of translation cannot avoid them from identifying the notion of language. Therefore, a theory of translation must include linguistics. Since translations are messages expressed in one language and transmitted into another, a translation theory necessarily needs to regard the roles that the meaning of these messages play. Thus among the central contributors to translation studies must be those proprieties that concentrate on meaning: semantics and pragmatics (Vandepiite).

Finally, according to Robinson (1997) "The study of translation and the training of professional translators is without question an integral part of the explosion of both intercultural relations and the transmission of scientific and technological knowledge" (p. 1). I think semantics has a great effect on the process of translation all over the world. Since the basic stage for the translator to start his/her translation is to reach the general idea of the topic and understand it very well, he/she first need to know word meanings even the contextual ones. In addition, knowing how to use words and how to arrange them within the text. Semantic is an important skill that most each translator know how to deal with.

References
A proverb is a short sentence often repeated, expressing a well-known truth or common fact, ascertained by experience or observation; a maxim of wisdom. According to Mieder, 2004, "A proverb is an expression which, owing its birth to the people, testifies to its origin in form and phrase. It expresses what is apparently a fundamental truth that is, a truism in homely language, often adorned, however, with alliteration and rhyme. It is usually short, but need not be; it is usually true, but need to be." (p. 2). In fact, translation of proverbs is mainly based on culture and way of thinking.

First of all, the study of proverbs will help us to understand better the social background and the transmission of this saying. There is cultural difference involved, such as religion, which plays a significant role in Arabic tradition. And there are many languages and cultures that can make the proverbs different from other languages. According to Kassis,"Culture-bound proverbs are usually proverbs that specifically belong to culture; the idea, the image, and the experience expressed in the proverb are rooted in the culture the belong to" (p. 105).

In addition, it is generally agreed that language and culture are closely related. Proverbs can be explained in terms of cultural similarities or differences. One of the most important ways to understand another culture is via translation of proverbs. In 2008, Aldeban emphasized that the proverbs are categorized as culture specific; proverbs belonging to a fixed category. He stressed that, "I believe that even the ones that can be deemed universal encompass some cultural particularism and specificity." (p. 103).

Secondly, there are difficulties or problems that we may face when translating proverbs because the translator must understand the cultural, habits, beliefs of other languages.

Translators must be familiar with the strategies of translation in general and translating proverbs and fixed expressions in particular. Also, the translator must fix the problems by many several ways such as by translations that need to be supported by native texts reader and their understanding of them. Some critics advocate leaving some difficult words or phrases in their original language (Pfeffer & Kremer, 1956).
Lastly, the translator can overcome these environment differences by translating for the speaker of the target language. Moreover, the proverb occupies a high status in Arabic language usage in certain social levels in Arab countries. According to Husni and Newman, 2015, "proverbs are probably the most culture-specific of all idiomatic expressions. The generic classical Arabic proverbs have often been subject to modification in the dialects, each of which has continued to create them and as result there are often many intra-cultural, regional differences: e.g. "الدهر يوم لك ويمع عليك" (Fate is with you one day, and against you the next)" (p. 37).

To conclude, translating proverbs is an important step for the translator to understand other cultures. Sometime it will be difficult, but by following some steps it will be easy. According to Khalil, n.d., "The foreign learners should possess a good knowledge of idioms in terms of their true meaning as well as their cultural association. As a matter of fact, proverbs are rather problematic and difficult to learn" (p. 8).

References
SIMULTANEOUS INTERPRETATION DIFFICULTIES
BY ALBATOUL A. ALMOGREN

The current definition of simultaneous interpretation as suggested by the International Association of Conference Interpreters (2004), emphasized that “In simultaneous mode, the interpreter sits in a booth with a clear view of the meeting room and the speaker and listens to and simultaneously interprets the speech into a target language.” (para. 1). Also Gaiba (1998) explains that the system of simultaneous interpretation was first used during the Nuremberg Trials in 1945 which were interpreted into English, French, Russian and German. In fact, simultaneous interpretation is hard to complete and it takes quite a lot of skills and commitment to do it in a right way.

Some authors discussed the difficulties that face interpreters. Firstly, a simultaneous interpreter sometimes faces problems such as unfamiliar words, complicated grammatical structures, speech disorders and accents which mostly happens by second language speakers (Morris & Colin, 1996). Secondly, some congress and seminars have complicated terms and vocabulary that are not found in an ordinary situation, and this makes interpretation become more difficult, so, the interpreter should practice before congress and seminars to be ready for them (Morel, 2013).

Another difficulty that faces interpreters is multi-tasking, which means that they have to listen to the speaker, translate the speech in their minds and speak at the same time. In addition, as Tanaka (1976) mentioned interpreters start paraphrasing sentences and translate them while the sentence is not finished yet, pick out the important points and dispose of the rest, and they also “predict what the concept would be before actually hearing the whole thing” (p. 56).

In 2013, Fleming who is a former staff conference interpreter and trainer, compared the differences between simultaneous and consecutive interpretation. And he emphasized that simultaneous is more difficult because the interpreter has no idea what is going to come next, so this will create some problems such as, miss something important, also the interpreter does not have much time to come up with obvious and intelligible words even if he/she can focus and realize everything the speaker says.
Last but not least, a fast speaker and having more than one language interpretation are other problems. Bolfosu in 2016, stressed that “the translator is expected to keep pace with the fastest speakers . . . to guess what the speaker meant to say but failed to express due to his inadequate proficiency in the language he speaks” (p. 255). Then, having more than one interpreter in congress means that there won’t be any breaks and their voices will clash over each other when they talk.

As you can see, complicated grammar and vocabulary, multi-tasking, fastest speakers, and being with more than one interpreter, are challenges which face most interpreters nowadays. So, the interpreters should practice a lot to develop their languages and avoid these challenges. And without a doubt, interpretation is one of the most effective fields because it connects the world, spreads ideas and information, and helps us to communicate with other cultures.

References
Many rural roads are getting developed and new highways have joined the national road system. So, of course “People use roads for their transport requirement [and] the roads signs are helped to control road traffic and accident.” (Rasanjana, 2015, para. 1). Unfortunately today, the percent of accidents has become higher than before. So, the reason behind road accidents is that people do not any idea about signboards and rules. Now we know how road signs are important, but nowadays we also see how many common mistakes we have in translating them, so how can we fix this?

The first and the main reason "for this mistake is that the English language is not a 100% phonetic and also because there are so many exceptions when it comes to a certain spelling in the English language. The English spellings can be tricky at times, even for English speaking people!" (Baptiste, 2013, para. 3). In fact, it can be complicated when it comes to speaking and writing. That is why today most people go with the sound of phonetics when they want to write something down.

Furthermore, Administration (1996) discussed that nowadays, there is a good way to skip these mistakes, using symbols instead of words. It is a simple way to get the information and to help the non-native speaker and the illiterate to understand the signboards in the street. Also, we should use signs or symbols that everyone can understand. For instance, the arrows, pictures of people, cars and trucks that have clear meaning.

If you decide to take a stroll down your street today, you might come across a sign board or a hoarding which has a spelling error. For example, here in Saudi Arabia, we have a city named (المذنب) and they wrote it (Almuznib) instead of (Almuthnib). Pošeiko (2015) said that this mistake in these days has "become widespread" (para. 1). So, a translator should have to be careful and attentive to avoid these kinds of errors.
However, Shen and Tang (2003) said:
Sign board detection is important for such computer vision applications as video surveillance and content based visual information retrieval. Previous researches on this topic focus mainly on application specific sign board such as car plates and traffic signs. Many special properties including special color, size, shape, and symmetry have to be used to detect these special sign boards (para. 1).

Finally, Ko (2010) mentioned some examples of free adaptation in sign translation in Chinese language, "青青小草，不踩多好", it means "the grass is green, It would be good if you don’t step on it", the translation is "keep off the grass" and the sign found like, "Jiuzhaigou National Park, China, 2006" (para. 45). Also, "上車莫怱怱，最緊要輕鬆", means "don’t rush when catching the bus. It is most important to relax", the translation is "relax—please don’t rush!" And the sign found like, "Hong Kong, 2008." (para. 46).

References

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Islam is considered a widespread religion from different countries, nationalities, and ages. How was Islam spread over the world? By using such material like the holy Quran but it requires to be translated in a professional way. Translation of the Qur'an has always been a problematic and difficult issue in Islamic theology. Since Muslims revere the Qur'an as miraculous and inimitable (i’jaz al-Qur'an), they argue that the Qur'anic text should not be isolated from its true form to another language or form, at least not without keeping the Arabic text along with it, as "Some difficulties arise from various causes" (Imani, 1435, p. 2). In fact, some people think it is easy to translate the Quran into English, however there are in fact several difficulties and challenges in transferring it.

For those in the field of translation, translating the holy Quran from Arabic into English seems to not been easy matter. Also, many researchers agree that there are some difficulties that not any translator can handle. Alhaj, for example, comments about this point as "No translation can some of the basic difficulties, especially in the rendering of the Holy avoid Quran, the tension between form and content and the conflict between formal and dynamic equivalences are always acutely present. However it seems to be increasingly recognized that adherence to the latter may indeed kill the spirit" (1436, p. 11).

The challenges that translators face when translating the holy Quran are of different types. Linguistic difficulties as the first one which contain syntactic problems and metaphor. The many differences between Arabic and English cause a lot of syntactic problems when translating the Holy Quran to English, for example, "The verbs (جاؤو آم) comes against you’ , (زاغت) ‘grew wild’ and (وبلغت) ‘reached’ are in the past tense, but the verb (وتظنون)think’ shifts to the present tense. This shift is for the purpose of conjuring an important action in the mind as if it were happening in the present" (Ali, Brakhw, Nordin, & Ismail, 2012, p. 588).

