

**ARABIC-ENGLISH TRANSLATION OF CULTURAL CONCEPTS BY STUDENTS OF  
MAKERERE UNIVERSITY, KAMPALA, UGANDA**

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**DECLARATION**

This study, is my original work and has not been presented in any university or institution of learning for any academic award or any other activity.

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**APPROVAL**

The study was carried out by Ruwaida Saleh Ghabisha and it has been submitted with our approval as university supervisors.

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## **DEDICATION**

I dedicate this book to my father, Saleh Faraj and my mother, Salima Ali, I owe profound gratitude and whose constant encouragement, limitless giving and great sacrifice, helped me accomplish my degree my siblings, Faraj, Ali and Raysan who have always been by my side and to the linguistics scholars at large.

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## **LIST OF ABBREVIATIONS**

CCs Cultural Concepts

CLEPs Culturally-Loaded English Proverbs

CRs Cultural References

CSI Culture-Specific Items

ECR Extralinguistic Culture-bound Reference

SL Source language

TL Target language

TT Target Text

TRL Transliteration

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## **ABSTRACT**

The study investigated the constraints faced by Ugandan students in the translation of cultural concepts in Arabic and English and also into their local languages. The theory that grounded this research was Newmark's theory (1988). The objectives of the study were to identify the difficulties in translating cultural concepts in Arabic/ English translation; to analyze the origin of the cultural concepts in the students' local languages, and to determine the procedures for better understanding of cultural concepts. A descriptive and analytic design was used as a research design. A non-probability sampling method was used, that is, the purposive sampling technique to determine the sample size of the study; whereby 10 lecturers and 50 respondents served as research subjects. In view of the fact that an interview was used for the lecturers while self-structured translation test containing two sections for data extraction, the study came out with the findings that most students have problems in translating cultural concepts and limited background knowledge about the culture of the Arabic language. In view of the above findings, the study recommended that there is need for accumulative use of cultural concepts and procedures; It is imperative that translators have more knowledge of the background of target language speakers and avoid using literal translation; misuse of the appropriate lexical words; linguistic, stylistic, and grammatical mistakes; and unfamiliarity with translation strategies and techniques.

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.0 Introduction**

This chapter provides a general introduction to the study. It includes the background of the study, historical perspective, theoretical perspective, conceptual perspective, and contextual perspective. It also provides the statement of the problem, purpose, objectives, research questions, hypothesis, and scope of the study, geographical scope, content scope and significance of the study.

#### **1.1 Background of the Study**

Translating from one language to another is important for educational, socio-economic, political and religious development among people of different linguistic identities in today's world. As cited in, Alhaj (2014), translation is as old as writing or education history as a whole. It is brought about by people's social needs. Whenever two linguistic groups come in contact, for example, it becomes unavoidable for them to communicate significantly with each other on trade, inter-marriage, education, and legal issues. Therefore, it is simply defined as the communication of meaning from one language (the source) to another language (the target). Translation refers to written information, whereas interpretation refers to spoken information.

This study was about the translation of Arabic and English languages. These two languages belong to different language families and different settings. Arabic is classified as a member of the Semitic family of languages, whereas English is a member of the Indo-European family of languages. Arabic is known to be the official language spoken in more than 15 Middle East countries. English is the Indo-European language and the official language of the United Kingdom, the United States and most Commonwealth countries. Arabic and English syntactically possess different word orders according to AlQahtani and Sabourin (2015). For the most part, Arabic is a synthetic language. For example, nouns are inflected for case and verbs for

mood. Each of the two languages has its own verification methods and phonologically different phonemic inventories.

Moreover, to evaluate the real constraints of translation, one cannot ignore the geographical distance between Arabic and English settings, which led to a distance between Arabic culture and English culture. Therefore, one can classify the main barriers to translation that affect the quality of the translation results into lexical barriers, prosodic barriers, structural barriers and cultural barriers.

Culture is defined in the Cambridge online dictionary as a way of life, especially the general customs and beliefs, of a particular group of people at a particular time. Culture is regarded as a gateway to the heart of any society to understand its identity. Despite its crucial role in transmitting cultures through history; demonstrating and introducing cultures of people, ancient nations, ancient civilizations and even prehistoric events; some writers, translation theorists and linguists have fully discussed the challenges of translating cultures in the various departments of thought; fewer members have been involved in translating what is culturally specific from Arabic to English language or vice versa.

As a result, cultural aspects of translation have developed into a series of theories about cultural translation, its very existence in terms of a specific community's cultural identity. We may ask from the outset what culture is. This is not an easy question. In Duranti's opinion, as cited in Thanasoulas (2001), culture is "something learned, transmitted, passed down from one generation to the next, through human actions, often in the form of face-to-face interaction, and, of course, through linguistic communication". From this definition, we can observe that language plays a very important role in culture.

In a broader sense, Bourdieu (1990) posits that we are part of a community of ideas and practices through the language we speak. Language is, therefore, linked to culture as a connection between thinking and behaviour. Duranti (1997) observes that words carry in them myriad possibilities for connecting us to other human beings, other situations, events, acts, beliefs, feelings. He further asserts that the indexicality of language is, thus, part of the constitution of any act of speaking as an act of participation in a community of language users.

The handling of cultural concepts (CCs) seems to be one of the most difficult tasks a translator has to perform; in other words, culture and intercultural awareness are far more complex than the translator thinks.

Braçaj (2015) argues that it is better the translator knows the complexities of the differences between cultures while Baker (2011) cautions translators that words are very much like traditional costumes because words are the uniqueness of each culture. This is in line with Hall's theory of language and culture, which states that culture creates a deeper layer of words that require skills beyond linguistic abilities. This theory applies to many experts in translation. Vermeer describes a translator as "bicultural." As such, a translator is bilingual and bicultural simultaneously. It is also along with this reasoning that Snell-Hornby (1992) states that a translator is a cross-cultural specialist. Interestingly, Robinson (1988) classifies cultural meaning in four approaches at word level as behavioural, functional, cognitive and dynamic. Venuti (2000) proposes foreignisation and domestication to translate cultural references.

### **1.1.1 Historical Perspective**

Translation history has been a topic that scholars and historians have long debated, although it is widely accepted that translation predates the Bible and the Quran. It is known that translation was performed as early as the Mesopotamian era when Gilgamesh, the Sumerian poem, was translated into Asian languages. According to Jacobson (1958), the Romans were the first to start translation, Cicero and Horace were the first theories to develop word to word and sense to sense theories of translations that happened in the first century.

It is known that one of the first religious texts translated was the Bible, which was translated into Greek in the third century BC. Porter (2000). The first translation of the Qur'an was done by Salman the Persian, who translated surat Al –Fatihah during the seventh century BC (An-Nawawi, 380).

Luminary Roman commentators, such as Cicero and Quintillian, consider translation to be a pedagogical exercise whose discussion on the practice of translation concerns word-for-word and



sense-for-sense translation. In composing Latin versions of the Greek orators' speeches, Cicero (first century B.C.) writes that he did not translate as an interpreter, but as a speaker. He explains that he did not consider it necessary to make words for words, but he expressed the general style and the power of language.

St. Jerome (fourth century B.C), whose approach to translating the Septuagint Bible into Latin had an impact on later Scripture translations (Munday, 2001). He negates the word-for-word approach because it masks the sense of the original and creates an absurd translation by closely following the form of the original. St. Jerome (395 CE/ 1997, in J. Munday, 2001) in vindicating his own strategy.

The Romanticism discusses the issue of translatability and non-translatability at the beginning of the nineteenth century. In 1813, a seminal paper on "The Different Methods of Translating" was written by the German translator Friedrich Schleiermacher. He moved beyond word-for-word, literal, meaning-for-sense or free translation. He argues how to bring together the ST writer and the TT reader.

The concept of "ideology" becomes a crucial area of study as the domain of "cultural studies" gains ground. Hatim and Mason (1997) state that "ideology encompasses the tacit assumptions, beliefs and systems of value that social groups share collectively". They distinguish between translating ideology and ideology translation. While the former refers to the basic orientation chosen by the translator in a social and cultural context, they examine the extent of mediation provided by a sensitive text translator in the translation of ideology. No doubt, translation has existed in history just as languages.

### **1.1.2 Theoretical Perspective**

The theoretical orientations that ground this research are the Newmark theory (1988) that classifies cultural terms and Graedler's (2000) procedures on how to translate cultural concepts. According to the scientific language theory, Edward Sapir (1949) and Benjamin Whorf (1956) assumed that languages structure our thoughts. It means that only concepts, not words, are sufficient to understand each other. In essence, this implies that the Arabs' life experience led them to develop hundreds of words for the different types of camels, the Eskimos use so many different words to refer to the different types of snow and the Hawaiians have so many different words for different types of rain.

According to Goodenough (1981) cited in Thanasoulas (2001), culture is defined as follows:

- The customs people have to organize their experience of the real world in order to make it a phenomenal world of form, precepts and concepts.
- The manner in which people have organized their experience of their phenomenal world in order to structure it as a system of relationships between cause and effect, i.e. the propositions and beliefs by which they explain events and fulfil their purposes.
- The ways people have organized their experiences in order to structure their world in hierarchies of preferences, namely their systems of values or feelings
- The manner in which people have organized their experience of their past efforts to achieve recurring purposes into operational procedures for achieving these purposes in the future, for instance, a set of "grammatical" principles of action and a series of recipes for achieving specific ends.

Nord (1994), and Venuti (1998) agree that language is an expression of the culture and individuality of its speakers. There has been an in-depth study of cultural terms as well as the problems associated with their translation when there is a lack of equivalence between two languages and cultures. Moreover, for Goodenough (1963), cited in Thanasoulas (2001), culture “consists of standards for deciding what is, standards for deciding what can be, and also how one feels about it, standards for deciding what to do about it, and at the same time how to go about it”.

The Translation scholar, 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”. He identifies foreign cultural expressions to include ecological, material and social cultures. They also contain expressions concerning social organizations, politics, religion, art, gestures and habits. Cultural representations can be found in proverbs, collocations, phrasal verbs and speech figures including allegories. Subsequently, every community has its own specific cultural examples. The translator's job becomes clearly a transcultural mediator between communities.

Indeed, Mailhac (1996) describes CCs "any reference to a cultural entity which, due to its distance from the target culture, is characterized by a sufficient degree of opacity for the target reader to constitute a possible problem" but Newmark (1988) maintains that language is not part

of culture, while Hans Vermeer (2000) points out that language is part of a culture. In this respect, Newmark says that in Vermeer's opinion, it would be impossible to translate cultural elements.

### **1.1.3 Conceptual Perspective**

Translation is a conceptual activity in which a linguistic speech is explained from one language to another. It is the act of changing dialectal units into another language from one language to their equivalents. According to the translation scholar, Newmark (1988), culture is "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression". Ecological, material and social cultures are part of foreign cultural expressions because they express expressions concerning social organizations, politics, religion, art, gestures and habits. Newmark (1988),

Cultural concepts are the words and phrases that are allied to a specific culture causing lexical constraints when translating from source language to the target language. These are usually associated with synonymy, polysemy and monosemy, collocations, idioms, proverbs, metaphors, technical translation, religious terms and cultural terms. To Ghazala (1995), "translation is generally used to refer to all the process and methods used to convey the meaning of the source language into the target language"

Leemets (1992) cited in Ranzato (2016), defines culture references as:

Every language has words denoting concepts and things that another language has not considered worth mentioning, or that are absent from the life or consciousness of the other nation. The reasons are differences in the ways of life, traditions, beliefs, historical developments – in one word, the cultures of the nations. Also, differences can be observed on a conceptual level. Different languages often nominate concepts from different viewpoints, and they also tend to classify them slightly differently.

Translation is the most obviously recognizable type of rewriting and it is potentially the most influential because it is able to project the image of an author and/or those works beyond the boundaries of their culture of origin (Munday, 2001).

#### **1.1.4 Contextual Perspective**

In his *Translation, Rewriting and Manipulation of Literary Fame* (1992), André Lefevere developed his work on translation and culture. He examines carefully the factors affecting the reception, acceptance or rejection of literary texts, including power, ideology, institution and manipulation. According to Lefevere, the people involved in such powerful positions are those who "rewrite" literature on an ideological or poetological basis. Lefevere gives the example of Edward Fitzgerald, translator/"rewriter" of the Persian poet Omar Khayyam. Fitzgerald regarded the Persians as inferior, which was the reason he took all freedom in translation to "improve" the original, making it more suitable for Western culture.

Due to Duranti's (1997) observation, we can see that language plays a very important role in a culture, "Words carry in them myriad possibilities for connecting us to other human beings, other situations, events, acts, beliefs, feelings... The indexicality of language is thus part of the constitution of any act of speaking as an act of participation in a community of language users."

#### **1.2 Statement of the Problem**

translating cultural concepts in Arabic and English languages has faced a challenge and constraints. It was observed that the Arabic-English translation of cultural concepts has not received much attention from scholars. Moreover, in order to provide good quality of language translation, cultural concepts of Arabic-English languages deserve scholarly attention. In other words, the researcher hoped that difficulties of such is among translators experienced in translating cultural terms from Arabic to English. Working with students and lecturers at Makerere University enabled the researcher to find out the constraints of Arabic English translation among student studying translation. Studying cultural concepts of two languages that belong to two different families and settings would help students to overcome constraints of translating the languages. The research intended to fulfil this gap.

### **1.3 Purpose of the Study**

The main purpose of the study was to find out the culture-related constraints faced in translating Arabic/English languages by Makerere languages students and to discover better solutions to improve their translation procedures.