Ahmed (2006) explained that there are some problems in translating the holy Quran into English which are semantic and lexical issues. The author illustrates how the synonymous aspect can be demonstrated in two sides in semantic, and one of them is about how the semantic annexes of a word in one word vs. its semantic intension in another for example ””أب” which can stand for ”الأب”(father) and ”الجد”(forefather) (p. 62). The other issue is related to lexical issues as the differences between Muslim and non-Muslim translators in translating the word ””الله” in (God) as the Asad did or (Allah) which are Hilal and Khan use it (p. 67).
According to Abdul-Raof, 2005:

Qur’anic Arabic is characterised by shift in person, number, tense, and voice. Culturally, for Arab rhetoricians, shift in Qur’anic discourse is a linguistic ornament whose pragmatic function is to achieve vividness and avoid monotony in style. Therefore, a culturally unique rhetorical feature in Arabic. English, however, does not tolerate this Arabic pragmalinguistic norm, as in: man ya’csi allaha warasulahu fa’inning lahu nara jahannama khalidina fiha ab-adan (p. 119).

He also points out that the grammatical shift as he explained above is considered one of the cross-cultural translation problems which are manifested in pragma-linguistic aspects of translating Qur’anic genre.

Though translating the holy Quran into English has some issues, the right word order and lexical meaning of a word can help the translator to avoid difficulties in translating it and try to reach a translation closer to the original's meaning. Changing in word order may cause both message incoherence and illogical distributions, “For example, Quran (24:2) "الزانية والزاني فاجلدوا كل واحدٍ منهما مائة جلدة" (سورة النور: آية 24) ‘alzaniyatu wa alzani fajlidu kul wahidin minhuma maata jalda’ Yusuf Ali (1934) The woman and the man guilty of adultery or fornication, - flog each of them with a hundred stripes, Arberry(1955) The fornicatress and fornicators scourge each one of them a hundred stripes” (Halimah, 2014, p. 125).

References


According to Jolanda, 2012, "the translation movement for the first time with the political background, and in so doing, he allows readers and scholars to better understand the cultural production of the ‘AbbāsidIn" (para. 3). This movement was in Baghdad and Early ‘Abbāsid Society. Arab travelers felt the need for translation as soon as they came across other people, cultures, and ways of life, but also to connect between the marvelous cultures and the knowledge by mapping frontiers, alludes. He also pointed out that the difficulty was in that they required someone who could convey the different nuances of another culture to the Arab readers. This has immensely contributed to the history of translation of the Islamic culture.

The movement became alive in the next centuries after the 8th century. It was after the establishment of "House of Wisdom," which was in Baghdad and it was entrenched by Caliph, al-Mamun (813-833). At the same time, it offered a library, academy, and translation office. In the Arabic language, "which became the language of science and culture for the whole Islamic empire." (p. 197). Various works were translated into Arabic such as ancient, Iranian, and Indian wisdom (Kirabaev, 2002).

In 2011, Classen stressed that, "The Abbasid era: is considered one of the brightest eras of Arabs in terms of literature, science and art" (p. 70). The first signs of the new adaptation in Islamic thought were revealed in the production of great Arabic translations of important global materials about philosophy and science translation was the most prominent cultural activity in the Abbasid era as it gained great interest from the caliphs. The beginning however, was in the Umayyad era when the first transfer from a foreign language into Arabic after Islam was recorded. This was done by Khalid bin Yazid bin Muawiyah. Muslims of different races and nations used Arabic in writing. Thus, the unity of religion necessitated the unity of language and civilization.

The Abbasid caliph, Al-Mansur was the one who did much to attract Nestorian doctors to Baghdad, which was founded by him. He also encouraged those who were willing to produce
Arabic translations of works in Greek, Syriac and Persian. Another Abbasid Caliph, Al- Ma'mun, founded the aforementioned Bayt al Hikma in Baghdad in 217 AH / 832 AD (The House of Wisdom). This school was placed under the supervision of Yahya bin Masawayh. He was succeeded by his disciple Abu Zeid Hunain bin Ishaq Al Abadi. He was a Nestorian doctor that had his impact on the most important works of this school. This scholar also translated works of Euclid, various parts of Galen, Hippocrates, Archimedes and Apollonius into Arabic.

One of the main impacts of translation on the Muslim Arab community was the religious impact of how to translate Qur’an in English. The first modern translations of the Qur’an into English and written by Muslims came out in India. These early modern translations into English were individual efforts. In his 2015 article, the author points to the fact that, today there are two well-financed institutions to supervise and publish translations of the Qur’an: the Azhar University in Cairo and the King Fahd Qur’an Printing Complex for Translating the Noble Qur’an in Medina, which compete with each other. The orthodoxy of al-Azhar seems to be more liberal and has a longer tradition of translation, but the King Fahd Complex is financially more powerful (Stefan).

At the end, the Islamic empire began to face a long period of conflicts over the caliphate, which ended with Baghdad being destructed, by the Mongols. Followed by the Muslim ottomans whom took control over the region, Arabic continued to be the language of learning and law, although it lost ground in other areas, “Arabic continued to play a major role in the translation movement” (Saldanha & Baker, 2009, p. 334).

References


At first glance, humor is easy to be defined; humor is what causes laughter, amusement and entertainment to people. However, the inevitable complexity of humor has left linguists and translators with more than just one definition (Laurentiis, Prego, Bianchi & Rosa, 2014). There is a saying that goes “if you have to explain a joke, it's not funny anymore” that is why humor, without a doubt, is one of the hardest things to translate into lexical terms. Translators’ ability to make creative decisions is often tested by culturally bound elements and language-specific ways. However, in many cases translators have found simple ways to guide them through the process.

According to Maher (2011), when scholars studied humor in all of its forms, it was shown that humor has many functions in language, the humor elements in language can be rather difficult to translate into different cultures. Laurentiis, Prego, Bianchi and Rosa (2014) have emphasized that "humour and translation have never been on friendly terms with one another" (p. 15). Raphaelson-West (1989) has divided humor into three main categories, cultural humor like ethnic jokes, linguistic jokes like puns and universal jokes or what she calls “the unexpected… the unusual response” (p. 130).

There are many tools that help to translate jokes, and creativity is one of the most important ones. The translator’s role is to find the delicate balance between knowing the target audience, knowing their background and needs. In addition, the translator needs to know how to expand their outlook through translation. Creativity, however, does not mean total freedom in translating a text. What makes translation different from other types of creative writing is the close relationship and the obligation with its source, as well as to readers. This is a kind of creativity whose constraints and limitations make it all the more challenging (Maher, 2011).

Another way of translating humor is to find similarities between cultures, as Vandaele says “humor translation is qualitatively different from ‘other types’ of translation and, consequently, one cannot write about humor translation in the same way one writes about other types of translation” (p.150). This is true, if the readers of the target language don’t have the same
cultural experience or indeed are not familiar at all with the culture of the source language, then doing a translation of a joke in the source language is extremely difficult. This is because if they don’t share the same cultural references, and the joke is translated literally, then the idea and references behind the words will hold little or no value in the source language.

There are ambiguous jokes in languages that may appear somewhat offensive, for example ethnic language jokes. Dynel (2011) describes them as “jokes that contain a strong linguistic pattern that points to the distortion of the language, grammar mistakes, semantic-pragmatic ambiguity and misinterpretation are exploited in order to make the character appear foolish” (p. 184). Naranjo Sánchez (2015) assures that understanding the target language with its stereotypes and understanding the source language with its stereotypes plays an essential part in the process of translating an accurate discerption of these jokes.

In conclusion, Spanakaki (2015) reported that it is obvious that humor is a tool of entertainment, and a part of the context of intercultural communication, however it is not as clear as we perceive it. No matter how ordinary humor seems to be in everyday life, sometimes it can be much more problematic and indefinable as a theoretical concept. This has not prevented scholars and linguistics from exploring the issue of humor which has resulted in creating strategies that can help translators create something to make everyone laugh from all around the world and from distinctly different cultures.

References
Although the term “Emotional Intelligence” first appeared in the 60’s, it only got famous in the late 90’s because no one really knew what it was until a couple of scientists made an experiment on a group of people to see their behavioral reaction to certain events. In fact, only few were aware of their emotional intelligence and fairly able to control it. Moreover, I would like to note that it is a skill you acquire along the way, you are never born with it. As Bradberry (2009) said, “two thirds of us are typically controlled by our emotions and are not yet skilled at spotting them and using them to our benefit.” (p. 13). As you can see, it is indeed disturbing that most of the world has not discovered this power, yet.

Hence, possessing an emotional intelligent mindset would get you further in life besides, a grip on yourself too. According to Hubscher-Davidson, 2016, “its key role in areas such as job competency, job satisfaction and well-being. Indeed, the ability to successfully recognize emotions in others and to regulate one’s own emotions could be the key to effective social interaction and a happier self.” (p. 132).

Genç, Kulusakh, and Aydin (2016) explain that:

Goleman has defined the term as including abilities such as being able to motivate oneself and persist in the face of frustration, to control impulses and delay gratification; to regulate one’s moods and keep distress from swapping the ability to think; to emphasize and to hope. . . knowing one's emotion, managing emotion, motivating oneself, recognizing emotions in others, and handling relationships. (p. 92).