### **1.4 Objectives**

The specific objectives of the research are:

1. To identify the cause of the challenges students face when translating cultural concepts in Arabic/ English
2. To analyze the origin of the cultural concepts in the students' local languages.
3. To use Newmark's strategies and procedures to determine the procedures for a better understanding of cultural concepts.

### **1.5 Research Questions**

1. What are the key challenges translators face in translating from Arabic to English?
2. What are the origins of cultural concepts in the students' local languages?
3. What are the procedures used for a better understanding of cultural concepts?

### **1.6 Scope of the Study**

#### **1.6.1 Geographical Scope**

The study was carried out in Kampala, which is in the central region of Uganda. The study was specifically conducted in the Department of Translation at Makerere University, Kampala. The Department was selected because it is the only Department that has Arabic language in Uganda from an accredited Institution. Also, it is both a training institution for students and career professionals in translation. The Translation and Arabic Department was created in order to improve on the Arabic skills in translation. Makerere University was chosen due to it being the only accredited university that offers an Arabic translation course.

### **1.6.2 Content Scope**

This study focused on the Arabic-English translation of cultural concepts in Uganda. Newmark's strategies and procedures were selected out of the various translation procedures.

### **1.6.3 Time Scope**

The Department of Translation was established in 1974 under the Department of Languages. A lot was done in order to improve on the outcome of the department such as receiving funds and training lecturers. The study, thus, employed questionnaires and interviews in order to find out how students translate cultural concepts and how they expect lecturers to deal with the challenges. In this regard, a test was done and it took the researcher two weeks to give out and receive back the questionnaire.

### **1.6.4 Theoretical Scope**

The study looked at the translation of cultural concepts among students trained to be translators. This study is guided by Newmark (1988) theory. A two-form questionnaire was conducted for students majoring in languages/translation. The first form included a table containing three columns, the first column presents Arabic to English translation, the second presents the translation to any Ugandan local language and the last column indicating of what origin is the Ugandan word, while the other form contains a number of 10 proverbs; 5 in Arabic and 5 in English to be translated.

## **1.8 Significance of the Study**

The results of this study and recommendations for future studies will help translators to understand and be aware of the difficulties of translating cultural concepts. The study was intended to be a major contribution to the world of linguistics and will provide vital information to business, educational, communicational institutions, also the business sector due to their communication interaction with the Middle East and, most importantly, the students about the differences in cultures and how words and phrases may differ from language to another due to the cultures. This will also prevent serious communication breakdowns. Indeed, the study will also prompt more researchers, having contributed to literature, for further studies.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.0 Introduction

The chapter includes the theoretical review, conceptual framework and the theoretical review that reviews related literature under the sub-topics adopted from the study's objectives; as it, also, analyzes the summary of the identified gap.

#### 2.1. Theoretical Review

The procedures and techniques used in the translation of cultural concepts have been studied by several scholars suggesting different classifications of such approaches. Newmark (1988) was one of the pioneers in this area. He suggests a number of procedures for translating CSIs, namely transference, naturalization, cultural equivalence, functional equivalence, descriptive equivalence, synonymy, translation, shift or transposition, modulation, recognized translation, translation label, compensation, componential analysis, reduction and expansion, paraphrase, couplet, and notes (1988). Some other classifications for such strategies have been suggested in more recent studies. Graedler (2000) describes translators introducing techniques such as: creating a new language, choosing a word in the TL that seems to be identical to or has the same "relevance" as the SL term, keeping the SL term unchanged, describing the significance of the SL term rather than translating it.

#### 2.2 Review of Related Studies

##### 2.2.1 Studies on Cultural Concepts/ Sentences

Newmark (1988), in his book, *Approaches to Translation* attempts to discuss certain significant aspects of translation and give some indication of its importance in transmitting culture in revitalizing language, in interpreting texts, diffusing knowledge, in suggesting the relationship between the thought and knowledge and in contributing towards understanding between nations.

Classe (2000) assumes that differences between the source language (SL) culture and target language (TL) culture can lead to a loss of translation because some contextual aspects have

features that are exclusively related to the source language culture and are not found in the target language (TL). These characteristics are unusual lifestyle or habits of individuals who do not appear in the target language (TL).

Gaber (2005) claims that using five different techniques, culture-bound words could be translated. The first one uses words or phrases like "cultural equivalent" such as "dead men have no friends" by their Arabic equivalent "ليس للموتنا أصدقاء".

The second technique is the "functional translation", where the translator uses words/phrases in the source language that have the same function, i.e. translating "hello" as "السلام عليكم". The third technique is "paraphrasing", in which the translator explains the meaning of the word/phrase in the source language in the target language, for example by translating the word "thesaurus" to "معجم الألفاظ المترادفة والمتضادة".

The fourth technique is "glossing", where the translator provides additional information to explain the cultural word or expression in a footnote or text, such as explaining the Arabic word "AL-Zakat" by "is one of the 'Five Pillars of Islam' and is an important religious obligation for Muslims. It requires the giving of the wealth of an individual. Historically, it has been levied as a tax on adult Muslims in Islamic countries.

The fifth technique is "borrowing" where the translator borrows the word or phrase from the source language and arabizes it like "internet" to "انترنت".

Akinkurolere and Adewumi (2013) investigate major linguistic implications of translation on the linguistic system of individuals and society through the case study of students that are Yoruba-English bilinguals in Ondo State, Nigeria. In the course of the researchers' investigation, it is observed that most of the challenges associated with translation are not problems as perceived by bilinguals but linguistic implications which cannot but manifest, at the same time, acknowledging that errors do manifest on the part of Yoruba-English bilinguals. The paper concluded on the note that the linguistic implications of translation are features associated with bilingualism.



Badawi (2008) investigates Saudi EFL's ability to translate cultural expressions and identify the most common strategies for prospective teachers. The participants were 43 prospective EFL teachers who ranged between the ages of 21 and 23. The sample was limited to the English language majors of the fourth year who were supposed to know English language and techniques of translation well.

The tools he used were a culture-based translation test and a questionnaire on the awareness of translation strategy. The study found that the output of teachers was very poor as reflected in their scores on the culture-based translation test; their awareness of the translation strategy was very poor and the translation technique was literal.

Olk (2003) conducts a study investigating the influence of cultural knowledge on English students' translation performance. The sample consisted of 19 German university students. They were asked in the German news magazine, *Der Spiegel*, to translate an English article for publication. The text had a significant number of British cultural references, and in order to gain deeper insight into potential knowledge issues, students were asked to think aloud while translating, for example, to verbalize any thought that came to mind while translating. The study found that students often lacked sufficient knowledge of British culture to deal with widely used cultural concepts that led to inappropriate solutions being used. The findings suggested that sources of factual reference play an important role in the activities of translation.

Abbasi (2012) highlights the particular problems posed by references to religious texts for translators. He posited that religion can be understood only by its cultural language and to translate this religious context we face some limitations that cannot be translated because religious texts are described in an implicit and natural way, and the effective translation is almost impractical. Besides, religion and culture are intertwined and religion has taken its roots from human minds and souls, people accepting it in their innermost hearts. Therefore, it must not be changed or distorted by anyone; because it tends to provoke people and evoke a negative reaction.

Alousque (2009) focuses on cultural words that require a proper understanding of the cultural background and thus pose problems with translation. The challenges of translating cultural items and the range of translation procedures used to explain their meaning were examined by analyzing the lexis from the French cooking cultural domain. Those problems result from a number of linguistic phenomena, including the different semantic ranges of the cultural words in the source and the target languages, the absence of the cultural concepts in the target language, the loss of meaning and the metaphorical meaning conveyed by many cultural words. The study revealed the limitations of the translation strategies used to translate the meaning of cultural units into the target language (loan, functional equivalence, descriptive equivalence, approximate equivalence) and the differences in the conceptualization of reality reflected in the translation of metaphorical words and expressions from the cooking domain. These differences point to a cultural gap that makes it a difficult task to translate cultural lexis.

In Moradi and Sadeghi's (2014) *Translation of Culture-specific Phrases in the Holy Quran*, the study compared what procedures three translators of the Quran used to translate cultural concepts. The study revealed that the most frequently used procedure in the study was the literal translation. Therefore, it seems that the most appropriate procedure for translating culture-bound terms in the Holy Quran into English is the literal translation procedure applied most frequently by the selected professional translators.

### **2.3 Studies on Figurative Language**

Some researchers who researched on this topic figurative language, like Abdel- Fattah and Zughoul (2003), sought to determine the extent to which university English language students can use English properly and give meaning to it. A two-form translation test of 16 Arabic collocations was conducted for English graduates and undergraduates. The first form included English translation in a multi-choice format, while the other form was given as a free translation assignment. The findings confirmed that Arab English learners at all levels face problems in the translation of English collocations, which are essentially culture-bound terms.

Emery (1997) suggests that the main challenge that translators have when translating proverbs is their cultural nature. He explains that the translator is a mediator between cultures and should give both the literal and figurative significance and the communication effect of the proverbs.

While, Durdureanu (2011) aims at answering the possibility or impossibility of the translation of culture, by presenting some of the most popular theories related to the culture-bound terms and their equivalents.

Al-Zubaid, Almubark, and Abd. Manan (2014) explore the issues faced by Sudanese undergraduate students with a major in English when translating specific cultural concepts from Arabic into English. To achieve this goal, the researcher randomly selected 100 undergraduate students, who were enrolled in the 2012/2013 academic year in the English Department at Al-Imam AlMahdi University in Sudan. The researchers conducted a translation test consisting of 18 sentences that were translated into English by the learners from Arabic. Each sentence included specific cultural concepts based on the classification of cultural terms by Newmark (1988). The researchers also conducted interviews with lecturers specializing in translation to obtain additional data from their point of view on these difficulties, the reasons and the solution they proposed. The findings show that when translating specific cultural concepts, the undergraduate learners faced different types of complications. Frequently associated with these difficulties are the translation of specific cultural concepts, unsuccessful attempts to achieve a level playing field in English, and lack of knowledge of translation techniques and strategies for translation. Based on these findings, this research work proposes a solution to narrow the gap between specific cultural concepts such as the identification of programs dealing with specific cultural concepts that suit translators.

Littlemore (2003) investigates the effect of cultural differences on metaphor interpretation translation. It was aimed at finding out how Bangladeshi students interpreted metaphors used by their lecturers in a short course at a British university. Students were asked to interpret a number of metaphors presented in the context and to identify the value assessments expressed in these particular contexts through these metaphors. Hofstede's (1980) cultural values questionnaire was administered to identify areas of disparity between Bangladeshi students' (working) cultures and their British teachers. The results showed that the types of misinterpretations (the evaluative content of the metaphors) made by the students were consistent with the cultural differences between the two.

Khalil and Yassin (2019) conduct a study to investigate the linguistic difficulties faced when translating proverbs from English into Arabic. A purposive sample of 50 translators (males and

females) were selected and given a translation test, consisting of 15 English items. In addition, the researchers carried out informal interviews with four university translation Professors. The study revealed among others that the difficulties that arise when translating proverbs from the source language (SL) i.e. English into a target language (TL) i.e. Arabic, were the incapability of translators, especially the novice ones to render words or proverbs incorporating non-literal meaning. Also, the culturally-bound words/sayings have appeared to be problematic to them. In addition to misuse of accurate words that could give the exact meaning of a proverb under translation; using literal translation resulted in making linguistic mistakes, lexical and stylistic mistakes. The study reveals that most translators are unaware of translation methods and procedures.

Shihab (2010) conducts a study on "the problems and difficulties of translating Arabic context-based Proverbial expressions into English". Such expressions were drawn from Mahfouz' two well-known novels: "ZigagALMidak" and "Awlad Haritna". Twenty M.A. students of translation at An-Najah University served as the research subjects in this study. The study used Stewart's renditions in his (1981) translation of Mahfouz's AwlaadHaritna and Le Gassick's renditions in (1975) translation of Mahfouz's ZigagAlMidaq. The findings of the study showed that most translators often opted for literal translation as a strategy where difficulty was experienced in translating the proverbial expression in its context of use. The result also revealed that some student translators failed to identify the precise meanings intended by the use of proverbial expressions and consequently failed to convey the accurate meaning in the target language. It was, also, found out that most of the students went for providing existing proverbial expressions in the target language as renderings of the Arabic proverbial expressions without taking into account the proverb's context of use.

Bekkai (2010) attempts to examine the issues of translating loaded cultural proverbs and idioms using a random sample of twenty-five-third-year students at the English Department at Constantine University of Mentouri. The aspects of possible difficulties in translating from Arabic to English are cultural differences. These obstacles arise when one form of behaviour in one culture is almost non-existence in another, or when both cultures design and interpret a similar cultural concept differently. Therefore, being bilingual is not enough for translators, but

they also need to be bicultural. On the basis of a model response suggested by two experts, participants were evaluated.

AlSaidi (2014) investigates the problems of translating culturally charged English proverbs (CLEPs) into Arabic through Venuti's domestication strategy in his *Invisibility Translator* (1995). Forty-two proverbs were randomly selected and analyzed in line with the strategy of domestication. Results revealed that because of their unique structural and stylistic features, the implied meaning of the CLEPs caused too much difficulty for translators and they were more specifically charged culturally. The translator, therefore, failed to render such proverbs accurately and functionally in the target language. In addition, the lack of linguistic and cultural knowledge in both languages caused difficulties in understanding the meaning intended. Finally, the Arabic language is rich in culture-loaded proverbs that cover similar issues to those of English proverbs, especially in Qur'an, Hadith, Nahjulbalagha; so a translator's wide knowledge in the above-mentioned sources may help the translators find the cultural equivalents to CLEPs.

RanaQass (2015), in her research, 'The Cultural and Linguistic Problems in Translating English /Arabic proverbs, aims at illustrating the difficulties experienced by translators when translating proverbs and to introduce some suggestions for how to overcome such difficulties. The data in this study were drawn mainly from written texts about proverb in both languages (i.e. English and Arabic).Some texts of translated proverbs, the Holy Quran and the Bible. The researchintroduced some recommendations and conclusions accordingly. It was found that when expressions and functions correspond in both languages; and when functions correspond but expressions differ slightly, the translator can understand the proverb and can easily find the equivalent in the culture he is translating to.The second conclusion was that when functions correspond but expressions differ completely, we try to find suitable corresponding expressions but in case of absolute absence of such expressions,we translate the meaning.The third conclusion was that when both expressions and functions differ(i.e. proverbs in Arabic which have no equivalents in English), we try to explain the proverb then give its meaning. The above study corresponds to this research i.e." Investigating Linguistic Difficulties Arising from Translating Proverbs from English into Arabic" in terms of illustrating the difficulties which translators experience when translating proverbs and to introduce some suggestions for how to

overcome such difficulties. Unlike this research, the above study focuses only on the cultural difficulties of translating English/Arabic proverb.

With regard to intercultural Arabic-English translation, the example presented by Ilyas (1989) can give this point a better understanding. Suppose you find the English word owl in a text that should be translated into Arabic. In other words, the term "owl" refers to a universal creature i.e. Bird. The difficulty lies in the fact that it represents or has positive connotations (wisdom and grace) in English, but in Arabic, it is a symbol of pessimism and has other negative connections. In such a case, the translator must either incorporate additional material in his TL version in order to make these implicit connotations explicit in the TL or use explanatory footnotes to compensate for the missing connotations in his TL version.

Alshehab (2009) says cultural-bound expressions such as proverbs are meaningful sentences. They are related to a particular situation and are regarded as a symbol of that situation. Example: "Not all bread is baked in a single oven" that has been translated into Arabic "لا يخبز كل الخبزي في مخبز واحد" (meaning; don't put all your things in one place. The English expression, "Always in a hurry, always behind", in Arabic "في العجلة الندامة" is correct. The correct meaning in English is making haste slowly. Another example of English proverb "If a wind blows, ride it" which is literally translated into Arabic as, "إذا هبت رياحك" the meaning is "If a chance comes, take advantage of it"

Samovar et al (2009) point out that many scholars clarify the importance of proverbs as an integrated part of cultures and languages throughout their research. Samovar et al (2009), also, mentions that because people share common experiences, regardless of their culture, many of the same proverbs appear all over the world, e.g. the proverb of Persian and Arab cultures; Cats have seven lives, "القطعة سبعة أرواح" while an American proverb "Cats have nine lives", which is nearly the same regardless the number of lives, it signifies to the hardness of death for the cat.

Howwar (2013) investigates the translation of certain Arabic and English languages and focused on learners and translators' difficulties. With their translations, some Arabic and English languages were selected. Then, he explained the differences with the equivalent TL idiom between literal translation and translation of the SL idiom. The overall results showed that idioms can never be literally translated; when dealing with idioms, context, equivalence and semantic relativism should be considered. As a result, it is strongly recommended that both

translators should be fully aware of some translation techniques and the discourse context he/she is dealing with.

Farghal and Al-Hamly (2015) conduct a study aimed at examining the semiotic/pragmatic value of using proverbs in Arabic fiction and the manner in which translators deal with such proverbs when they meet them in speech. The study presents a typology of the translation methods used by the translators and examines how appropriate/effective these methods are in capturing the semiotic value of the proverb in question. The corpus consists of 24 proverbs/proverbial expressions extracted from the Arabic novel (banaat al-Riyadh) and then the English translated version (Girls of Riyadh) compares them with their renderings. The data is quantitatively and qualitatively analyzed, focusing on a critical evaluation of the detected procedures in the English translation. The quantitative analysis shows that the most commonly used procedure is the omission procedure, followed by literal translation and functional translation. The qualitative analysis, for its part, provides a critical discussion on the rendering of sample proverbs from each translation procedure and evaluates the awareness and treatment of such proverbs by the translators.

Al Shehab (2016) examines translation students' ability to translate "proverbs" of English cultural terms into Arabic. The researcher selected a random sample of 20 translation students who enrolled at Jadara University in Jordan during the academic year (2015-2016). The final reliable and validated 25 proverbs test has been established. These English proverbs were taken from John Simpson and Jennifer Speake's Oxford Dictionary of Proverbs. Students of translation were asked to translate into Arabic. The data collected have been quantitatively and qualitatively analyzed and investigated. The results revealed unaccepted student level in translating these proverbs; in addition to the low extent in dealing with their functional meaning, a number of problems circulated. In addition to their failure to achieve the exact Arabic equivalence of English proverbs listed in the translation test, the most committed problems were related to the unfamiliarity of students with English proverbs.

Dweik and Abu-Shakra (2011) investigate the most serious problems that translators experience when rendering collocations in religious texts namely, the Holy Quran, the Hadith and the Bible. A purposive sample comprising 35 students, enrolled in the M.A translation programs at the

universities of Petra, Yarmouk and the University of Jordan, was selected. The test consisted of 45 contextually short sentences selected from the above-mentioned three texts and assigned 15 sentences for each religious text. The study revealed that translators encountered problems in lexical and semantic collocations due to the specificity of certain religious collocations that are deeply immersed in the Arabic culture. It also concluded that translators of religious texts should be deeply aware of the nature of lexical and metaphoric collocations, should realize the disparities between Arabic concepts and beliefs and Western ones, and should always take context into consideration.

The growing interest in what can be called "intercultural translation problems" arose from the recognition that dealing with culturally related concepts, even when the two cultures involved are not too remote, can be "more problematic for the translator than the semantic or syntactic difficulties of a text." Leppihalme, (1997). The feelings of Leppihalme echo those of many other authors including Aziz (1982) and Nida (1964), both of whom previously emphasized that cultural differences often create more challenges for translators than differences in the structure of languages.

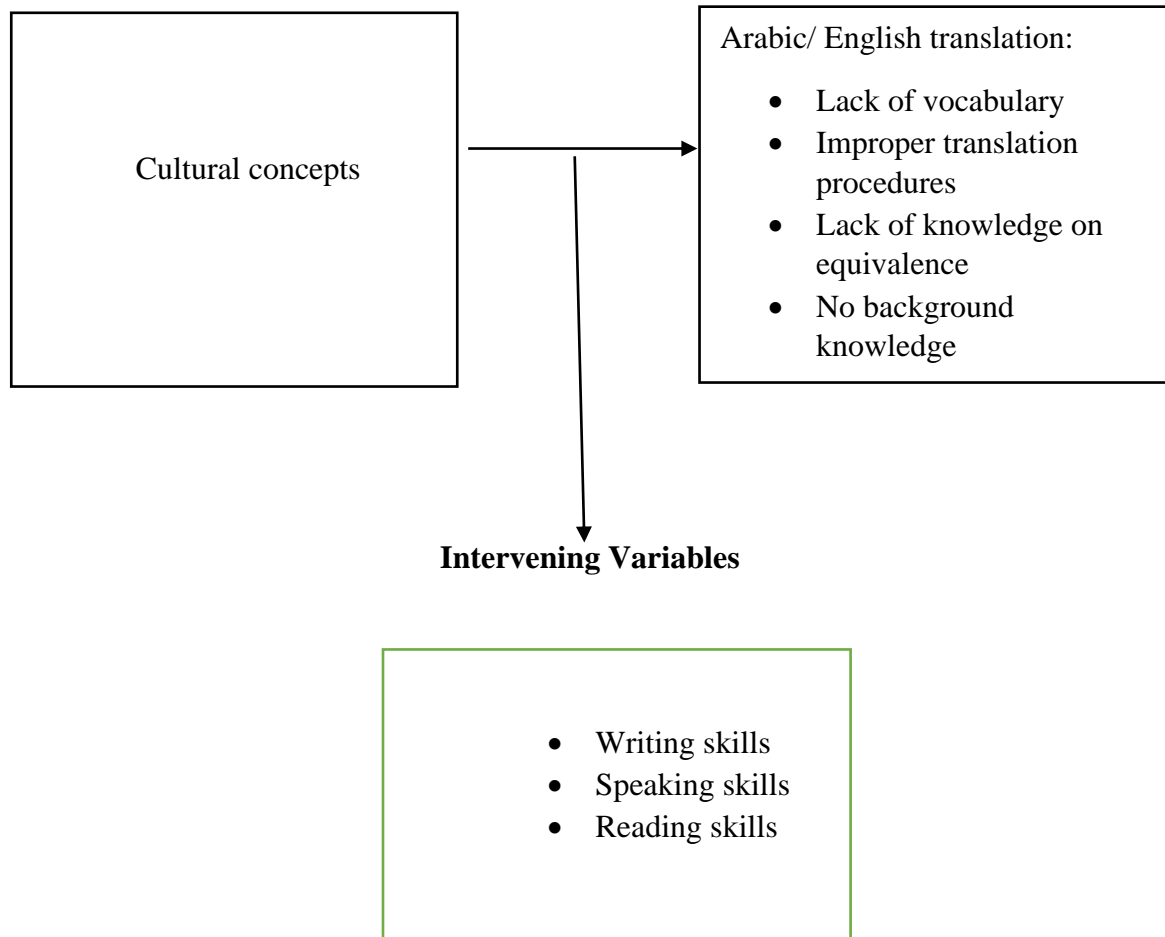
Increasing interest has been shown in translation as a form of "intercultural communication" Leppihalme (1997), a view shared by Torop (2010), who describes it as a "cultural phenomenon" that implies that everything related to translation is linked to culture. Translators should be aware of the fact that readers' expectations, norms and values are controlled by culture and their understandings of "utterances" are firmly based upon these expectations, norms and values Kussmaul (1995). Hence, it can be argued that translation is culturally influenced, which as defined by Katan (2004) as the communication of "conceptual and cultural factors that are relevant to the given interaction as part of the lingual transmission."



## 2.2 Conceptual Framework

**Independent Variable (IV)**

**Dependent Variable (DV)**



The independent variable (cultural concepts) which is the variable that is manipulated to determine the value of a dependent variable (the Arabic/ English translation). The (IV) cultural concepts can be cultural bound words or sentences, and cultural bound figurative language for example: collocations, proverbs, idiomsetc... whereas the dependent variable (sometimes known as the responding variable) is what is being studied which is the Arabic/English translation, here the challenges come up which are lack of vocabulary improper translation procedures, lack of cultural equivalence, and no background knowledge. The intervening variable is a variable that helps explain the relationship between two variables. These are writing, speaking, and reading skills.

Newmark (1988) believes that a translator analyzes the text that he or she has read from his or her point of view and that this analysis is different from that conducted by a linguist. Barnstone (1993) puts forward a more advanced idea by saying that "reading is, in fact, a form of translation and translation is a form of intense reading."

## **2.3 Literature Review**

### **2.3.1 The Concept of Translation**

Translation is a mental activity in which meaning is rendered from one language to another by the given linguistic discourse. It is the act of transferring the linguistic entities into another language from one language into their equivalents. Translation is an act by which a text's content is transferred to the target language from the source language (Foster, 1958).

The language to be translated is called source language (SL), whereas target language (TL) is the language to be translated into or arrived at. In addition to high linguistic sensitivity, the translator needs to have good knowledge of both the source and the target language, as he should convey the intention of the writer, original thoughts and opinions as accurately and faithfully as possible in the translated version.

### **2.3.2 Challenges Students Face when Translating Cultural Concepts in Arabic/ English**

There are various challenges translator face include among other procedures to translate cultural concepts. Most of these procedures have been discussed in this book. Scholars such as Newmark (1988), Nida (1964), Baker (1992) and more scholars' theories have been included. Inadequate knowledge about the procedures makes it difficult for students to translate.

Equivalence is also one of the procedures used in translating cultural concepts, and lack of knowledge on such procedures leads to difficulty in translation. Nida (1964), Newmark (1988) and more scholars have written extensively in the nature, types, and degrees of equivalence in translation. According to Vinay and Darbelnet, equivalence is viewed as a procedure that replicates the same situation as the original or source language by using totally different wording.

According to Baker (1992), equivalence is defined into four kinds:

1. Equivalence that appears at word level and above word level.
2. Grammatical equivalence
3. Textual equivalence
4. Pragmatic equivalence

Catford (1996) describes his latest category to the binary taxonomy which are the linguistic and cultural equivalents.

Newmark (1988) argues that the translated text may reach a broad equivalent effect only if it is universal. In this case, the ideals of the original text exceed all cultural frontiers.

Background knowledge is known as the essential to understanding a problem or situation. For students to be able to translate cultural concepts they should have acquired the background knowledge in the essential cultures of both the source and target languages.

### **2.3.3 Translation Strategies: Newmark's Strategies (1988)**

#### **Word-for-Word translation**

There is an assumption that "structural language correspondence" and words are translated from context, rendered instead by their most common meanings. Naturally, when dealing with figurative language, this type of literal translation is an inappropriate strategy. However, in the case of computer-assisted translation, this strategy can be used successfully in which rough translations of highly technical documents such as product specifications or formulaic texts such as legislations are produced using computers and, then, edited by professional translators.

This is often shown as interlinear translation, with the words of the source language in the target language immediately. The word order of the source language is preserved and the words are translated out of context by their most common meanings. Cultural words are literally translated. The main use of word-for-word translation is either to understand the source language mechanics or to construe a difficult text.