Robinson (2003) stated that although the emotional intelligence topic is new to the field of translation, a quite a few studies were made on translators and interpreters to determine the relationship between both. And it was found that people with higher EQ tend to do very good at translating. It also showed that there was a significant relationship between EQ and the quality of translation and interpretation, in which it manipulates the translator’s mind in order to make it do better.
Improving your EQ is in fact easy if you really put your mind to it. It is a set of four essential steps; self-awareness, self-management, social-awareness, relationship management. Acknowledging your emotions and others, why you are feeling them, what triggered them and how it makes others feel would make you able to manage your emotions alongside your life. And I believe it is not about being reserved with your emotions, but being firm about them (Bradberry, 2009).

For the reasons above, a translator should not only be more self aware but more socially aware too for it significantly influences their translation. Because it has been shown that a translators’ emotional intelligence condition highly affects their translated texts. Besides, translation and emotional intelligence go hand in hand because translating is the ability to manipulate words and their meanings. On the other hand, EQ is the ability to understand the emotions of one’s self and others and to manipulate it.

References
The type of translation that is considered the most difficult one is literary translation, such as stories, novels, prose, and poetry. Therefore, translators will be surrounded with many problems when translating them especially with poetry. Poetry is defined as “Literary work in which the expression of feelings and ideas is given intensity by the use of distinctive style and rhythm.” (“Definition of Poetry,” n.d., para. 1). In addition, some scholars claim that poetry can't be translated fully because every language is different from one another in terms of structure, sound, vocabulary (Raffel, 1988). Indeed, translating poetry is considered one of the most complicated types of translation because it encounters many difficulties.

Translating poetry from one language to another seems to pose some issues. According to Kolahi and Shiraz, 2012, the meaning of poetry is conveyed through many devices such as word order, sound, metaphor, similes, and metonymy, which makes it distinctive from any type of translation. Hence, some translators may fail in transforming the message from the source text to the target one. Regarding these features of poetry, it has been claimed that translating poetry is impossible as Mashhady and Noura mentioned “poetry is beauty itself which is untouchable for once it is touched it is destroyed” (2012, p. 116).

Furthermore, cultural differences play an important role in translating poetry. For instance, every culture holds distinct beliefs, values, and customs that are expressed in a poetry and does not fully exist in the culture of the target language. In addition, Raffel (1988) asserts that “it is impossible to re-create the literary forms of one culture in the language and literary culture of another” (p. 12). Thus, cultural differences are defiantly challenged for the translators whose historical and cultural backgrounds are different from the original poetry.

Another factor that challenges translators in poetry translation is linguistic. Linguistic problems occur when a translator cannot find equivalents in the target language such as puns, vagueness, polysemy, and lexical and syntactic differences. Consequently, the emotions of the original poetry would not be translated accurately due to the linguistic dissimilarities among language systems (Shirinzadeh & Mahadi, 2014).
Above all, poetic features like rhythm and rhyme are also another reason why translating poetry is difficult. Raffel, 1988, points out that the meaning of rhythm is generally related to the stressed syllables. Kolahi and Shiraz (2012) explain the meaning of rhyme as “the occurrence of the same or similar sounds at the end of two or more word” (p. 454). They also mention that these musical features is what gives the poetry its emotional effect and beauty; therefore, the task of translating poetry is difficult because translators have to create rhythm and rhyme that are suitable in the target language.

After all, if we believe that a poem cannot be translated, we would never come across translated poetry. There is no doubt that poetry translation is a difficult task; however, many scholars come up with some strategies in order to transmit the poetic discourse. One instance of this is a deep knowledge of the idiomatic and metaphorical expression. A translator should also be aware of the suitable equivalents of the linguistic and cultural differences. And they should consider the artistic features of the text to convey not only the meaning, but also the emotions and images of the text (Haque, 2012).

References
Badry and Willoughby (2014) report that English has been invading the GCC due to globalization therefore diminishing Arabic which resulted in a higher demand for English proficiency in the workplace. The authors explain that, "English is increasingly becoming the sought after additional language by most non-Anglophone nations" (p. 180). Also, the authors demonstrate how English is the leading language in a lot of fields, and many people are rushing to catch up with it (Ahmed et al, 2007; Baetens-Beardsmore, 1998; Choi, 2010; Farrell and Fenwick, 2007; Giri, 2007). Indeed, the globalization of translation has surpassed geographical borders and contributed to cultural exchange and this is very prominent in the GCC.

You may wonder, what is globalization? Globalization is not new; it is a process of interactions between countries and nations that has been happening for centuries. According to Seawright (2014), globalization is the result of colonialism which had enabled certain people in power to have full control over the judicial system, cultures, languages of their colonies and that globalization and colonization are indeed intertwined.

Fox, Mourtada-Sabbah, & Al Mutawa, (2006) regard globalization in the conservative societies of the Gulf as very different from the Western conception. They claim that:

Globalization in the Gulf meshes with traditionalism rather than being an imported total package of lifestyle and values. In this view, ideology and kinship are overarching dimensions channeling the day-to-day events creating globalization. With this in mind, the theoretical approach called substantive economics mote closely based how social norms, religion, and economics presently interface in Gulf society (p. 9).

Crystal (as cited in Al Hosni, 2015), argued that the status of the English language today as the lingua franca of the twentieth century has been backed by the fact that it is the language of the world leading nations in addition to the fact that “the colonization period has greatly contributed to the formation of the
powerful reputation English has gained worldwide” (p. 59). He also noted that "the language has become part of the a country' [sic] chief institutions and plays an important ' second lan-
guage' [sic] role in a multilingual setting" (p. 59).

In 2015, Laventhol and Steiert emphasized that the future of translation in the Arabic speaking world is bright and pointed out that the high demand of English-Arabic translation in intellectual property literature is a result of economic and intellectual exchange between these languages' speakers. In addition, they gave an example of the rise of demand in translating pharmaceutical documents "which make Arabic-English patent translation a highly specialized field" (p. 33).

Elsherif (2016) discussed how globalization is negatively affecting the Middle East countries’ economies except the Gulf region while Al Najjar (as cited in Sabbah, 2015) blames the large percentage of foreign residents in the GCC for being a cause that "has led to major social, cultural, linguistic, and political transformations" (p. 59) and that Arabic speakers were obligat-
ed to either communicate with these foreigners in English or create a variety of colloquial Arab-
ic to successfully interact.

References
Translation is very important nowadays. It helps people to become closer and communicate with each other. Translating hieroglyphics is difficult whether reading or writing unless you learn them. Hieroglyphics or hieratics are an ancient Egyptian script that has occurred for two centuries. According to Collier and Manley, 1998, hieroglyphics are symbols and pictures of animals, tools, or objects that are used as signs to write e.g.,: (p. 1). In fact, a deeper look into Egyptian hieroglyphics will help us see how this type of ancient writing has been translated and understood over the years.

Hieroglyphics have been used in writing in old and middle Egyptian. One of the uses of hieroglyphics were mostly scripted on the walls of ancient Egypt, on the temples, coffins or on the statues. Hieroglyphics or the symbols were also carved in the stones, woods or even painted. The people who carved or painted took good care in making them (Allen, 2000). There were a lot of ways and forms of writing, and one of them was writing on leather with ink (Ruiz, 2007). The direction of writing is from left to right in lines. Demotic script or writing was being used by the Egyptians in economics, socially or for religious purposes (Larissa, 2015).

Learning how to read hieroglyphics in ancient Egyptian will not be quick and easy. We most likely may spend years learning how to read hieroglyphs perfectly. According to Larissa (2015), we can read hieroglyphs in any direction whether from left to right, or top to bottom. As a start, we need to read a lot of books about hieroglyphics and the history behind them, or do extensive online searches read researches. Collier and Manley, 1998, mentioned that "Learning to read hieroglyphs is, however, only one part of reading a hieroglyphic inscription" (p. 9).

Every language has a grammar, and the ancient Egyptian have a basic grammar as well. According to Roth and Zauzich, 1992, the Egyptians have gender grammar which is masculine and feminine. In the Egyptian grammar, it is so easy to figure out the feminine and the
masculine. They also have the plural and dual, as there are three ways to the plurality, one of which is the three circle or the strokes. There is a way to connect two nouns together which is genitive constructions. The Egyptians have a suffix that is very common in our pronouns. The Egyptian language has adjectives and to make the adjectives to a preposition, we must add y to the end.

Translating ancient Egyptian hieroglyphics was not easy back in the days. According to "Ancient Egyptian Hieroglyphics," n.d., he first person who was able to read hieroglyphs was Jean Champollion. He went to Egyptian temples to translate hieroglyphic text. He also started to translate names; the names he translated were Ramesses and Thutmose. The article mentioned that "Champollion was the first scholar to identify determinatives. He used Coptic to decipher the meaning of some signs. His work opened the door to understanding ancient Egypt and his dictionary served as a foundation for the work of other scholars." (para. 18).

Hieroglyphics is a very unique type of writing. Translating these symbols into a language that we could understand is very interesting. Without the people that have translated, we will not be able to read or write ancient Egyptian hieroglyphics. Egyptian hieroglyphics is an old heritage that draws the attention of many tourists to know about the culture and their beliefs, which makes translating the hieroglyphics very important.

References


Leaving home to attend college is an important milestone for college students. Mesidor reported that "the transition from home to college can be challenging, especially for students studying abroad" (para. 1). In this article he shows some difficulty faced by international students. It was added that they have to read about how to adapt in another country and different culture, so they will be more realizable about what they have to do in a foreign country (2016).

Studying abroad allows the student to distinguish between their culture, language and engage in real world conversations with native speakers which is really useful to learn new vocabulary. In addition, the students will expand their education and intellect in that country. According to Lewin, “in today’s globalized world with its rapid advances in travel and technology, students now have unprecedented opportunities that not only enable global activism but indeed require them to translate genuine understanding of foreign “others” into action as constructive agents of change” (2009, p. 75).