#### **Faithful Translation**

A Faithful translation attempts to reproduce the precise contextual meaning of the original within the constraints of the grammatical structures of the target language. It transfers cultural words and preserves in the translation the degree of grammatical and lexical 'abnormality' (deviation from the norms of the source language). It tries to be totally faithful to the writer's intentions and text realization. Semantic translation differs from faithful translation only to the extent that it needs to take more account of the aesthetic value of the source language text, compromising on the 'meaning' if necessary so that no assonance, word-play or repetition jars in the finished version. Moreover, less important cultural words can be translated by a culturally neutral third or functional terms, but not by cultural equivalents. It can make other small concessions to the readership. The distinction between 'faithful' and 'semantic' translation is that the first is uncompromising and dogmatic, while the second is more flexible admits 100% fidelity to the creative exception and allows the intuitive empathy of the translator with the original.

This aim is to render the precise contextual SL meaning within the limits of the grammatical structures of TL, to transfer cultural words and to preserve the degree of grammatical and lexical deviation from SL norms. Perhaps most importantly, it aims to be completely faithful to the SL author's intentions.

<del>LITERAL TRANSLATION</del>	ARABIC TL	ENGLISH SL
<b>Don't wash your dirty linen in public</b>	إذا ابتليتكم فاستتروا ( <i>itha ibtalaitum fa istatiru</i> )	If you are afflicted hide

### Semantic Translation

In most respects, this is similar to faithful translation but it places more emphasis on preserving the aesthetic values inherent in the ST. Thus it plays close attention in the final TL to transferring features such as punning or wordplay, repetition for effect or poetic assonance from the original ST. It does not make use of cultural equivalence and generally makes few concessions to the TT readership. While faithful translation tends to be dogmatic, semantic translation is more flexible. This flexibility leads Hatim and Mason (1990) to say that semantic translation constitutes “the middle ground of translation practice”.

<del>LITERAL TRANSLATION</del>	ARABIC TL	ENGLISH SL
What appears harmful might be useful	رب ضارة نافعة ( <i>rubba daratin nafica</i> )	Every cloud has a silver lining.

### Adaptation

This can be considered the freest form of translation strategy. It involves converting elements of the SL culture to the TL culture and the text is often entirely rewritten. This strategy is mainly used for dealing with plays and poetry, and in this case, the original themes of the work or the characters/plot of plays are preserved but made to reflect the TL culture, while the text is adapted accordingly. According to Shuttleworth and Cowie (1997), this 'free translation strategy' usually entails that "considerable changes have been made in order to make the text more suitable for a specific audience (e.g. children) or for the particular purpose behind the translation". However, for Nida and Taber (1982), this strategy cannot be considered faithful when translating the word of God. Adaptation for Vinay and Darbelnet (1995) is a type of 'Oblique translation' which, according to them, should be used when the SL culture situation either does not exist in the TL culture or has different connotations; in this case, for them, it is "situational equivalence" which is the "extreme limit of translation. The following is an example in Arabic:

<del>LITERAL TRANSLATION</del>	ARABIC SL	ENGLISH TL
The mosque preacher	خطيب المسجد ( <i>xatib masjid</i> )	Muslim Priest

### Free Translation

Free translation produces the subject without the manner or the content without the original form. Usually, it is much longer than the original paraphrase. A so-called ' intralingual translation, ' which is often prolix and pretentious, and not at all.

### Idiomatic translation

Idiomatic translation reproduces the original's' message,' but tends to distort nuances of meaning by preferring colloquialisms and idioms where they do not exist in the original.

Using this strategy, the translator reproduces the content of the SL but does not maintain the style, or renders the content of the ST without the form of the original. Often this produces a paraphrase which is longer than the original. Thus, the example below from Abu-Ain (2015) is a free translation of the final line from one of Shakespeare's Sonnet 18, which opens with one of the most famous lines of his poetry:

Shall I compare thee to a summer's day?

To grasp the full meaning of the final line, it is necessary to know how the line before reads:

“So long as men can breathe or eyes can see,  
So long lives this, and this gives life to thee”

Thus, an English paraphrase of the final lines might be “That is how long this poem will live on, making you immortal”. This, in turn, might be freely translated into the Arabic version:

*ستبقى هذه القصيدة خالدة طالما أن هناك رجال تنفس و عيون ترى وهذا يجعلك خالدة مع خلودها*

Abu-Ain's translation (2015)

Gloss: This poem will be eternal as long as there are men who can breathe and eyes can see, and this will make you eternal.

### **Adaptation**

This is translation's 'freest' form. It is mainly used for plays (comedies) and poetry; this usually preserved themes, characters and plots; the culture of the source language is converted into the culture of the target language, and the text is rewritten. The deplorable practice of having a play or poem literally translated and then rewritten by an established playwright or poet has produced many poor adaptations, but other adaptations have played the period rescued.

### **Communicative Translation**

Communicative translation attempts to render the original's exact contextual meaning in such a way as to make both content and language reader readily acceptable and understandable.

#### **2.3.4 Cultural Translation from Theory to Practice**

Cultural knowledge and differences have been a major focus of researchers in translation. Translation has only been associated with language for a very long time. If we consider traditional definitions of translation, such as that offered by Catford (1965), for which translation involves

replacing textual material in one language with textual equivalent material in another. Also, there is Nida and Taber's definition (1969), according to which "Translating consists of reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style". We can observe that meaning has begun to be taken into consideration, which is the first aspect to be taken into account in translation. The equivalence problem becomes a central focus for theoreticians.

Gorjian(2006) suggests three ways to translate any proverb by paying attention to the words following the proverb that could introduce the meaning of it and then by replacing a local equivalent with its figurative meaning. On the other side, Baker (1992) has posed four strategies for the translation of idioms and proverbs by using similar meaning and form of the source language, by using similar meaning but a dissimilar form of source language proverb, and by paraphrasing, and translating by omission. Therefore, the translator ought to adopt a number of methods to transfer the text's meaning as follows:

#### **a. Literal Translation Method**

The grammatical structures of the source language are converted to their closest target language equivalents, but the lexical words are again translated individually, out of context. This indicates the problems to be solved as a retranslation process. This method literally demands that the source text form should be reproduced as much as possible into the target one. Newmark (1988) indicates that no translation is 'ever too literal or too close to the original'. Strauss (2005), who points out that the translator remains with one to one correspondence for the sake of meaning. For example, No smoke without fire, which means in Arabic "لا دخان بدون نار" (*la duxan bidun nar*)

According to Vinay and Darbelnet (1995), as cited in Al-Idhesat (2016), literal translations are described as being the most common among languages of the same family and culture. Although, English and Arabic belong to different families of language and two dissimilar cultures, many examples of word-for-word translation have been detected throughout the translated version of the novel. For Vinay and Darbelnet (1995), literal translations should not be sacrificed unless they are required due to structural and metalinguistic reasons. According to them "the translator may judge literal translation to be 'unacceptable' because it:

(a) gives a different meaning.

- (b) has no meaning.
- (c) is impossible for structural reasons;
- (d) does not have the corresponding expression within the metalinguistic experience of the TL;
- (e) corresponds to something at a different level of language.”

Based on that, it can be said that literal translation is considered as one of the most common procedures used in translation as long as the translated terms do not violate the meaning and the structure of the ST terms.

### **b. Literary Translation Method**

It is a free translation, this method is used when proverbs cannot be translated literally, and therefore, they ought to be imagined into its figurative meaning. Landers (2001) states that the goal behind the translation is not to render what the SL author writes but what he/she meant. For example, A good enemy is better than a false friend that means, in Arabic, " *احذر عدوك مرة* " *"العدو الجيد افضل من الصديق الكاذب"*, but if it is translated literally it will be as *"احذر صديقك الف مرة"*.

### **Substitution (Equivalence) Translation Method**

This method can be considered a free translation method subdivision. It is often adopted when the proverb's content is related to an SL cultural or lexical reference and has no equivalent in another language, yet it can be replaced by cultural or lexical objects that have the same meaning as that found in the source proverb as close as possible. According to Catford (1965), there is no equivalence at all when the lexical substitutes are not available in the TL. When such a problem arises with the translator not finding a corresponding TL equivalent to the source proverb, the best method to follow is to use a non-corresponding equivalent function in the TL culture, for example:

As wise as an owl- *حكيم كلقمان*, To sell coals to Newcastle- *بييع الماء في حارة السقايين*.

### **2.3.5 Cultural Concepts and translation**

Cultural Concepts refer to any concept expressed in the SL that is completely unknown in the language culture of the receptor (Baker ,1992). These may be abstract or concrete concepts. In addition, Newmark (1998) categorizes cultural concepts into five areas:

- (a) Ecology (flora, fauna, winds, plains and hills)
- (b) Material culture or artefacts (food, clothing, houses and towns, and transportation)



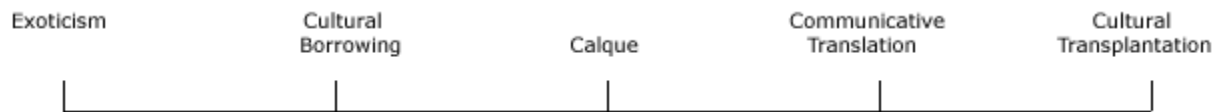
(c) Social culture (work and leisure).

(d) Organization, customs, activities, procedures, concepts (political and administrative, religious and artistic)

(e) Gestures and gestures.

A similar category is suggested by Larson (1998), i.e. geography, customs, beliefs, and worldview.

Language and culture can, therefore, be seen as closely related and both aspects need to be taken into account for translation. Newmark proposes two opposing methods when considering the translation of cultural words and notions: transference and componential analysis (Newmark, 1988). Transference, as Newmark mentions, gives "local colour," maintaining cultural names and concepts. While emphasizing culture, which is relevant to initiated readers, he claims that this method can cause problems for the general readership and limit the understanding of certain aspects. Newmark suggests that the translation process is important in communication and he describes it as "*the most accurate translation process that excludes the culture and highlights the message*" (Newmark, 1988). This can be compared to the scale suggested by Hervey (1992).



Many classifications and taxonomies have been offered for cultural aspects (Baker, Katan, Mayoral, Molina, Newmark, Vlakhov and Florin, etc.). Following Nida and applying the culture concept to the translation task, Katan (1999) offers a comprehensive overview of how culture reveals itself at the following logical levels: environment (including climate, housing, food, etc.), behavior (actions and behaviors in certain cultures): for example, greeting someone with two kisses rather than shaking hands is common in Arab culture, communication capabilities, strategies and skills (including nonverbal communication, rituals, etc.), values of the society and its hierarchy, beliefs and identity.

Ku (2006), cited from Fernández Guerra (2012) eliminates his taxonomy to Molina's four generic types:

- I. Environment, including ecology, place names,

II. Cultural heritage (religious beliefs, historical events, characters, festivities, folklore, housing, objects, etc.)

III. Social culture (conventions, beliefs, habits, social organizations, etc.)

Arabic and English languages are genetically unrelated, particularly when it comes to the translation of formulaic language, i.e. idioms, collocations and fixed expressions with cultural references as clarified by Abu- Ssaydeh (2004) and Al Daqs(2011).

Newmark (1988) focuses more on customs and ways and classifies culture into the following: ecological, material, social, organizational, customs and ways. In Oltra-Ripoll (2005) a more recent classification is found which categorizes cultural references as follows:

**Nature:** Ecology, climate, weather, pollution, types of winds etc.

**Leisure:** feasts, traditions, sports, galleries, cinemas, museums, games, celebrations, etc.

**Artificial products:** commercial trademarks, clothes, perfumes, jewellery, etc.

**Religion and mythology:** religion and mythology (Greek, Latin, Jewish, etc).

**Geography:** place names, places, environments, etc.

**Politics and Economy:** political or economic institutions and organisations, theories and tendencies, ideologies, laws, norms, names of banks, public posts, administration, political parties and trade unions.

**History:** both ancient and modern

### **Art and Literature**

**Science:** natural science and all scientific fields.

The difficulties of translation will be discussed in five headings: (1) ecological, (2) social, (3) political, (4) religious, and (5) material. In this discussion of cultural issues in translation, several issues will be addressed. First, the section will address the issues of inconsistency between the cultures of Arabic and English. It will be argued that since metaphors are culturally bound, Arabic metaphors are located in the innermost layer of culture according to the model presented above in all the types of culture discussed below, namely ecological, social, etc.

### **Ecological Culture**

Greenberg and Park (1993) believe that the environment has a significant impact on the decision of individuals and that "the relationship between productive activity, human character and the environment is historically and regionally specific. Bahameed (2008) argues that the geographical

distance between areas where English and Arabic are spoken as native languages has led to the distance between Arabic and British culture and that translators should be aware of the cultural dimensions of the environment from which the ST text is derived. This cultural divergence between Arabic and English also resulted in some key differences in expression in both languages expressed especially in idioms and other figurative expressions (cited Najib 2001).

As a practical example, English contains a wide variety of maritime-related expressions, as this environmental element has historically been of great importance to a maritime nation such as the British (Bahameed 2008). On the other hand, in the Arabian Peninsular desert environment, camels have traditionally featured prominently in Arabs' daily lives, which explains why there are so many names related to the animals, all of which would be rendered by the same English word, reflecting the fact that ecological features of a place influence terminology.

Ilyas (1989) argues that it is essential to recognize the different implications of idioms that are strongly linked to ecology in order to render the correct meaning of any expression since what could be viewed favourably in Arabic could have negative connotations in English and vice versa.

There are abundant and numerous differences between Arabic and English social customs, beliefs and traditions that are clearly reflected in people's eating and drinking habits in the two distinct cultures, family life, love, marriage, and all kinds of social behaviour.

It should be noted here that intercultural gaps between Arabic and English may constitute an obstacle to the translation of certain items; such as, for example, "أكذبمن مسيلمة" a worse liar than Musaylamah (akdhab min musaylamah). This is a historical reference that requires knowledge of the story to understand the reference to a man named Musaylamah who claimed to be a prophet after Prophet Muhammad's death falsely (Bahameed 2008). This leads us to say that in Arabic-English translation, historical allusions are an obstacle. Special attention is paid when analyzing metaphorical expressions to those metaphors that rely on knowledge of key historical events in Arab Islamic culture, as well as the difficulties this can create when making these Arabic metaphors into English.

## **Political Culture**

The terms that may exist in Arabic-and English-speaking cultures, but express different meanings, clearly present another problem. Democracy, parliament, socialism, capitalism, and liberty, for example (Aziz). Aziz elaborates by giving as an example the term ' اللبرالية ' (allibrāliyyah) "liberal" which, according to him, has a negative connotation in Arabic, which is not conveyed in the English adjective. In analyzing the metaphorical expression from King Hussein's political speeches, there will be detailed discussions regarding whether the connotations of the Arabic political domain metaphors are rendered accurately into English or not.

### **Religious Culture**

Religion has played and continues to play a major role in shaping culture in both the Arab and Western world according to Aziz (1982). However, as Farah (2003) points out in his introduction to his book-long study of Muslims' beliefs and observances:

*When we speak of Islam we are concerned not only with a religion akin to the other monotheistic religions, Judaism and Christianity, but with a way of life, a system that encompasses the relationships of the adherents to each other and to their society from birth to death.*

This quote shows the degree to which religious culture continues to pervade daily life in Arab countries in ways that in many secularized Western nations have no obvious contemporary equivalence.

Asensio (2003) notes the frequent and unconscious use among Muslims of greeting formulas involving the use of "Allah," the Arabic word for "God." For instance, if someone announces that they are leaving and says "goodbye," people will reply automatically with the help of the people معك الله (*Allah ma'āk*, May God be with you).

Also, the Arabic invocation اللهم شاء ( *māshā' Allāh*) can be used in many contexts to express appreciation, joy, praise or gratitude in response to hearing good news or referring to an individual mentioned. At the same time, it serves as a reminder that Muslims believe that the will of Allah has achieved all accomplishments. Alternatively, in a similar way to the English phrase "Touch Wood," this phrase can be used to avert the evil eye. The terminology used to refer to specific Islamic rituals or practices can pose particular problems, for example:

التيمم (*attayamum*): The act of dry ablution with sand or dust as an alternative in certain circumstances to the ritual washing which Muslims perform before prayer.

*السحور* (*assahūr*): A meal that is eaten before dawn during Ramadan.

Every religious concept has a cultural interpretation, according to Al-Khatib (1988), and figurative expressions are cultural knowledge.

In some cases, a significant Christian religious symbol may convey negative connotations to Muslims. In Islam, therefore, the consumption of all alcoholic drinks is strictly prohibited, whereas, for Christians, wine is regarded as a sacred symbol of central importance in the celebration of the Eucharist which emulates the last supper of Jesus with his Apostles (Aziz, 1982).

All the examples above are mentioned to support our argument that religion shapes all aspects of life in Arab culture strongly and also affects how Arabs think and view the world. This illustrates the need for both bicultural and bilingual translators. It, also, suggests that when Arabic metaphorical expressions are translated into English, the use of footnotes, explanatory expressions or long paraphrases is inevitable in cases of incompatibility between cultures, if the translator also wishes to convey their connotations.

Religion can only be understood by its cultural language and we face certain limitations that cannot be translated in order to translate this religious context. Because religious texts are implicitly described, it is almost impractical to use natural and effective translation. Furthermore, religion and culture are intertwined, and religion has taken its roots from the minds and souls of people, who accept it in their hearts. It must, therefore, not be altered or distorted by anyone; it tends to provoke people and evoke negative reactions. This makes the job of the translator even more difficult and any distortion or text that is contrary to their religion should be avoided during the translation process (Abbasi 2012).

Abdul-Ra'of (2005) explains intertextuality in terms of "property texts must be full of snatches of other texts" that can be clearly marked as separate (e.g. as quotations) or can be fully integrated or assimilated into the framing text. Thus, he further noted that texts interact with each other, but also stated that they are not in neutral affiliations.

Scholes (1985) observes that when studying texts, "the whole intertextual system connecting one text to another" must be taken into account, indicating that intertextuality also serves as a prerequisite for the comprehensibility of texts, since each text relies on its existence as a semiotic

entity on another (Abdul-Ra'of, 2005). All texts are then constructed, spoken or written, and have the meanings that users of text allocate to them in some social arrangement as a result of their relationship to other texts.

Abdul-Ra'of explains in his discussion of consonance in the Qur'an how intertextuality strongly connects the chapters of the Qur'an with each other as well as connecting the Qur'an with previous religious books, namely the Torah and the Bible. Hatim and Mason (1990), also, emphasize the fact that the interaction between text and context is governed by intertextuality or the bonds and interaction between newly formed texts. Consequently, it follows that there is a strong bond between text types, context, coherence and text cohesion where intertextuality is the key player that links all of the above.

Hatim and Mason (1990) provide a specific example of how it can be confusing for the translator to use quotations or allusions to Qur'anic verses for specific purposes in Arabic political discourse. In one of Saddam Hussein's speeches, the word *المستضعفون* (*almustad'afūn*) in Arabic has been rendered "hopeless and helpless" in English. The original Arabic word does not contain these semantic values, but the authors argue that the meaning of a lexical item is not simply a summary of its semantic characteristics altogether. In this case, the translator failed to grasp the intertextual potential of the item under discussion as the word used by Saddam Hussein is intertextuality linked to a Qur'anic verse based on the "victimization" concept.

Expressions must, therefore, be seen as signs of continuous interaction with each other that are governed by intertextual conventions; if communication in translation is to flourish, appropriate attention must be paid to intention and intertextuality.

## **Material Culture**

This is Newmark's fifth culture type (1988). Colours belong to this category of culture and have important connotations. In Arabic, for example, *طريقك خضراء* (*tariqqakkhadrā'*), (literally: may your road be green) it is a prayer for a safe journey. In Arabic, for example, it is a prayer for a safe journey. Green is the colour of paradise, as stated in many Quranic verses, making it favoured by Arabs; this is not the case in English because the colour does not have the same religious connotations.

Also, أبيضوجهك (*wajhakābyad*), (literally: your face is white) means “You are not in an embarrassing condition” or (بيض اللهوجهك) (*bayyad Allah wajhak*) (may Allah make your face white) is praise with highly positive connotations.

This is because the Qur'an mentions 'having a white face' as the facial colour of the righteous who go to Heaven as indicated in the Qur'an. Again, Arabic and English do not share this meaning. For example, the importance of certain elements in society dates in Arabic lead to many terms being developed to describe this in its various forms. For example, all the following terms بلح (*balah*), رطب (*ruṭab*), تمر (*tamr*), عجوة (*ajwah*) and many more are translated into the single word “date” in English whereas the Arabic terms convey various shades of meanings of regarding colour, size, city of origin and reputed health benefits for each kind of date, for example, عجوة (*ajwah*), is black, small in size and grows in Medina, and according to Hadith, is believed to have special healing power from illnesses. Similarly, لحمخنزير (*lahmkhanzīr*) or “Pigmeat”, the consumption of which is prohibited in Islam has a wide range of English terms such as ham, bacon, pepperoni, etc.

These examples illustrate the fact that lexical items have connotations that are culturally specific. A translator will find that many Arab and Muslim contexts are not relevant to Western countries, according to Shunnaq (2000). Translators must, therefore, be sensitive to cultural differences while retaining the psychological essence of the culture of the Arab source. They should not, in many cases, restrict their translations to words or phrases, but operate at the level of whole texts. It is argued here that translating texts at the cultural level effectively means operating at this level.

### **Definitions of Proverbs**

Many scholars, for example (Ghazala, 1995; Meider, 1985, 2005; and Mollanazar, 2001), have defined proverbs all over the world. Ghazala (1995) defines proverbs as phrases that have particular and unchanged meanings, while Meider (1985) defines proverbs as a short, generally known folk phrase that contains wisdom, truth, morals, and traditional views in a metaphorical, fixed, and memorable form that is passed down from generation to generation.'

Mieder (2005) said later, in recent years, that proverbs represent the cultural component of the colour of the nation. He continues, they have an instructive traditional function, containing 'wisdo

m, truth, morals and traditional views 'Mollanazar (2001) has defined the proverb as 'a unit of meaning in a particular context where the speaker and the listener arrive at the same meaning.' Langlotz (2006) says "complex symbols with specific formal, semantic, pragmatic and sociolinguistic characteristics can be described as language constructions". He continues that they would be analyzed accordingly if the appearance of idioms could be changed from one proverb to another.

Although there is a linguistic equivalent, proverbs apparently need cultural equivalents, as there may still be a cultural difference between languages involved. The source and the target cultures should, therefore, be known, and their equivalents should not be directly translated (Alshehab 2016).

### **Significance of Proverbs**

Proverbs are found among all cultures, they occupied the universal ubiquitous genre of folklore all over the world irrespective of place, time, and economic development. Mieder (2005) says that proverbs have attracted scholars for many centuries because of their central role in many aspects of traditional societies. In addition, Mieder (2004) writes that the most educated people also seem to need pithy wisdom in proverbs, can fulfil the human need to summarize experiences and observations in contradictory contexts made as life itself, and can provide ready-made comments on personal relationships and social issues.

Bartlotti (2000) argues about the value of proverbs as cultural and rhetorical expressions, saying there is still a lot of work to be done to collect proverbs, especially in some parts of Asia and Africa. On the other hand, Samover et al (2009) say that by the quality of its proverbs a country can be judged. They add proverbs with very few words could offer members of the culture a significant set of values and beliefs.

Cultural knowledge and differences have been a major focus of researchers in translation. Translation has only been associated with language for a very long time. If we consider traditional definitions of translation, such as that offered by Catford (1965), for which translation involves replacing textual material in one language with textual equivalent material in another. Also, there is Nida and Taber's (1969) definition, according to which "Translating consists of reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style". We can observe that meaning



has begun to be taken into consideration, which is the first aspect to be taken into account in translation. The equivalence problem becomes a central focus for theoreticians.

Mieder (2004) argues that the proverbs are universal; they are found in many parts of the world in both West Africa and North and South America, but West African countries are rich in proverbs stores, whereas North and South America have not. Specific proverbs, however, could in any way reflect the culture of people, underpinning the saying, "If you want to know a people, know their proverbs."

### **Functional Translation / Skopos Theory**

The word 'Skopos' is the Greek word meaning 'purpose' and was introduced into the theory of translation in the 1970s by Hans J. Vermeer as a technical term for the purpose of the translation. Think of the text's purpose, think of the reader, the context and the translation's purpose. It replaces "faithful to the source" with "faithfulness to the parties"; the client, the reader, the purpose, etc. There is much more to be done in translation than to "mirror the source" or to "be faithful." Faithfulness to the author is not the only important thing. It can be said that certain people can read one source text in different ways. All these "untranslatable" cultural-bound words and phrases continued to fascinate translators and translation theorists" (Braçaj ,2015).

### **2.3.6.Cultural Borrowing**

According to Sundqvist (2011), borrowing means "using the same word in the target text as in the source text". In translation, cultural borrowing means borrowing from the language of origin that does not exist culturally in the target language Ivir(1987).

As cited by Darwish (2015), Borrowing words from other languages is considered quite normal for languages. When a language takes words from other languages, they are usually referred to as borrowings or loan words for new arrivals.

Taylor (1933) notes in his book, *Arabic words in English*, that the English Language borrowed about a thousand words from Arabic and there are thousands of derivatives from those words. Based on this book, AbdelRahman (1989) argues that the word ' cable, ' the Anglicized form of the Arabic word ' speak ' ' rope, ' which according to Oxford English Dictionary was backing in 1205.

A language is known primarily by increasing its vocabulary through the use of words from other languages. This strategy is a common kind of exchange of languages (Ghasemi& Sattari 2010). Fromkin (2003) believes that borrowing words are particularly important when the language of giving adds to the other language new words or morphemes. Often the pronunciation of the borrowed item is changed to fit the borrowing language's phonological system. Of course, the borrowed word remains in the language of the source, so there is no need to return it. Ngom (2002) also mentions that sometimes speakers borrow words that are not in their own language to express an idea or a concept. Moreover, although they have equivalent words in their own language, they can borrow a word that gives them prestige.

In the path of borrowing words, cultural influence plays an important role. With many of the English words in Arabic, like "kilowatt and telephone," this seems clear. The vast majority of English Arabic words are related to the realm of science. In words like zero, algebra, alcohol, nadir, cypher and alkali this is quite apparent. These words demonstrate the medieval influence of Arabic in mathematics and science, as Langacker (1967) said. Sapir (1921) supports this view, saying that there are only five languages that have had significant cultural influence. They are Chinese, Sanskrit, Arabic, Greek and Latin.

The Arabic language borrows some words such as 'Strategy-استراتيجية', 'Carbon-كربون', 'Virus-فيروس', and 'Internet-انترنت' from the English language. In contrast, English borrows words like 'algebra-الجبر', 'Qur'an - قرآن', 'Jar-جرة', 'Lemon-ليمون', 'Safari - سفاري' and 'Amber-عنبر' are borrowed from Arabic.

### **Definition**

In language, a definition is an explanation of the meaning of a word, phrase, etc, also defined as a statement that defines a word, phrase, etc.”

Ivir (1987) suggests that a new concept or term can be defined by a definition. Some words are culturally difficult to convey their meaning in the target language so that a definition can help.

For example, if the readers are non-Muslims, the Arabic term صلاة الاستخارة (decision-making) would have to be clarified by way of a definition by saying that the Istikhaarah prayer is a kind of prayer done by Muslims asking for God`s guidance to make a good choice.