Learning a second language is not easy especially when you do not find people speaking the same language in your country, so many students are encouraged to travel where they can practice. However, some difficulty faces the students in learning how to translate between the target language and source language, like producing correct translations, avoiding meaning errors and non-response errors (Tokowicz, Michael, & Kroll, 2004).

Researchers found that most students who were studying abroad for several years became fluent because of interacting with the native speakers and translating from a source language to a target language. Also, not only studying abroad helps enhance our translations, there are some other methods which we can benefit from such as learning how to have discussions, and questions relying on students (Rhodes & Milby, 2016). Disilvio reported that “STUDY ABROAD IS WIDELY BELIEVED TO BE a beneficial environment for language learners to develop their abilities, particularly in the domain of speaking” (p. 16)
Mesidor (2016) identified two important concepts about cultural intelligence and emotional intelligence. The concept of cultural intelligence can help us understand what the international students undergo throughout their experience of living in a foreign land. Cultural intelligence refers to the ability of a person to interact, relate, adapt, and work effectively across cultures. Studying abroad is always considered as “desirable” (Petzold & Peter, 2015).

In conclusion, learning other languages is an important way to develop cultural empathy. Also, learning other languages is not just an important skill; it is also integral to becoming a more responsible global citizen. Not only studying abroad allows the student to distinguish between their culture, language but also, engage in real world have conversation with native speaker which is really useful to learn new vocabulary.

References
Native speakers of English have the ability to understand figurative speech and idioms; the experience through culture and English language supports them to be understood. For example, when we say “Amy’s a busy body” or “John’s eyes are too big for stomach,” (p. 12) of course we do not mean to say that John’s eyes do not fit inside his stomach. For intendance, learner of English as a second language (ESL) find such expression so complicated to understand, figurative speech; which counts on metaphor and metaphors often count on culture for their meaning (Lowery, 2013).

What is a metaphor? Using metaphors can allow for beautiful and sometimes fantastical descriptions that can be quite memorable, which are words or phrases that are used to make a comparison between two people, things, animals, or places. Another definition, “metaphor is an expression in everyday life in languages to compare between two dissimilar things, it signifies a situation in which the unfamiliar is expressed in terms of the familiar.” (p. 295), for example, my dad’s car is an old, loud dinosaur ("Two English Translations," 2015).

As a rule of thumb, metaphors play a key role in making your writing more exciting for the reader. Also, its can make a balance between coherence and clear meaning. In his 2009 article, the author points to the fact that you know that a metaphor does not reside in words but in ideas. This is especially clear from cases of metaphorical ambiguity, where the same words evoke different readings using different metaphors” (Lakoff). Metaphors are wonderful to use in poetry and in a piece of nonfiction writing in order to gain your audience’s attention or make a point in a creative way.

In addition, a metaphor means to describe and format a certain concept so there are two types and functions for a metaphor. The first one is between two different concepts used to make comparison of concepts that share a feature or a property in order to reveal the senses and it is called rhetorical (content). And the second is used to describe a concept, an object or action to make it more comprehensive and it is called cognitive (form) ("Two English Translations,” 2015).
According to Lowery, 2013, "Difficulties in understanding metaphors from one language to another are not only due to linguistic differences between English and the L1, but are also due to the differences in the way each culture views the various components (p. 15). Dealing with metaphors can contain some difficulties in the field of translating them. For example; the study of translating metaphors from Arabic to English is limited. Also, analyzing the metaphorical expressions is limited."

Almirabi (2015) discussed “when we have a conceptual metaphor in one language that does not have a matching conceptual metaphor in another language then we need to bear in mind two different situations in which this mismatch is represented” (p. 206). In fact metaphors translations exist but in limited ways, as we need more cognitive processing effort because they would not integrate nicely with the conceptual metaphors (Aldokhayel, 2014).

References


In fact, translation between English and Arabic are completely different because they are two different languages. It is important for linking people together. So, a translator should be more verse of grammar, in order not to commit any mistakes, since that may lose rights, release from obligation or other effects. This job must not be practiced by anyone, except who are very qualified and professional for performing this hard task; according to Akeel and Mishra (2014), “Arabic has three cases, then: The nominative, the accusative and the genitive.” (p. 397), but English has more cases such as present simple, past simple, present perfect, past perfect, etc. Mistakes in translations are considered very detrimental because this job is covered by many unprofessional translators, so as a result to this matter, a lot of problems are committed particularly in grammar (Nida, 1964). Where some translators write ‘The student went to the school’ ذهب الطالب الى المدرسة, but it must be without a definite article ‘the’, because ‘student’ with a definite article will be as a visitor not a regular ‘student’. Also ‘its time for change’ حان الوقت للتغيير, it should be ‘its’, where ‘its’ has no position in this sentence, but it should be ‘it’s’.

These mistakes significantly affect meaning and a reader cannot understand it correctly; grammar is very crucial in translation and it is more crucial for legal obligations and rights because any mistake will create a dispute. Several translators commit mistakes in apostrophes after possessive ‘S’ for instance, I bought your fathers car اشترى سيارة أبيك, but it is right to add an apostrophe before possessive ‘S’ father’s (Sarcevic, 1997).

Many cases are subject to courts due to mistakes in translation, beside wrong translation of medical terms which mostly have basically no accurate meanings in the Arabic language (Nida, 1964). Therefore, it is very essential for any translator and interpreter to be more professional in this sensitive job in order to convey the real meaning of a translated piece of writing. Using correct grammar helps many people’s fear and failure in a business environment (Alexander, 2008). Nida (1964) has defined “grammar is a somewhere more subtle problem” (p. 29). So a translator should have full knowledge in grammar in order not to play with the rights of people.
or the true meaning.

Prepositions in grammar have been significantly affected by mistakes in translation, where these mistakes preposition committed by native speaker themselves. Some translators write ‘agreement has been signed on April’ as تم توقيع الاتفاقية في شهر إبريل, but the correct way is ‘in’ thus like these mistakes cause confusion to the reader, beside using ‘on time’ في الوقت المحدد rather than ‘in time’, in spite of a big difference between the two meanings and ‘in time’ is better for a deadline (Mildred, 1984).

Translators and interpreters should daily develop themselves and study grammar more extensively in order to avoid grammatical mistakes in translation which have become more common in particular due to what is being available by technology such as Google translate and other programs which many amateur translators totally depend on, forgetting that big mistakes can be caused by them. According to Pearsall and Hanks (2005) “Translator who isn’t verse of grammar can’t convey right meanings to recipients” (p. 45).

References
Could you imagine our life without translation? We cannot share knowledge, and cannot transmit cultures. After this imagination, we will believe that the translation plays a big role in our life. Translation takes its place in human life; they are trying to make deals which are called “Translation Theories” or “Translation Studies”. According to Ene, 2014, “the translation theory has constantly expanded by utilizing the norms of other disciplines such as linguistics, semiotics, anthropology, sociology, psychology” (p. 94).

According to Munday, 2001, "Throughout history, written and spoken translations have played a crucial role in inter-human communication, not least in providing access to important texts for scholarship and religious purposes. Yet the study of translation as an academic subject has only really begun in the past sixty years” (p. 5). He also points to the fact that “writings on the subject of translating go far back in recorded history. The practice of translation was discussed by, for example, Cicero and Horace (first century BCE) and St Jerome (fourth century CE)” (p. 7).

As-Safi (2000) explains that “For almost two thousand years, translation theory has been concerned merely with outstanding works of art. The science of translation has not emerge until the 1940s in an attempt to establish itself as a new discipline involving radical changes in the approach and classification away from the age-old dichotomy of ‘word vs. sense’ or ‘literal vs. free’ translation” (p. 12). Clearly, he mentioned that “More specifically, George Steiner _after Babel 1975_ divides the literature on the theory, practice and history of translation into four periods which extend from Cicero to the present, albeit their overlap and loosely chronological structure” (p. 12).

The first period was perhaps the longest one. In this period, they distinguished between word for word translation and sense for sense translation by Horace and Cicero. It was concluded by Tyttler’s definition which introduces three principles to have a good translation: the translation original. The second period is known as the period of theory and hermeneutic, the Greek should include the same idea, the same style and the same ease of composition of the word and it means ‘to understand’. In this period the French humanist Etienne Dolet established five principles for the translator and John Dryden solved the translation problems by specifying three basic types: metaphrase, paraphrase, and imitation (As-Safi, 2000).
The third period helped the translators figured the similarities and the differences between the SL and TL by discovering the studies in morphology and syntax. The fourth period transpires many new theories of translation as the ‘polysystem’ theory (As-Safi, 2000). According to Bassnett, 2002, “Polysystems theory focused exclusively on literary translation, though it operated with an enlarged notion of the literary which included a broad range of items of literary production including dubbing and subtitling, children’s literature, popular culture and advertising” (p. 8).

While Christianity was spreading, the translation got a new role which was called Bible translation and it was used to spread the word of God in many languages (Bassnett, 2002). Additionally, Wallace, 2014, mentioned that “in case of Bible translation, there are two different philosophies of it, the first is formal correspondence which is the literal translation, and the second is dynamic equivalence which means that the effect of the translation on the new reader should be the same as the effect on the original reader” (0:57). According to Pym, 2009, “the term “equivalence”, in various European languages, became a feature of Western translation theories in the second half of the twentieth century. Its heyday was in the 1960s and 1970s, particularly within the frame of structuralism linguistics” (p. 272).

However, the important works and the large number of scholars about translation studies is a sign of its development. Its directions and styles change over time, so it is vital that the specialization understand and use new ways of translation in order to help and work as a team to have the better awareness of the methods in which translation functions at all levels (Munday, 2001, p.199).

References


Difficulties in Phrasal Verb Translation
By Norah M. Almenea

A phrasal verb is a combination of a verb and a preposition, a verb and an adverb, or a verb with both. The meaning of which is different from the meaning of its separate parts. Phrasal verbs are widely used by native speakers of English, but they have been found to be difficult for second language learners to master. So, it has been the source of frustration for learners of English. Then, many students discuss difficulties they have using the phrasal verbs because it is a lexical verb “which consists of a simple verb combined with one or more particles” (p. 2) and these meanings are typically unpredictable. No doubt, there are many obstacles that the translator faces in translating phrasal verbs of English to Arabic (Mart, 2012).

Phrasal verbs are the most difficult aspects for learners of English, as grammar and vocabulary areas cause most problems for students. In addition, in many cases the meaning of the phrasal verb cannot be deduced from its elements. For example, learners may have difficulty in understanding sentences like “The teacher ticked off the student for being late, in which the phrasal verb to tick off means to reprimand or to express disapproval” (Quarterly, 2011, para. 3).

It has been noted to avoid teaching phrasal verbs in alphabetical lists; “One big advantage of this method is that it is thorough and comprehensive. But, the problem with a long list is that it is one thing to memorize a phrasal verb and its meaning, but quite another to bring the phrasal verb into your active, everyday speaking and listening” (Dainty, 1992, p. 2). The author adds that Andrzej Cirocki, is a proponent of the ‘text/ context method, and has a useful approach to teach phrasal verbs. He states that if we aim at teaching a few phrasal verbs to our students, we should present them in many real contexts to enable them to deduce their exact meaning and to see whether they are transitive or intransitive, separable or inseparable.

No doubt, semantics in phrasal verbs cause the most difficulties, as their meanings are not transparent in most cases. It is also true that many phrasal verbs have a single word equal, but in most cases they cannot replace each other since they differ considerably in terms of their style, register and collocation. To make things worse, the set of English phrasal verbs is constantly
growing and changing. Furthermore, phrasal verbs seem to occur mostly in informal style and in the spoken language, but it does not mean that they are not used in formal writings (Kovács, n.d.).

There are criteria that distinguish phrasal verbs from propositional ones that help learners to avoid difficulties. Firstly, only phrasal verbs can be turned into passive. Secondly, the main stress in phrasal verbs falls on the particle: e.g. “to LOOK at” (p. 45). Thirdly, only phrasal verbs can be turned into nouns and also can be replaced by one word. Finally, the preposition in phrasal verbs can be followed by its complement directly or moved to the end (Husni & Newman, 2015).

In summary, phrasal verbs are an important part of communication, but are frequently avoided by Arab learners of English. They present a source of difficulty for them as we mentioned above, like grammar, semantic and vocabulary. The fact that most of them are polysemous also adds to their complexity. Therefore, phrasal verbs need more attention from second language curriculum designers and teachers (Aldukhayel, 2014).

References
According to Stephen and Robert (2008), "The Bible is a collection of sacred texts in Judaism and Christianity. Our English word Bible is derived, via the French word bible, from the late Latin biblia, a feminine singular noun that meant simply 'the book'" (p. 12). Translating religious expressions is not an easy process. The meaning of the expression must carry out the same goal that it occupies in both the source language and target language.

Maier (2014) said that: "It's important to recognize that all translations is subjective sometimes that translator has chose". So it is a very sensitive and delicate way to choose just one word instead of others. However translators may face many difficulties and challenges. There are always debates and discussion between translators regarding the same topic especially holy books interpretations! The important role of Bible leads to constitute biblical studies curriculum (Mandell, 2003).

It is not an easy process to convey the same meaning of the source language into the target language especially when dealing with the holy books. There are many challenges that confront translators: for example in bible interpretation the most dialectical word is the term 'GOD', 'ALLAH' is an incomprehensible word for non Arabic speakers. It is a complex step, the philosophy of translation is using an alternative word rather than the literal one. Moreover translators face dilemma of some words so they use footnote to cover what they have been lost in order to avoid overlap. The real disaster is word choice to respect both Muslims, Jew and Christian cultures (Dallas Theological Seminary, 2013).

Bible translation is complex and fraught with many difficulties. Here are just a few themes Bible translators must wrestle with as they seek to open up the scriptures to speakers and hearers of a language such as: Gender neutral language, One of the hotly debated issues in recent decades has been the use of gender neutral language in Scripture. Some believe that careful use of gender neutral, or inclusive language, more fairly reflects the sense of the original text. Others feel gender neutral language is misleading. Some languages force the translator to
choose gendered language, other languages are intrinsically more inclusive by default (Bible society New Zealand, 2012).

In fact, Ilias (2001) mentioned that: we should admit that the task of the Bible translator is not an easy one since there are many problems inherent in Bible translation. The Bible is a book that was written long ago in three ancient languages, which are unfamiliar to present-day laymen. It involves a greater variety of literary styles than can be encountered in any other piece of literature in the history of the mankind. The Bible is addressed to a huge variety of people and was written for different 'uses' e.g. listening, reading etc. This makes the Bible hard to translate since it is very difficult—for some people impossible—to transfer all these features from the source languages into the target language.

Because of all the above-mentioned problems inherent in Bible translation, we have many dozens of Bible translations today. Nevertheless, no one translation can be declared the 'correct' one, since each of them has contributed to our knowledge and understanding of the Bible (Ilias, 2001). Finally, Although there are countless translations for the Bible, we can not prefer one instead of another. It is not about words; it is a matter of understanding the ancient languages in which the Bible was written. We should bear in mind that spiritual understanding will deepen the meaning that each word in the Bible must carry in the target language.

References
Translation of Medical Terminologies From English to Arabic—By Noura Al-Homaid

One of the most difficult types of translation is found in the medical field; when translating terms from one language to another, one must look for the best and accurate translation to give a clear meaning of the translated terms. Furthermore, "The main difficulties specific to medical translation are students' lack of medical knowledge and their unfamiliarity with medical terminology and phraseology" (Wakabayashi, 1996, p. 2). In addition, studying medical terminology is like learning a new language, as at first it will look hard and odd to learn (Chabner, 2016). However, there are some strategies that are used when translating medical terms from one language to another.

For those who are specialized in medical translation, they must look for the cultural differences between the two languages in order to give the right translation. Argeg, Garsa and Mousbah (2015,) stated that “translation involves not only a movement between SL and TL but also between their cultures.” (p. 89). In the case, of translating medical terms from English to Arabic, so far there are no cultural differences. However, they may appear in other translation fields such as literature translation. For example, when translating this sentence (this news warmed my heart) into Arabic one must look at the cultural difference because in Western countries the weather is always rainy and cold whereas in Middle Eastern, countries the weather is always hot and dry, therefore the best equivalence for this sentence will be (هذا الخبر اثلج قلبي).

A medical translator faces a lot of difficulties in translating the terms from English to Arabic due to many reasons; most of all that the language used in everyday life is different from the one used in hospitals. Further, the complex structure of the terms, which may include not only English roots but also Greek and Latin ones and this may hinder the translator who may not be familiar with them. Eponyms can be another issue when translating medical terms, according to Huang, 2005 ‘Infantile Scurvy’ has the following synonyms: ‘Barlow’s disease’; ‘Möller-Barlow disease’; ‘Barlow’s syndrome’; ‘Cheadle-Möller-Barlow syndrome’; ‘Moeller’s disease’; ‘vitamin C deficiency syndrome’” (para. 3). Choosing between those synonymous can sometimes be tricky.

Strategies that are used in medical translation can be divided into steps; first the translator needs to know how to analyze the term, the target audience and the best accurate translation whether it has equivalence or not. Furthermore, analyzing the term can sometimes be hard because in order to know the term, one must divide the term into two parts or even more. According to Chabner, 2016, “your first job in learning the language of medicine is to understand how to divide words into their component parts . . . For example, consider the following term, which is divided into three parts: HEMAT/O/LOGY The root is the foundation of the word. All medical terms have one or more roots. For example, the root hemat means blood.” (p. 3).

Moreover, knowing your audience is a very important step; you should ask if the term is translated to a doctor or a patient. For instance, when translating the term chickenpox to a patient, you should use a very known term for the diseases such as (العنقز). However, when it is translated to a doctor, the formal term should be used. According to
Hitti, 2005, in a dictionary it would be (الماء جدريالجدري) (p. 84). Another good example is when the patient has heartburn; an irritation of the esophagus that is caused by stomach acid. When we look at the term it has nothing to do with the heart but rather the stomach.

Finding a good equivalence can be challenging sometimes because you can’t always find equivalence. According to Argeg, Garsa and Mousbah,(2015), “As is self-evident, all languages are different, and this makes it hard to find appropriate equivalents for some words or concepts in the target languages. “ (p. 90). Furthermore, what should we do if we didn’t find a good equivalence to the term? As stated in Yaseen, (n.d.,) the author provides an answer that “Some of the terms were translated inconsistently by synonyms of the same type of equivalence.” (p. 113). This means that some terms in the SL are translated into other synonyms in the TL due to the problem of none-equivalence.