### **Cultural Substitution**

Substitution is defined by Paluszliewicz- Misiaczek (2005) as “replacing a culture-specific item or expression in the source text with a target language item which describes a similar concept in the target culture and thus is likely to have a similar impact on the target readers”. The English use `pound` رطل as a weight unit. Arabs, however, use kilos كيلو. So when we say "four pounds of meat" in English, we substitute "about two kilos of meat" in the Arabic language.

### **Lexical Creation**

Lexical creation is an appropriate term for words that do not exist in the target language and therefore obtains a dictionary for all users. According to Ivir (1987), “lexical creation is attempted by the translator when the communicative situation rules out a definition or literal translation when borrowing is sociolinguistically discouraged, and substitution is not available for communicative reasons”. For example the words internet, radio, helicopter, video and tram entered the Arabic lexicon.

### **Culture Concepts**

The handling of Culture Concepts (CCs) seems to be one of the most challenging tasks a translator has to perform; in other words, culture and intercultural awareness are far more complex than the translator thinks. Traditionally, the main concern was with words and phrases so strongly grounded in one culture that they are almost impossible to translate into the words of another. "There have been long debates about when to paraphrase and when to use the nearest equivalent, when to coin a new word by literally translating and when to transcribe.

### **Social and Religious Terms**

Elkateb explains that some translations would fail or lose meaning if the translator gives more explanation to the words used as equivalents. An example that illustrates a social and religious event represented by the term: “*mahr* مهر ‘or ‘*Sadaq* صداق ‘we find that the nearest word commonly used in English is ‘dowry’. But analysis of this word in both English and Arabic would reveal that it denotes the senses shown in Table below.” (Elkateb, 2016).

### **Table 1: Social and Religious Terms**

ENGLISH SENSES	ARABIC SENSES
1. Money or property brought by a woman to her husband at marriage.	1. Advance dowry ‘muqaddamSada:qمقدمصداق’ ‘Money or property brought by a man to his wife at marriage
2. A life estate to which a wife is entitled to the death of her husband.	2. Delayed dowry ‘muakharSada:qمؤخرصداق’ Money or property stipulated upon in the marriage contract which is due to be paid by the husband to his wife in case he intends to divorce her.

### Claque Translation

“Claque is defined as a special kind of borrowing where SL expression or structure is translated in literal translation” (Vinay and Darbelnet, as cited in Munday, 2001). According to Ivir (1987), literal translation or claque means to literally translate words without any modification or addition to the target language dictionary. For example: “the cold war” الحرب الباردة, “the black market” السوق الأسود

You can find other examples in the translation of proverbs such as the English proverbs: “like father like son- هذا الشبل من ذاك الأسد”, "Add fuel to the fire which becomes زاد الطين بلة (make clay moisture)" while "Diamond cuts diamond" is replaced by لا يفل الحديد الا الحديد (iron cuts iron) in Arabic.

**Table 2: Cultural specific terms**

ARABIC	TRANSLITERATION	DEFINITION
سحور	Suhur	A light meal before starting a new day of Ramadan (before daybreak).

مسحراتي	Musahharati	A man who beats a drum in the streets(before dawn) to wake people up to have'suhur' before they start a new day of fasting.
إفطار	<i>ifTar</i>	The meal at the end of fasting Ramadan day. In a normal day in the rest of the year, itmeans the ordinary breakfast.

Religious cultural concepts such as *عمرة* umrah is defined as a visit to the Holy shrines in Mecca and Madina out of the time of Pilgrimage and is considered as a minor pilgrimage. The word Umrah is borrowed and literary translated to the English language as umrah because it has no equivalent word in English.

"There are thousands of culturally-connected terms, profoundly rooted in the culture that a translator needs to address, as mentioned in Durdureanu (2011). In 1958, Vinay and Darbelnet provide examples of cultural areas such as time-sharing, work, positions and occupations, food, drink, baking, social life, etc., in particular. In 1964, Catford talked about measurements, coins, institutions, clothing, etc. All these terms distinguish between one community and another and are difficult to translate. Santoyo (2010) adds some sports, dances and terms of music and artistic terms, "specific areas of activity which correspond in the end to actions which are unique to a person or social group, subject to a very specific place and time".

There are several clothing articles that present certain difficulties in translating from English into Arabic and have no direct reference to them in Arabic. They are mainly referred to by generic terms or modified by certain adjectives. For example, 'jeans,' top, blouse and short. In contrast, some items in Arab culture proved more problematic as they came into existence as a result of religion, tradition, weather or cultural symbols. The following Arabic clothing items are used in Arabic by different Arab countries:

1. Kufiya *كوفية*: headwear for Palestinian Arab men which condensed in English as veil or muffler which are confused with other Arabic/Islamic types of headwear. It's recently worn by both males and females to support Palestine.

2. Aqal *عقال*: a headband worn by Saudi Arabia and Gulf states Arabs

3. Jallabiya جلابية: A long loose-fitting dress worn by male Arabs in Morocco and Egypt
4. Dishdasha دشداشة: long loose-fitting dress worn by Arabs in the Gulf States.
5. Niqab نقاب: a long loose-fitting veil worn by some Muslim women in public, covering all parts of the body.
6. Khimar خمار: veil worn in public by some Muslim women, typically covering the face.
7. Hijab حجاب: an Islamic veil which is worn by Muslim women covering their hair and neck.

### Arabic Cultural Concepts Used in Luganda

Arabic has given many words to other Islamic languages, such as Luganda, Malay, Turkish, Urdu, Hausa, Hindi and Persian (Procházka, 2006). Literary Arabic was a major cultural vehicle in Europe during the Middle Ages, especially in science, mathematics and philosophy. As a result, it has also borrowed many words from many European languages. Luganda is also known as Ganda is the major language of Uganda, spoken by over sixteen million Buganda and other people mainly in Southern Uganda, including the capital Kampala. Like many other languages, Luganda borrowed many words from Arabic language both in the early centuries and in the modern age due to the neighbouring position with Sudan and also other factors such as are historical, cultural, religious, political and social events.

Arabic cultural words such as آمين meaning `may God accept our prayer` is borrowed to Luganda as “aamiina”, the five Islamic prayers are also borrowed and modified to suit Luganda. Kirembwe(2012) uses Arabic derivative morphology to develop Luganda words “The major issue addressed here is the fact that Luganda Derivative Morphology has much to learn from Arabic Derivative Morphology because both Luganda and Arabic use similar morphological arts for word expansion. Although Arabic lexical-arts are closer to that of Luganda, Luganda has learnt very little from the Arabic language in terms of vocabulary application. Thus, Luganda still suffers from inadequate morphological control upon word meanings. The authors observe that most of Luganda lexical concepts are limited to traditional expressions other than consistent scientific concepts as it is witnessed in the Arabic language.”

**Table 3: Presenting Luganda Words Borrowed from the Arabic language.**

Luganda	English	Arabic
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<i>Ddakiika</i>	Minute	دقيقة
<i>Ddubu</i>	Bear	دب
<i>Dduwa</i>	Islamic prayer	دعاء
<i>Dduniya</i>	Life	دنيا
<i>Ffatuwa</i>	Resolution	فتوة
<i>Ffeeza</i>	Silver	فضة
<i>Ssabbuuni</i>	Soap	صابون
<i>Ssabbiiti</i>	Sabbath / Saturday /Sunday	الاحد /السبت
<i>Nnussu</i>	Half	نصف

The words that entered "Luganda" took two steps, the first is a direct course, which is done through the contact of "Uganda" in Arabic or another language directly, whether through the popular channels or through the translation. Secondly, an indirect course that has entered Uganda through a language or other language. The most prominent of these languages is "Swahili". These words are among the vibrant double terms that people use as a choice in everyday life (Mutagubya Hassan, 2005-2006).

**Table 4: Mutagubya Hassan (2005-2006)**

نطقه	اللفظ الوغندا	اللفظ الإنجليزي	نطقه	اللفظ السواحيلي	اللفظ العربي
pronunciation	Luganda words	English words	pronunciation	Swahili words	

آبَان	Abaana	children			أبناء
مِكَوَانو	Mikwano	brothers			إخوان
بِصَحَاب	Baswahaba	friends	مَصَحَاب	maswahaba	أصحاب
أَسِير	Asiri	origin			أصل
أُمَّ	Umma	nation	أُمَّه	Ummah	أمة
	Mpeta	Grovel			انبطح
يَسِيَتَاك	Yasituka	Became famous			اشتهر
إِمْتِحَان	Imutihaani	Examination	مُتِحَان	Mtihani	امتحان
بَحَات	Bahati	fortune		Bahati	بخت
بُدُّ	Buddu				بُدُّ
بَب	Bba	hubby			بعل
مُبِيِكِرَا	Mubiikira	First born	بِكِرَا	Bikra	بكر
بَلَاي	Bbalaayi	Scourge		Balaa	بلاء
تَبُّ	Tabbu	fatigue	تَعَبُ	ta-abu	تعاب
	kutawanyizibwa		أَتَتْ	Utata	تعتت
كُتَمَتَم	Kutamattama	stammering			تمتمة
كُتَوَان	Kutawaana	Seconds	تَوَان	Tawana	تواني
أَجَّ	Ajja	Arrived / came	كَجَّ	Kuja	جاء
جَم	Jama	group	جَم	Jamaa	جماعة
جِينِرَا	Jeneza	funeral	جَنَرَا	Janaza	جنازة

In general, a procedure is a way of acting or progressing in a course of action, especially an established method. A procedure in the context of translation studies, is a tool, a means of translating a particular element that can be exploited to solve a translation problem in the broader context of the strategy adopted. Cultural borrowing, calque, cultural substitution and definition are therefore among the available procedures for translating cultural references. It also involves, for instance, the choice of a translator at the level of the sentence, clause, phrase or word on one lexical element over another. This means that a procedure is "goal-centred" and is visible in both lexical and syntactic forms.

According to Wiersema (2004), a translator has three options for translating cultural elements:



- 1- Adoption without foreign word explanation.
- 2-Adopting a foreign explanatory word.
- 3-Rewriting the text to increase the understanding of the target language audience.

Graedler (2000) outlines some CC translation procedures:

1. Make a new word.
2. Explain the meaning of the expression SL rather than its translation.
3. Maintaining the term SL intact.
4. Choose a word in the TL that looks like or has the same "relevance" as the SL term. Culture concepts are defined by Harvey (2003) as the terms which "refer to concepts, institutions and personnel which are specific to the SL culture".

He presents these major translation techniques:

1. Functional Equivalence: to use a functionally similar TL referent.
2. Formal equivalence or "language equivalence": a word- for- word translation is provided.
3. Make a new word.

Vladimir Ivir (1987) has proposed seven procedures:

1. **Literal translation:** is often regarded as the procedure for filling cultural and lexical gaps in translation Ivir (1987). In this procedure, an SL word or phrase as a translation unit is translated into a TL word or phrase without violating the TL syntactic rules.
2. **Addition:** the procedure for the translation of the implicit elements of culture may prove necessary. In this procedure, an addition and a note are added after the translation of the TL word or phrase.
3. **Definition:** is a procedure based on what target culture members know in an attempt to make them aware of what they do not know, that is, to define means to reduce the unknown to the known and the unknown to the shared.
4. **Omission:** is required not only by the nature of the cultural element but also by the nature of the communicative situation in which the word or phrase SL appears in the TLT as a translation unit.

5. **Substitution:** a procedure available to the translator in cases where both cultures show a partial overlap rather than a clear presence vs. absence of a particular element of culture. In this procedure, an SL cultural item is replaced by a TL term.

6. **Lexical creation:** is a procedure that highly taxes the creativity of the translator, on the one hand, and the power of understanding of the recipient, on the other, and is, therefore, less frequently used. It takes a variety of forms between the lexical invention and word training and semanthropic expansion or specialisation.

7. **Borrowing:** is a frequently used procedure that ensures the very precise transmission of cultural information. In this procedure, the SL word is placed in the target language text.

### **Transference**

As a translation procedure, it is the process of transferring an SL word to a TL text. It includes transliteration involving the conversion of various alphabets what Harvey (2000) calls "transcription;" for example, a reference to someone who leads Muslims in prayer has been transferred into English as the "imam."

Many examples of loan words from Arabic examples relate to politics and enter the language through the media. They are often not transliterated using any set method and therefore several different versions may arise; such terms include *Intifāḍa* (انتفاضة), *jihād* (جهاد), etc.

### **Naturalization**

This is another form of transliteration which first adjusts the SL word to the normal pronunciation, then to the normal morphology of the TL Newmark (1988).It conforms the SL word first to the normal pronunciation, then, to the normal morphology of the TL. Thus, the word "computer" has been adopted into colloquial Arabic as *كمبيوتر* even though the word *حاسوب* (*ḥāsūb*) exists Mazid(2007).

### **Use of a Cultural Equivalent**

This procedure intends replacing a cultural word in the SL with an, although not accurate, TL word, for example, the international organisation *الهلال الأحمر* (*alhilālalaḥmar*) (Red Crescent) is

the cultural equivalent of الصليب الأحمر (*aṣṣalīb al-aḥmar*) for Red Cross. However, Newmark(1988) urges caution with this procedure since sometimes these words are not accurate.

A culture-free word is used in this procedure, sometimes a new specific term is used; therefore, the SL word is generalized. The translator selects a culture - neutral TL word or phrase to replace a cultural concept in the SL Newmark (1988).This procedure involves replacing something specific with something general, for example, Mercedes with a car.

In this case, the meaning of the cultural concept in the SL, is explained in several words in the TL Newmark, (1988); for example, *Udhiyyah* أضحية which is defined by *Collins Online Dictionary* as "Sacrifice on the eve of Eid-al-Adha, an animal such as a sheep or goat or camel or cow to commemorate Ibrahim's willingness to sacrifice his son Ismail as an act of his obedience to Allah." But it can actually be performed during Eid-al-Adha's first four days starting after the first day's sunrise. In addition, it should be divided into three parts: one third must be given to the poor, one third to the relatives and the remaining third goes to the person and his household.