In addition, there are types of Arabic equivalents in medical translation like load words, Arabized words and words with derived forms with different meanings in different contexts. According Al-Jarf, 2016, “A loan word (borrowed as it is) + Arabic القولوميا - سرطان الدم : leukemia Arabized term + an Arabic term+an explanation: إكلينيكية سريرية عيادي clinical a loan word + an Arabized word + synonyms + an explanatory compound + or an explanation:

edema Equivalents are derived forms with different meanings & used in different contexts :

As translators we should be updated with new terms everyday, whether if it’s in English or Arabic. As for those who are specialized in medical translation they should know how to use those strategies in order to be professionals in the field of medical translation. In addition, they should look and keep reading about new medical terminologies to give the best translation. As González-Davies and Montalt, (2014) stated that “good medical translation can be done by both medical professionals and medically knowledgeable linguists; but in both cases (Woody Allen notwithstanding), a love for language, an ear for style, a willingness to pursue arcane terminology, and caring enough to get it exactly right are key to true success” (p. 34).

References


Arabic and English literature vary from one another. There are some difficulties that face the translation process. Also, Arabic structure is way different than the English structure. According to Starkey and Meisami (1998) Najib Alhaddad translated Shakespeare’s work “Romeo and Juliet” into Arabic and had some changes in the story where the title and the events of the play were altered to suit the Arabian style. They added "translating European plays into vernacular was not followed by later translators . . . European drama is translated and staged in fusha, whereas original drama is increasingly being written and stages in the vernacular" (p. 778).

The westerns got into Arabic literature according to Ismail, 2015, “Since the events of 11 September 2001, there has been greater interest in translating Arabic literature into English in order to enhance understanding of the Arab-Muslim world.” (para. 1). However, the University of Arkansas (2008) indicated that of all European languages the overall status of Arabic works that are translated into English is not the most adequate.

One of the methods you need to know before translating Arabic literature is the structure of the Arabic sentence. First, nominal sentences, Al-Muhtaseb and Mellish (n.d.) stated that nominal sentences in Arabic can be produced without a verb for example, “الرسالة قصيرة” meaning the letter is short. They also said “Morphological markers, particles, personal names, and other pronouns may merge with words affecting their meaning . . . One word may represent a question that has a verb, an agent, and two patients.” (p. 8) and that is how it is with literature.

Another method is to look at the word order of the sentence in order to understand then translate it correctly. Reported by Javed (2013) the order of words in English sentences is SVO, that is subject, verb, object while in Arabic it is VSO. Benmamoun, Choueiri and Aoun (2010) Indicated that “There are a number of issues that arise in the context of Arabic clauses. The first issue concerns the structure of the clause . . . the second issue concerns the status of the subject in Arabic varieties.” (p. 4).
According to Javed, 2013, “As in other Semitic languages, Arabic has a complex and unusual morphology . . . Arabic has a nonconcatenative "root-and-pattern" morphology: A root consists of a set of bare consonants (usually three), which are fitted into a discontinuous pattern to form words” (p. 2). Hassan (2014) said that there are types of shifts in words, sentences and phrases in which they are used in an atypical order for focus and effect.

To conclude, translating Arabic literature to English is a cultural exchange that “contribute[s] to the creation of an environment receptive to dialogue between cultures, with all that it entails beyond the translation and publication of books.” (Büchler & Guthrie, 2011, p.10). They also stated that to achieve the exchange, we need exchange between cultures and sources need to be reachable at all times. We should show the world how beautiful our arts are and make them interested in them, and that is only done by translation.

References
Languages are a means to connect with others, reduce gaps, and carry thoughts. If so, it is important to understand others' words accurately to stay away from misconceptions. Translation is the most essential way to do that since it deals with languages, ideologies, and nations. However, it may do the opposite if a translator has no strategies for transferring messages. One of the biggest challenges that translators may have is translating idioms from one language to another; however, there are many strategies to deal with them.

In 1980, Crystal defined idioms as "A term used in grammar and lexicology to refer to a sequence of words which is semantically and often syntactically restricted" (p. 179). In addition, idioms mean that the individual meanings of words do not represent the exact meaning (Oxford Advanced Learner's Dictionary of Current English, 2010). For example, "it rains like cats and dogs" does not mean that it is raining cats and dogs but means it rains heavily. Another example in Arabic is "سلم أمانته" that does not mean its literal meaning; it means he died (Awwad, n.d).

The first step in translating idioms correctly is the ability to recognize them in context (Akbari, 2013; Awwad, n.d.). Second, knowing the intention of the original speakers or writers is an essential pressure because a group of words can be translated literally or idiomatically. For example, "سكر الباب" could be translated literally "he closed the door" or idiomatically "he put an end of something" (Awwad, n.d., p. 58). Third, knowing the cultural differences between the source language and the target language shortens the translating process. Awwad emphasized that "Without a thorough knowledge of both cultures the translator or interpreter will be at a complete loss to translate idioms which carry a heavy semantic load that is culture specific" (p. 59).

Idiomatic expressions have four main strategies to translating them into Arabic. The first strategy is using the literal translation way (i.e., using an idiom of similar meaning and form, consisting of equivalent lexical items); that can be done only if the expressions have the same meaning and usage in the target language (Awwad, n.d.). For instance, "ray of hope" would be translated "شعاع من الأمل" (Smadi & Alrishan, 2015, p. 53). If the first strategies cannot be applied,
translators could use similar meaning but dissimilar form. In other word, idioms that have the same effects, but in different lexical items. To illustrate, the expression "Jack of all trades but master of none" can be  

The most common way to translate idioms is paraphrasing when the first two strategies cannot give the same effect (Akbari, 2013). An example of paraphrasing an Arabic idiom into English is that can be translated into "having no idea about what is going on" (Al-Shawi & Mahadi, 2012, p. 146). The last two techniques are used rarely, only if the idioms cannot be paraphrased due to stylistic or cultural reasons. The two techniques are omitting them from the transferred text or translating them literary and using notes to explain their meanings.

According to Smadi and Alrishanm, 2015, the study has shown that the translators used many strategies regardless of their awareness. However, if they use the strategies for translating idiomatic expressions consciously, they will absolutely improve their translations and get accurate transferred meanings of the target language. In addition, they concluded that "the variety in students' strategies is a reflection of the differences in students' linguistic and pragmatic competence and the degree of their familiarity with these idioms" (p. 54).

References
Cao (2007) points out that "the complexity and difficulty of legal translation is attributable to the nature of law and the language that law uses, and the associated differences found in intercultural and interlingual communication in translating legal texts" (p. 13). In addition, Sonawane (n.d.) confirms that translating legal documents needs accuracy, correct translation and it is considered one of the most difficult among all translation works. Basically, there are many sensitive works that require legal translation. Thus, some noticeable difficulties can encounter legal document translators due to their nature, and therefore; accuracy is needed when translating this kind of translation.

Fundamentally, all legal translators share, to a lesser or greater extent, the same role in mediating between legal systems, cultures, and discourses; and they must often overcome the lack of conceptual equivalence (Prieto & Borja, 2013). According to Šarčević, 1997, "due to the differences in historical and cultural development, the elements of the source legal system cannot be simply transposed into the target legal system. As a result, the main challenge to the legal translator is the incongruency of legal systems" (p. 13). Despite this discrepancy in legal systems, fundamental similarities have been identified in certain legal systems to warrant their classification into legal families.

Another difficulty is "The need to clarify legal terminology and terminological differences becomes a more and more urgent issue, imposed by factors such as the context of globalization, the complexity of economic, social and political elements which have a deep impact on the legal field, the need of rapid and efficient resolutions of litigations" (p. 726). Moreover, a very important aspect which should be taken into consideration when it comes to legal translation is that it is not simply a matter of linguistic transference, but "it is an attempt to communicate someone else’s message through another language" (Nadrgan, Buzarna-Tihenea, & Stan, 2012) (p. 726). It is an attempt to communicate one world to another.

RÂBACOV, 2012, states that "The great problem encountered translator of legal texts is that they have to translate terms belonging to a large number of fields, and consequently they must have research skills which can help them access information and specialized terminologies, whenever necessary" (p. 51). Even if a term belongs to only one domain, it may have two or more equivalents in the target language that can be translated in different ways, depending on the words with which
it is associated "for example, the term legal (En.): legal document – document legal – legal owner – legal entity " (p. 51).

Other difficulties of legal document translation can be generated by the polysemy of terms. Therefore, the meaning of the term, the context and the peculiarities of the law system are the main aspect that translators should take into consideration. For instance, the English terms "to sue" and "to prosecute" (p. 52) which, at first site, seem to be absolute synonyms; only a specialized explanatory dictionary can indicate the distinction between these terms (RÂBACOV, 2012).

To conclude, Way, (2016) emphasized an important point about legal translation; that loyalty to the communicative function of the original text is paramount (as cited in Nord, 1997) "and that accuracy concerns the content and communicative intention more than strict adherence to the words in the text." (p. 3). Birth certificates, application letters, technical patent confirmations, financial statements, business contracts etc., are truly significant documents in our lives which require the legal translators to be competent, aware, and knowledgeable enough of these essential features to produce a professional work in the TT

References


Video games are one of the leisure activities of choice of many people and like any other, translating certain materials in games is a must. Translators play major roles in making it easier for gamers all over the world to enjoy the games equally. Bernal Merino stated that video game localization refers to the process of transforming video game software and hardware for preparation to be imported and sold in a new region, usually a different country (2007).

As mentioned in O’Hagan and Mangiron (2013), although translating the text assets is a large part of localization, the process includes any changes made to a game, including altering art assets, creating new packaging and manuals, recording new audio, transforming hardware, cutting out whole portions of the game due to differing cultural sensitivities, and even adding sections to replace cut content.

According to O’Hagan and Mangiron (2013), the decision to localize a game relies heavily on economic factors, such as the potential profits that could be made in a new country. As such, the process is usually undertaken either by the game developers themselves or by a third-party translating company, though unauthorized fan localizations can occur if a translation is poor quality or if a game is not going to be released in a specific language.