According to Newmark (1988), this procedure involves "comparing an SL word with a TL word which has a similar meaning but is not an obvious one-to-one equivalent, by demonstrating first their common and then their differing sense components".It means comparing an SL word with a TL word that has a similar meaning, even if it is not its one - to - one equivalent, by first presenting its common and then its different components of meaning: for example, من قضاء الله (*min qaḍā' Allah*) literally: from the predestination of God) referring to "fate".

Leech (1987) divides the meaning of words into seven types: conceptual meaning, connotative meaning, social meaning, affective meaning, meaning reflected, the meaning of collocation, and thematic meaning. The focus is on conceptual meaning, according to Leech. The conceptual meaning is the core of language communication, usually called denotation. In a sense, the conceptual meaning is essential to the function of the basic language.

There are items that contain a lot of information about source language cultures, but the translated version shows us the Arabic pronunciation. Therefore, nothing is known about the information implied except for its Arabic pronunciation. In this case, it is necessary to use componential analysis to express the meaning explicitly, which includes respectively denotation and connotation. Their connotations are the key to intercultural communication for these

culturally charged words. If these words are thoroughly and accurately analyzed, readers can easily gain a deep understanding of traditional Arabic culture in the target language.

### **Synonymy**

This requires the use of a TL synonym or near-equivalent and can be used when brevity is more important than exactitude (Newmark, 1988). Shiyab (2007) gives the following example: “the Arabic words *hisaan*, *faras*, *jawaad*, *agarr*, stand for the English word ‘horse’”. Shiyab goes on to explain that these terms are “they are not interchangeable in all contexts” since, as he explains, that:

1. “The word *hisaan* has the components of horse and male.
2. The word *faras* has the components of horse and male or female.
3. The word *jawaad* has the components of a particular horse, which is fast, male or female.

Another example is the following expression, *هذا الشبل من ذاك الأسد* (*hādhā ashshibl min dhāka alasad*) (this cub from that lion) can be translated by the phrase “Like father like son”.

### **Through-Translation**

This procedure is also referred to as calque or loan translation. Calque can be described as a literal (lexical or structural) translation of a foreign word or phrase. As the translator borrows the SL expression or structure and then transfers it in a literal translation (Vinay and Darbelnet, 1958), it could be considered a special type of loan or borrowing. Common collocations, names of organizations and components of compounds from the SL can be literally translated into the TL Newmark (1988), for example, “The straw that broke the camel's back” is calqued as *القشة التي قصمت ظهر البعير* (*alqashahalatī qaṣamat dhahr al ba‘īr*) or the straw that broke the back of the camel.”

### **Shifting or Transposition**

Formerly defined by Catford (1965), as a “departure from formal correspondence in the process of going from the SL to the TL”, he mentions various types of shift. This refers to a necessary change required when transposing a grammatical structure in the SL to an appropriate one in the TL because a specific SL feature does not exist in the TL. This can involve, for instance,

changing singular to plural form; verbs into nouns and so forth Newmark(1988). Given the lack of grammatical correspondence between Arabic and English, this is a very frequent procedure which needs to be adopted when working between this pair of languages. For example, the use of the apostrophe in English to mark possession (John's book) is rendered in Arabic into *كتابجون* (*kitābuJoun*) and literally translated to “book John”.

### **Modulation**

This procedure involves translators reproducing the message of the SL text in the TL text in conformity with the current norms of the TL, since the SL and the TL may appear dissimilar in terms of perspective (Newmark, 1988); for example, swear words in English are modulated, such as “bullshit” becomes *هراء* (*hurā'*) (literally; nonsense).

**Recognized Translation:** This occurs when the translator normally uses any institutional term's official or generally accepted translation.

**Compensation:** It occurs when the meaning loss is compensated in one part of a sentence in another part. Dickins, et al. (2002) states that compensation seems “crucial to successful translation”. For example “اريد ان اذهب الى محل الأدوات” (I need to go to the tool shop) instead of “I need to go to the DIY”, the translator is attempting to compensate for the loss of the term “DIY” by focusing on its function as a tool shop.

**Paraphrase:** The meaning of the Cultural concepts is explained in paraphrasing. The paraphrasing explanation is far more detailed than the descriptive equivalent. For example the proverb *رجع بخفي حنين* taken from the following story: (*The shoemaker Hunain was visited by an Arabic customer riding a horse to buy a particular pair of shoes. After they had spent a long time in the negotiation and agreed on its price, the customer didn't buy. Hunain got angry and followed him and knew the road that the customer follows to make a trick to him. Then, Hunain put the first pair of shoes in one place and the second pair in another place so that the customer could see them. The man passed the first shoe and remembered that this is the shoe which he wanted to buy from Hunain but he left it. Afterwards, he approached the second one and took it but he left his horse to bring the first one. Meanwhile, Hunain stole the horse. Then, the customer's family said about him after knowing the story (he returned with Hunain shoes).*) can be paraphrased to “to return empty-handed”. The above Arabic example will never be understood unless the translator has background knowledge about it and knows the story.

**Couplets/ Combination of Procedures:** It happens when two different procedures are applied together by the translator, for example: Using both borrowing and definition together is a clear example of this procedure. This needs to be done with, for example, *سحور* (Suhuur) which is a meal eaten before dawn for fasting in Islam. Combination of strategies or as Mailhac called it “combination of procedures” means to use more than one strategy or method to facilitate the translation process (Mailhac, 1996)

**Notes, Additions, Glosses:** these are additional information that may need to be added to the translator's version; the additional information added by the translator is usually cultural.

### **Footnote**

This is to provide an explanatory elucidation about the difficult word at the end of the translation for further information (Mailhac, 1996). However, Blight (2005) states that using “footnotes are too sophisticated for their readers”. Miao and Salem (2010) consider utilizing footnotes in translation might be a way to insert the translator`s intention. For instance: In the Arab culture, most often married men or fathers would be given an honorific name derived from his eldest son “abo Ali” *أبو علي* (Ali’s father). This culture-bound meaning is to be explained or glossed in a footnote so that the reader gets the message clearly. If this is left unexplained, it would create a problematic misunderstanding.

### **Deliberate Omission**

Deliberate omission refers to deletion of words that do not fit in the target culture or words that sound meaningless, for example: “detached house” is usually translated simply as “house” as this kind of house is not found in Arab culture.

### **Procedures for Translating Idioms**

First of all, avoidance of idiomaticity is, for a number of reasons, a frequently observed phenomenon which, according to Awwad (1990), means removing the SL idioms when translating into TL without compensation of any kind. Baker (2010) attributes this failure of the translator to different factors:

In the TL, the SL language does not have an equivalent because it is culture-specific. Being culture-specific does not, however, mean that, according to Baker, it is not translatable, rather it is the meaning it expresses and its connection with culturally specific contexts that makes it untranslatable or difficult to translate. An example from Abu-Ain (2014), *’ابن حسب ونسب‘*

(ibinḥasab w nasab) “son (daughter) of lineage and kinship” (Maxos,2003) which means “of noble birth. Someone who comes from the top stock ”is used as a phrase to praise somebody.

1. An SL idiom has an equivalent idiom in the TL, but this has somewhat different connotations; similar to the following procedure.
2. An SL and TL idiom may be superficially similar but have different underlying meanings. "To pull someone's leg," for example, means deceiving someone in a playful rather than malicious way, appears similar to the Arabic idiom (يسحب رجلو) (*yishḥabr i j lū*) (pulls someone’s leg) which is used to mislead someone to speak of something that they were not intended to reveal. The suitable Arabic idiom to use in this context would be لساني واقع (iwaqi<sup>l</sup>lisānī) (to drop my tongue) expression with a different form but an equivalent function.
3. An idiom is sometimes used in both its literal and idiomatic senses, and unless both the SL and TL share the same culture, finding an equivalent will not be an easy task. For example, يمشي على الصراط المستقيم (*yamshī<sup>c</sup> a lā. aṣṣ i rāṭ a l mustaqīm*) (literally: to walk on the straight path). This has two meanings. According to Islamic belief, this is the path of righteousness which pleases God; moreover, Muslims also believe that every human being will walk on the way to Heaven on a straight and narrow path over Hellfire; only the righteous will not fall into Hellfire. يمشي على الصراط المستقيم (to walk on the straight path) is used in situations where someone is very strict and makes someone else follow the straight and narrow path.

Baker (2010) identifies a further range of factors that can lead to complications when trying to render an idiom from SL to TL correctly. The most obvious of these is that, when it comes to idiomatic expressions, the way a language chooses to express or not express meanings corresponds only rarely exactly to the way another language expresses the same meanings.

Baker highlights four main procedures for translation that can be used to handle idioms. The first involves researching and consulting a variety of sources to find an equivalent TL language that matches the original SL in both form and meaning. For instance, "spick and span" (Ghazala, 2003) has connotations of "clean, neat, tidy, and new"; this might correspond in Arabic to في أبيهى (fi abihī) (perfect in dress/shape/appearance). The second possible strategy to use is to identify a language that has a similar meaning but may take a different form. For example, "your

faithfully" or "your sincerely" are used as ways to conclude formal letters that have no Arabic equivalents. Thirdly, paraphrase translation is the most common method of dealing with idioms when an equivalent cannot be found in the TL, or in those instances when the use of idiomatic language in the TL appears to be improper due to stylistic differences. For example the Arabic proverb العدل أساس الملك (aladl asaas almulk) which is culturally equivalent to the English proverb "justice is the beginning of governance", it could be rendered into a different expression with the same sense by paraphrasing it to "justice is the basic element for ruling" or "justice is the base of governance". Finally, an idiom may, occasionally, be omitted, in those cases when it does not have a close equivalent in the TL, its meaning cannot be straightforwardly interpreted, or this is justified for stylistic reasons. Baker (2010)

### **Evasion vs. Invasion Strategies (Ghazala 2003)**

As cited in Abu-Ain (2014), Ghazala (2003) also addresses this phenomenon and believes that all translation procedures relating to idiomatic expressions typically implemented by translators fall under two main headings and involve the use of strategies he labels 'evasion' or 'invasion'. Ghazala notes that for various reasons, translators sometimes avoid rendering in translation the metaphorical meaning of idioms. Some translators argue that idioms are culturally specific and can not, therefore, be translated, but should simply be omitted from the TL translation; Ghazala attributes this practice to the translator's lack of ability or incompetence. The term "evasion" is used by Ghazala to refer to this avoidance by translators of rendering the metaphorical meaning of idioms; when faced with this challenge, their nerves and linguistic abilities fail and they simply "chicken out."

According to Ghazala, this strategy of avoidance is not acceptable as it is possible to preserve idiomaticity. He uses the example of the common English idiomatic expression "I'm going to eat my hat if..." used to indicate that somebody thinks something is extremely unlikely to happen, for example, "I'm going to eat my hat if Henry wins the competition." One possible way to translate this into Arabic would be to use another TL expression with the same function, which is the second of Baker's recommended procedures. For example the expression *إنّا/يدينقطع...* (*baqta'id iithā...* literally: I'll cut my hand if...) (Ghazala 2003) which is used to express one's opinion that something is not likely to happen.

Other translators may avoid the challenge of handling language expressions in translation by refuge in paraphrases and by generating an English paraphrase equivalent in Arabic. In contrast to



Baker, Ghazala does not advocate paraphrasing or omission as completely acceptable solutions because he considers it difficult to translate languages, but this is not an insurmountable challenge. Ghazala also notes that there may be a third reason to attempt an evasion strategy that can be adopted for "avoiding taboos" reasons (Ghazala 2003). They can be related to 'social and religious, obscene, anti-religious or even apolitical taboo,' avoided in Islamic cultures of Arabic (Ghazala, 2003) where subjects of this type are entirely unacceptable. No anti-Islamic expressions are used in everyday languages, even for non-practising Muslims.

Ghazala believes that idiomaticity can always be maintained with extra effort on the part of translators and uses the term "invasion" to describe the type of strategies required to render idioms. This term's connotations imply that the level of determination needed to render idiomaticity should be similar to that of a warrior invading the territory and intent on success. The choice of 'invasion' by Ghazala suggests that the term to be used will not only be the TL equivalent of the SL expression but also "supersede" it, being the deliberate use of a TL language by the translator. Ghazala identifies three different types of procedures that can be used to implement a strategy for invasion.

### **Equivalent Idiomaticity**

For Ghazala, this is the preferred option in which both form and meaning in SL and TL correspond, for example, *الايمانمانظافة* (*alnazāfatu min alīmān*) to "cleanliness is next to godliness" in the form of "cleanliness is next to godliness" in SL and TL. Despite the many social, cultural and political differences that exist between Arabic and English-speaking societies, many Arabic languages have perfect English equivalents. Ghazala (2003) argues that although the Arabic and English differ culturally, socially, religiously and politically, "many English idioms have perfect or almost perfect Arabic equivalents"

### **Abortive Idiomaticity**

According to Ghazala (2003), this method depends on literally copying the SL language into the TL, irrespective of possible cultural and functional differences between the two languages. When translating from English into Arabic, this is a common procedure. For instance, the well-known English proverb "All roads lead to Rome" there are many different ways of achieving a goal has been transferred into Arabic as "روماالتؤديالطرقكل" (*kulaṭṭuruqtu 'addīlārūmā*)

### **Pederson (2005) strategies:**

Pederson (2005) used the word "rendering" instead of "translating" as well as the expression "Extralinguistic Culture-bound Reference" (ECR) instead of "Culture-Specific Item (CSI). According to Pedersen, intralinguistic or extralinguistic culture-bound comparisons may be culture-bound. Based on Pederson's argument, approaches are SL-oriented and TL-oriented to make extralinguistic CSIs.