As an industrial field, localization is still in development and lacks consistency in terms of implementation and importance. Gathering information about industrial localization practices can often be difficult because of the lack of consistency between companies, as well as non-disclosure agreements which many translators have to sign. The nature of multimedia interactive entertainment software products seems to require a particular kind of translation. The development of new professional practice calls for new research within translation studies and a new area of specialization (Bernal-Merino, 2008).

Oftentimes localization changes include adjusting a game to consider specific cultural sensitivities. These changes may be self-enforced by the developers themselves, or enacted by
national or regional rating boards. However, games are still sometimes released with controversial or insensitive material, which can lead to controversy or recall of the product. Games localized for import into Germany, for example, often have significant changes made due to the (USK) strict policies against blood and gore, profanity, and symbols associated with racial hatred, such as Nazi symbolism. (Corliss, 2007).

The goal of localization is to create an enjoyable, non-confusing play experience for the end user by paying heed to their specific cultural context. The suspension of disbelief is of utmost importance to the process; if a player feels as though the product was not meant for them, or if the localization creates confusion or difficulty in comprehension, this may break immersion and disrupt the player’s ability to continue the game. (Bernal-Merino, 2008)

References
Problems in Translating Phrasal Verbs into Arabic
By Naja Mohammad Marwan

Many English learners who frequently use phrasal verbs don’t realize of exactly what they are or how they will translate them in Arabic. According to Perez, 2011, "A phrasal verb has two or three parts" (p. 1). A phrasal verb is the most difficult category to translate into Arabic. Unfortunately, phrasal verbs tend to have a negative effect on language translation, as the meaning of two or more words must be translated to a single verb which may have a very different tone.

Special phrases are phrases with specific meaning which is different from usual meaning of their words and cannot be understood directly. Phrasal verbs are one type of special fixed phrases; learners of English find problems when translating them. They are unable either to translate them or to give correct or appropriate equivalents for them in Arabic. Since learners of English face problems in understanding and using phrasal verbs, there will be a mistranslating them "That happens because they are misleading and are usually confused with prepositional verbs" (Amina, 2010, p. 7).

There are some main problems that learners face concerning phrasal verbs. For example, they use wrong combinations when thinking that they are correct or they use the right verb but the wrong particle. In the following example, the correct phrasal verbs are in brackets: "They fill up (fill in) many forms" (p. 16). In addition, sometimes the right particle is used with wrong verbs as in this example: "We tried to come back to (go back to) Los Angles" (p. 16). The learners' confusion is faced between phrasal verbs and single word verbs whose meaning are related as in the following example: (find out) means discover or find (Amina, 2010).

In an article titled "The Syntactic Behavior of Phrasal Verbs", it was reported, "There are three types of phrasal verbs" (para. 5). First, the transparent type in which the phrasal verb is the whole meaning of its parts e.g. (come in) (يدخل). Second, the semitransparent type in which the meaning can be understood or guessed correctly, e.g. (come about) (يحدث). Third, the opaque type whereby the meaning is be guessed except if the context makes it clear, e.g. (see to) (يولي الأمر عناية). The phrasal verb is not
considered as two parts but as one lexical unit. A characteristic of the phrasal verb is that the individual verb rarely carries the same meaning when the adverb or preposition has been deleted or replaced by another one (Potters, 2005).

Why do translators misuse phrasal verbs? Aldahesh (2008) discussed the causes of mistakes in using phrasal verbs. He stressed that "Whether it is because their native language lacks them or because of wrong combinations thinking" (p. 37). The problem is that learners are unable to find similar meanings when translating them into Arabic. For instance, they use the right verb but the wrong particle. He also points out this is due to the lack of collocations awareness. Some words combine in a natural way, but others do not. Phrasal verbs are commonly used in informal English speech, to avoid sounding formal or pretentious.

In 2015, El-Farahaty discussed phrasal verbs as a complicated area in learning the English language. He stressed, "Learners face different problems in trying to use phrasal verbs in their speech and writing as well as in translating" (P. 7). A characteristic of the phrasal verb is that the individual verb rarely carries the same meaning when the adverb or preposition has been deleted or replace. Translators have to be careful when they come to some special verbs that they have to focus on the meaning and find the right equivalent words.

References
The main aim of this research paper is to introduce the reader to subtitling and to know the real meaning of audiovisual translation. For many years ignored by academics and teacher alike, subtitling has since the 1990s gained well-deserved visibility thanks to the proliferation and distribution of audiovisual materials in our society. Cintas and Rameal stated that "The value of the image is of crucial importance in our daily lives and literally surrounded by screen of all shapes and sizes." (2014, para. 6). Television sets, computers, and mobile phones are common and recurrent features of our social environment, based on the power of the screen.

Subtitling not only benefits hearing impaired people, but it is also beneficial in noisy environment or places where the audio must be turned off. Non-native speakers with limited knowledge of a local language, or for whom accent or speed is a problem, may also find subtitles helpful. These are some of the reasons why, at present, many films, TV series and prerecorded programs are produced with offline-generated subtitles. In proportion to Kyle, "Live multimedia also requires subtitles." (1992, p. 23). But real time implies technical difficulties and lower quality than in the case of prerecorded subtitles.

Relation to Citas, "Audiovisual translation is a powerful activity, a highly significant of intercultural communication" (2009, p. 11). And one of the main objectives of the volume to stimulate the exchange of the ideas from broad perspectives including both cultural and linguistics approaches, and to place emphasis on the exploration of different languages and traditions.

The study of subtitling of foreign language films has now developed into an important area of research within the general field of multi-media translation. Among the many semiotic modalities operating in a multimodal text are linguistics, acoustic, visual, etc. Chaume stated that "Audiovisual texts are usually built according to the conventions of film language, a
complex language that overcomes linguistic communication and has its own rules and conventions" (2004, p. 3). In film language it is possible to distinguish several signifying codes which complement and frame words and linguistic meaning.

Although audiovisual translation is a relatively new field within translation studies, it is widening its perspectives to recent areas. The blind and visually impaired constitute an unexplored group. Audio description help to translate images, videos or movies and series into words to make audiovisual products accessible, clear and useful for this special-needs social sector in the world.

Many people do not know that there are subtitles for the deaf and hard-of-hearing which is similar to the normal one. According to Orero and Rameal "There are a huge need of subtitles for those people." (2007, p. 19). Also for those who are do not understand the spoken language on video like movies, series, programs. So, the subtitles helps them so much to understand and to know the context.

References
The most difficult stage in a translator's life is when he or she starts to challenge untranslatability as a concept. This occurs because of finding oneself confronted with the word that seems untranslatable and questioning its meaning. Therefore, the notion of untranslatability has been argued for many centuries by translation theorists, philosophers, writers, and poets. They have simply defined it as any text or utterance in one language that has no equivalent in another language. Over the years, this concept has evolved to include words or terms having restricted meaning and the absence of the correspondence for words in languages (Ray, 2008).

In fact, it is a well-known fact translating untranslatable words from English into any language and vice versa constitutes obstacles in the translation processes. For example, translating religious texts is accompanied by lexical problems because of their unique cultural patterns that may not be available in the target language, due to lack of resources, capacities, as well as time. But the major one is the absence of the equivalent of some religious terms.

Siddiek (2012) indicated the Holy Quran as very difficult to translate into other languages and is almost impossible to find an accurate and perfect translation for it, but it does not mean there is not suitable one (p. 12). Though, translators have formed different versions of religious terms in several languages despite the equivalent is unavailable such as "سنة" transliterated into "Sunna", which is obviously evidence of our ability to finding or forming any equivalent for any word.

In addition, cultures have a diversity in languages that has led to creating an issue in translating processes. Some words are ancient and unique in their source culture that make them meaningless in the target culture because they are unknown, or because they are not yet used in the target language (Guerra, 2012). But today with cultural exchange, people must translate or even explain the foreign words in terms of making them meaningful.
Moreover, there was a struggle between English and Chinese about translating the English word "statue" and "goddess" into Chinese because of traditional principles. Also, some Russian words are very difficult to translate because they are so imbued with cultural or historical meaning as sud'ba "roughly fate" (Anna, 1997). Therefore, they have become untranslatable. Translators could hardly convey and spell out their meaning.

Recently, translators have been tried to explain the meaning behind words in other languages that have no direct equivalent in English. The method used is to approximate or explain these words’ meanings in one or a couple of sentences such as "Fernweh" (German) which means feeling homesick for a place you have never been to and "Pochemuchka" (Russian) means a person who asks too many questions. So, the meaning will be more acceptable and understandable.

Overall, we can submit that nothing is untranslatable in the language, even if there is a lack of an exact meaning. The translator can convey the meaning in one or a few words or at least a couple of sentences or even through the body language. So, what has all this research taught me about? Individual words may not be translatable, but language is. And as for the accuracy of the translation? That often depends on how we, as speakers of a language, attribute our own meaning.

References


Translation has many different fields; one of them is the translation of idioms, and we can define idioms as “combinations of words whose meanings cannot be deduced from the meanings of the individual parts they are heavily culturally-loaded phrases or sentences, usually highly specialized in meaning and closely tied to distinctive cultural features and attitudes” (Dayan, 2012, p. 2359).

Idioms belong to figurative language, in which cultural differences are often mirrored and from which translation problems often arise. Due to the lack of understanding of figurative language whether idioms, proverbs or similes, there are some problems that translators might face in their translation of idioms especially from English to Arabic (Ghazala, 2003).

There are some reasons behind the difficulties of translating idioms: first of all, lack of familiarity with the idioms of the SL; second of all, lack of the cultural knowledge of using the idioms; and thirdly, lack of an equivalent of the TL. There are other issues the translators might face but these are the most significant. Misinterpreting the intention of the original writer or speaker is also one of the problems that faces the translators (Nadhrah, 2014).

They are three strategies in translating idioms. One is correspondence which is used to find the same idiom from the SL which corresponds to the idiom from the TL. In Arabic it is so-called “التفاقي” such as: the English idiom “the ball tree does not give a good fruit”. The Arabic corresponds for this idiom is “الشجرة السيئة لا تطرح ثمارًا طيبة”. The second strategy is to find an equivalent in the TL. For example if we look at this English idiom “Old habits die hard” in our Arabic language we have the same idiom with the same meaning which is “من شب على شيء شاب عليه”.

Finally, the strategy of paraphrasing according to Dr. Dawalt Nadhrah paraphrasing is “giving a brief explanation of the meaning behind the idiomatic expression being used in the ST” (D. Nadhrah, personal communication, November 25, 2014). We use this method when
the correspondence and equivalence strategies are not working, for instance in: “A hard nut to crack” there is no correspondence nor equivalence for this idiom, so we paraphrase it as: "مسألة مستعصية".

Paraphrasing may be considered the most common way of translating idioms when we cannot found a match in the TL.

To sum up, Richards & Schmidt mentioned that “idioms are expression which functions as a single unit and whose meaning cannot be worked out its separate parts.” (as cited in Nadhrh personal communication, November 25, 2014, p. 3). Idioms are treated differently in translation because the translators may not get their meanings easily. To translate them correctly, translators should be familiar with the SL language and culture. There are three strategies in this field of translation, and they are: correspondence, equivalence and paraphrasing, and these three strategies are the best way to translate idioms.

References
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In 2015, Bani-younes emphasized that collocations are a combination of words that occur together. Each word makes an independent contribution to the meaning of the whole collocation, so for example "the central and most frequent meaning for the adjective "white" is found in "white snow" or "white paint". Clearly, "white lie" ("harmless") or "white night" ("sleepless") are far remote from the central meaning of "white" (Abu Shakra & Dweik, 2011, p. 7). Because collocations differ from one language and culture to another, that may bring some difficulties, so translators have to deal with. As far as I can see, there are many kinds of problems that Arab students face when they translate collocations.

One of the challenges that many students need to deal with when they translate collocations is the word order. Translators should be aware of the order in the SL and TL because collocations always occur in certain order in different languages. If the order is changed, the sound will be strange to the native speakers (Bani-younes, 2015). According to Ghazala (2008) "a certain noun occurs with a certain adjective (e.g "blind confidence ") and a verb with noun (e.g. "draw a sword: ") So as we can see here, the same words were used but in opposite order.

The second difficulty is finding a suitable TL equivalent that is acceptable in the target society’s language. Translators need to lend an equivalent version in the target language that has the same beauty as in the source language (Faris & Sahu, 2013). For example, the Arabic collocation "شاي خفيف cannot be translated literally as "light tea" because the adjective light is used to refer to "weight" in English and not to the taste or color of tea (Jabak, Abdullah, & Mustapha, 2016, p. 6).

The third problem is a linguistic issue related to religion. Because societies of both SL and TL share different religions, problematic issues were observed in participants’ translation of some collocations that were derived from a religion of a culture or society (Bani-younes, 2015). For example, "salat il-stikharah" and "attayammum" are evident
examples to show that translators face difficulties in translating certain concepts that are not found in the English speaking culture (Abu Shakrah & Dweik, 2011, p. 8).

The forth problem is that translators depend on dictionaries to search for meaning. Dictionaries cannot give the convenient cultural translation in all language contexts, which might cause a culturally inappropriate translation. Moreover, the usage of mono-lingual dictionaries outperformed all other types of dictionaries; they might understand the surface meaning or literal meaning of collocations (Hussein, 1998).

The results reveal that translators were unfamiliar with and had difficulties in translating collocations that have cultural and sociolinguistic background. Furthermore, the participants were affected by their Arabic-mother tongue, and that caused mistranslating some collocations especially with the word order. The results showed that translators faced these cultural and sociolinguistic problematic issues: The word order within the same collocation, the availability of acceptable equivalents in the target language (TL), linguistic issues related to religious words, and issues related to different types of dictionaries (Bani-younes, 2015).

References
Can literary works change the world? Can people gain a better understanding of themselves and others by reading them? Can literature books, especially those whom are written for children help build a better world? For me, I believe that children need books as a basic need that help them gaining experiences through reading. Moreover, it teaches them to respect different groups of people around them with different beliefs, colors and cultures. It is so important to publish books that reflect these concepts perfectly such as Phoenix by SF Said, a book showing a story on how to coexist with others. It is crucial for parents to look for books that contain multi cultures to teach their children the real world (Lifetime Moms, 2011; SF Said, 2015).

Every language has its own collection of idioms that offer some advice and underlying ideas, but how can translators transfer them to children? Mrs. Ebstein (2012) answered the question by discussing the translation of idioms in children's literature and analyzing them from different aspects and how they can be presented in literature especially ones that are written for children. However, it is so important for translators to know the features of idioms and understand its concept as: "a group of words in a fixed order that have a particular meaning that is different from the meanings of each word on its own" ("Cambridge Dictionary," n.d.) and why some idioms are used in a specific text, so they can translate them as best as they could.

There are multiple studies regarding the current developments of children's literature which prove that globalization has a huge influence on the process of translating to the target culture. Several translators have different standpoints relating to the concept of multiculturalism and the proper way to deal with it. Some argue that people around the world cannot be socially equal and consequently, they remove some cultural elements of the context because children may not fully understand them. Others think it is possible if the translator was skillful enough to be both bilingual and multicultural, so he can translate and carry this knowledge to create multicultural young readers (Chifane, 2013).

Because every detail has a major impact in all literary works, the translator must take into consideration the importance of visual signs and illustrations when he translates a children's book,
taking into account the actual print, the shape and style of every letter and the layout of the entire book. For instance, not all children can accept cursive writing that exists in the original work because they will find it strange and difficult to read unlike the original ones that are directed to them in the first place (Oittinen, 2002).

Some consider that translating a poem is the most difficult one among literature branches even those that were aiming for children. It requires a lot of time and effort that not an ordinary translator could handle. There is not a constant way to rely on and in my opinion, it actually depends on the translator when he wants to concentrate on transferring the meaning itself and losing all the music, rhymes and meter of the original text, and vice-versa. In the end, I agree with Withrow (2015) when he mentions that "Honoring the spirit of the poem requires a patient, painstaking, sensitive, imaginative translator who thinks and acts as a poet" (para. 4), so the translator could keep the essence of poetries.

In the end, translating literatures with its various types is not an easy task to handle. In fact, a good translator should be familiar with cultures, history and beliefs of the people who speak both languages; if not, he cannot accomplish the purpose of his task which is communication. In addition, when a translator faces some difficulties, all he should do is to remember the aim of his job which is building the bridge between different groups of people and making them understand each other.

References
Writing something as historically and culturally significant as literature can be a hard task even for qualified translators; but even more challenging is translating it into a different language because it is often given the freedom to create a language of its own (Madkour, 2016). In addition, linguistic and cultural adaptations are far more important to make the poetry easy for readers to understand translated works without too much pain and effort. It is a fact that poetry translation is more complicated and deep than the other types of translation and that is why the translators have a lot of problems, so it is of great importance to know the basic problems to avoid them.

Poetry translation is considered one of the most challenging translations because it depends on the transfer of meaning using the source language and target language as technical terms (Mohit, 2008). Tisgam (2014) said that the difficulty lies in the comprehension of the original text in its own home. As Madkour, 2016 emphasized, the translator has to move a text into the target language while preserving as much as possible of the quality and character of the original because misinterpreting the messages of the source texts can lead to distorting the aesthetic aspects of the literary work.

According to Mohit, 2008, no two languages share the same words. Any word can vary in meaning depending on context which makes that the most difficult problem in translating poems. Singh provided that sometimes the translator could not find the cultural equivalent word of the source language, then “neutralize or generalize the SL word to result “functional equivalents” (n.d., para. 18). The translator must be aware of some certain words or phrases which can give totally different meanings in poetry. Furthermore, the translator sometimes needs to use more precise or more general words to make his or her translation more beautiful and an effective one (Timerov, 2012).

It is well-known that no two languages share the same pattern of sounds. The phonological level is one of the basic problems translators face since poetry has a strong relationship to music. A translator must try to transfer all the stylistic components and anything connected with
sound cultivation including rhyme, rhythm, assonance, onomatopoeia, etc in the translation. (Kolahi & Goodarzi, 2010). On the other hand, Hariyanto (n.d.) informs that “the translator should balance where the beauty of a poem really lies. If the beauty lies more on the sounds rather than on the meaning (semantic), the translator cannot ignore the sound factor” (para. 16).

The other most difficult challenge while translating a poem is found in the differences between cultures because people of a given culture generally look at things from their own perspective. Singh (n.d.) adds that “The socio-cultural problems exist in the phrases, clauses, or sentences containing word(s) related to the four major cultural categories, namely: ideas, behaviour, product and ecology” (para. 12), so translators should be aware of the target language culture and they must be precise in choosing the equivalent terminologies (Kolahi & Goodarzi, 2010).

Of course, translation is a difficult task, and poetry translation is even more difficult due to the special characteristics that literary texts have. Some of the basic problems that were mentioned above were the transfer of meaning, finding equivalent words, knowledge of phonological level, and culture issues. As a result, the translator should try, his best, to transfer these specific values into the target language to make the work more consistent and beautiful.

References