Source-oriented language strategy comprises three sub-categories: (Pederson, 2005)

a. **Retention:** This technique is SL-oriented, as an object from the SL can enter the TT. In some cases, by using certain symbols such as quotation marks and italics, the culture-bound term is distinguished from other parts.

b. **Specification of the application:** This means that the translator does not translate CSI and keeps it in "its untranslated form," but he/she incorporates some additional information in the TT that does not appear in ST, making the intended CSI more precise than the ST's CSI.

I. Explication: could be regarded as any strategy involving the expansion of the text or anything implied in the source text."

II. Addition. It means that the material added is not evident in the ST's CSI, "as part of the term's meaning or connotations.

c. **Direct translation:** In this "semantic load" strategy, the ST's CSI does not change and "nothing is added or subtracted." There are two subgroups in this strategy: calque, which is the result of literal translation, and shifted direct translation, which refers to terms common to the target culture and which are "less SL oriented."

Pederson suggests three target language-oriented strategies subcategories:

a. Generalization. It means replacing a CSI with something more general relating to something unique.

This typically involves hyponymy.

b. Substitution. Substitution. It is eliminating the SL's CSIs and "replacing them with something else, either a different word or some kind of paraphrase, not necessarily involving" a cultural concept. There are two subgroups in this strategy: cultural substitution and paraphrase.

I. Cultural substitution: It means removing the ST's CSI and replacing it with another CSI. The audience is fully aware of these CSIs that are used in TT.

II. Paraphrase: This strategy involves rephrasing the specific element of the origin culture, either by reducing the meaning or completely removing all traces of the cultural word and instead of using a context-specific paraphrase.

c. Omission: This means "replacing the ST with nothing." What is clear, of course, is that this approach should be the translator's last option if we feel it is a

#### **2.4 Summary of the Gap**

Research has been conducted on the difficulties that generally face students in translation. However, practical studies that focus on translation involving cultural concepts in Arabic to English languages are relatively few. The focus has been on specific language structures such as proverbs, collocations, and idioms. Correspondingly, this study was designed to fill what appears to be a gap in the literature.

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.0 Introduction**

This chapter comprises the research design, target population, sample size, sampling technique, research instrument, validity and reliability of the instrument, data collection procedure and analysis, ethical considerations. The study was practically carried out in Translation and Languages Departments at Makerere University in Kampala, Uganda.

#### **3.1 Research Design**

This study was descriptive and analytic in nature. A descriptive study is non-experimental; it describes the characteristics of a particular individual or group. The study, thus, employed tests and interviews during the experiment in order to find out how students interact with translating cultural concepts in Arabic and English and to also find out how some cultural concepts in the Ugandan local languages are related or borrowed from Arabic and English. In this regard, a test was done for the students. This involved translating from Arabic to English, translating to their local languages and finding the origin of the translated word from their local language. The test was administered to analyze translating proficiency of cultural concepts among students.

#### **3.2 Target Population**

The researcher targeted 60 respondents, both students, and lecturers who specialize in English and Arabic languages at Makerere University.

#### **3.3 Sampling Technique**

The purposive sampling technique was used to determine the sample size of the study. The 50 students were chosen because they were specialized in translating both Arabic and English out of the rest who were specialized in other languages due to their relevance to the study.

### **3.4 Data for the Study**

To carry out the investigation, the researcher provided a translation test to students majoring in English and Arabic languages and interviewed 10 lecturers.

### **3.5 Validity of the Instruments**

To ensure the validity of the instruments used in this study, the researcher has discussed with an expert concerning the task at hand; so as not going into detail beyond the specific objectives on which the study was built upon.

### **3.6 Data Collection**

The study relied on both primary and secondary data sources. Data of primary nature were collected using translation tests and interviews. Secondary data were collected by the review of related literature from journals, textbooks thesis, dissertation and internet searches.

### **3.7. Research Instrument**

The interview instrument involves the use of all senses to perceive and understand the experiences of interest to the researcher. Interviews were used to gather data from the lecturers. Then, a test was given to investigate the problems faced when translating cultural concepts by the students. In this regard, a checklist based on a three-point Likert scale ranging from good to fair and poor was designed showing the proficiency of translating cultural concepts. The test consisted of two sections, section A consists of a list of Arabic words to be translated in English, the local languages and the origin of the word. Whereas (section B) consists of 10 proverbs to be translated in Arabic and English. The checklist enabled the researcher to elicit information from the students as they translate the words.

### **3.8 Validity**

Validity refers to the extent to which a research study actually investigates what the researcher claims to investigate. To ensure the validity of the instruments used in this study, the researcher has discussed with an expert concerning the task at hand; so as not to derail from the specific

objectives in which the study was built. Working with students too and using their translated texts enables the researcher to analyze naturally occurring translations. It enhances the validity of the study as the translated texts and the interviews.

### **3.9 Reliability of the Instruments**

Reliability refers to the consistency of the results obtained from a research study (Nunan, 1992). This study contains a significant amount of triangulations which entitles the researcher to use a variety of methods, both qualitative and quantitative to collect data. The observation of interviews and the collection of translated texts are relatively stable and will easily be quantifiable. The reliability of the test was determined by using the survey, read and review technique.

### **3.10 Data Analysis**

To analyze the data of the study, the researcher made use of written translated tests preciously done by the students at Makerere University and the observations during the interview of the lecturers. The descriptive method was used to analyze data based on objective one to three.

### **3.11. Ethical consideration**

In order to ensure that the ethics of the research study are duly observed, a letter of introduction was presented at every place necessary and subjects' consent was sought. All data collected were treated with the utmost confidentiality. All literature quoted was properly cited and referenced. Moreover, the respondents made their decision to participate in the study based on adequate knowledge of the study because they were informed about the procedures of the research in which they were to participate. The researcher has provided them with: the purpose of the research, the expected duration of participation and the procedure to be followed, the extent of privacy and confidentiality among others.

## **CHAPTER FOUR**

### **DATA PRESENTATION, ANALYSIS, AND INTERPRETATION OF RESULTS**

#### **4.0 Introduction**

This chapter comprises the presentation, analysis, and interpretation of the findings of the study on the challenges in translating cultural concepts among the students of translation. The data were presented according to the objectives of the study.

#### **4.1 Response Rate**

A total number of 50 students and 10 lecturers were used and have participated actively during the exercise. A (three) 3point linker scale was used as a tool for assessing the students' performance in terms of "English -Arabic translation of cultural concepts in Uganda"

#### **4.2 Demographic Data for BothLecturers and Students**

Below tables are the demographic data for both teachers and students since the study is a translation of cultural concepts.

### 4.3.2 Students' Demographic Data:

**Table 5.4.3.2.1: Demographic Data for Students**

<b>GENDER</b>				
	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	29	58.0	58.0
	Female	21	42.0	100.0
	Total	50	100.0	100.0
<b>AGE</b>				
	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	20-25	35	70.0	70.0
	25-30	15	30.0	100.0
	Total	50	100.0	100.0
<b>LANGUAGES SPOKEN</b>				
	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.lang.	2	4.0	4.0
	2.lang.	4	8.0	12.0
	3.lang	36	72.0	84.0
	4 lang.	7	14.0	98.0
	5 lang.	1	2.0	100.0
	Total	50	100.0	100.0
<b>QUALIFICATIONS</b>				
	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Bachelors	50	100.0	100.0
	Total	50	100.0	100.0
<b>COURSE OF STUDY</b>				
	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1.00	50	100.0	100.0



***Source: field data 2019***

The table above shows the demographic data for students. The gender differences of students in which the total number of 50 students was used. However, 29 were male which makes 58 % and 21 were female with 42 %. The table represents students' age which reads as follows: a range of 20 – 25 years has 70% and 25-30 has 30% all out of 50 as their total number.

It also indicates the number of languages students speak. 8 % of the students speak two languages which are English and Arabic, 72 % which represents most of the students, who speak three languages which mainly are: English, Arabic and a local language which is their mother tongue.

The table above also indicates that all students are doing their degree in Bachelors of Arts in Education in Arabic language, year one and two. All students are studying a degree in Bachelor of Arts in Education in the Arabic language.

#### **4.4 LECTURERS DEMOGRAPHIC DATA**

##### **KEYS**

GENDER: (1) M (2) F

AGE: (1) 20---30YRS. (2) 30-----35. (3) 36 Above

QUALIFICATION: (1) Bachelor (2) Masters (3) PhD

WORKING EXPERIENCE: (1) 1---5YRS (2) 6-----10YRS. (3) 11yrs above

AREA OF SPECIALIZATION: (1) English (2) Arabic (3) Both

**Table 6.4.4.1 DEMOGRAPHIC DATA FOR LECTURERS**

<b>GENDER</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	MALE	5	50.0	50.0	50.0
	FEMALE	5	50.0	50.0	100.0
	Total	10	100.0	100.0	
<b>AGE</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	30-35YRS	6	60.0	60.0	60.0
	35YRS ABOVE	4	40.0	40.0	100.0
	Total	10	100.0	100.0	
<b>QUALIFICATIONS</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	MASTER	3	30.0	30.0	30.0
	PHD	7	70.0	70.0	100.0
	Total	10	100.0	100.0	
<b>WORK EXPERIENCE</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0-5YRS	3	30.0	30.0	30.0
	5-10YRS	5	50.0	50.0	80.0
	10YRS ABOVE	2	20.0	20.0	100.0
	Total	10	100.0	100.0	
<b>AREA OF SPECIALIZATION</b>					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	ARABIC	3	30.0	30.0	30.0
	ENGLISH	3	30.0	30.0	60.0
	BOTH	4	40.0	40.0	100.0
	Total	10	100.0	100.0	

*Source: field data 2019*

Table 6.4.4.1 represents the gender of lecturers interviewed which is 50% males and 50% females. The representation of lecturers' age within the range of 30-35 has 60% and 35-40 has 40% of the total number. According to the lecturers' educational qualifications, 50% have a Masters degree and 50% have Ph.D. out of the total number. The representation of lecturers' working experience which reads as follows: 0-5 years: 30%, 5-10 years: 50%, 10 years and above: 20% of their total number 10 lecturers. The lecturers' area of specialization indicates that 30% of them are specialized in Languages, 40% in the Arabic language, and 30% are specialized in the English language out of the total number.

#### 4.3.1 Test for the students

Below are the results for students of Bachelors of Arts in Education in Arabic language for

**Table 7.4.3.1.1Q1:** دعاء - supplication

	Frequency	Percent	Valid Percent	Cumulative Percent
Good	30	60.0	60.0	60.0
Fair	19	38.0	38.0	98.0
Poor	1	2.0	2.0	100.0
Total	50	100.0	100.0	

*Source: Field Data 2019*

While 60% presented correct answers by giving English equivalence such as "supplication", only 38% indicated acceptable answers by using the paraphrase technique and transliteration such as "duaa". Only 2% were not able to translate appropriately and used prayer only.

**Table 8.4.3.1.2Q2: محرم -unmarriageable kin**

	Frequency	Percent	Valid Percent	Cumulative Percent
good	2	4.0	4.0	4.0
fair	30	60.0	60.0	64.0
poor	18	36.0	36.0	100.0
Total	50	100.0	100.0	

*Source: Field Data 2019*

The cultural-religious terms “محرم” was translated correctly by using the closest equivalence in English which is “unmarriageable kin” by 2 (4%). However, 30 (60 %) also provided acceptable translations by paraphrasing it as Only30 (60%) provided an acceptable translation by defining or paraphrasing it as in “unmarriageable close blood relatives such as father, brother uncles, grandfather, her son grandson.” Most cultural translations were indicated to be Arabic originated. In addition, 18 (36%) translated it wrongly or decided to skip translating it.

#### 4.3 challenges students face when translating cultural concepts in Arabic/ English

**Table 9.4.3.1.3 Q3-تيمم -Washing with clean sand for ablution due to the scarcity of water in some places**

	Frequency	Percent	Valid Percent	Cumulative Percent
good	2	4.0	4.0	4.0
fair	39	78.0	78.0	82.0
poor	9	18.0	18.0	100.0
Total	50	100.0	100.0	

*Source: field data 2019*

The religious term “التيمم” was translated correctly by only 2 (4%).They combined the glossing techniqueand the footnotes needed in such a case where equivalence does not exist. Tayammum (Arabic: تيمم) refers to the dry ablution in Islam using sand or dust, which

may be performed in place of (wudu)ablution(وضوء), only if no clean water is readily available. On the other hand, 20 (70%) used only one technique which is the glossing without providing any further explanation. This makes it hard for the reader to understand what exactly he has to do in order to pray. Moreover, 9 (18%) provided wrong translations such as “dust ablution”, “wash with sand”. Usually, if religious terms have no equivalent in the target language, a further explanation is necessary. Assuming that the reader is familiar with such terms can result in poor translation. All students translated the word تيمم in the local language correctly indicating that it was borrowed from the Arabic language due to the similarity lexically and phonetically.

**Table 10.4.3.1.4 Q4: إبليس - Lucifer**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid good	43	86.0	86.0	86.0
Valid fair	5	10.0	10.0	96.0
Valid poor	2	4.0	4.0	100.0
Total	50	100.0	100.0	

**SOURCE: FIELD DATA 2019**

In translating the word إبليس, Table (4.3.1.4) indicates that (86%) of the respondents provided correct answers by writing the equivalent in English which is “Satan”, “devil”, “Lucifer”. (10%) of the respondents used transliteration whereas 4% were not able to translate the word.

**Table 11.4.3.1.5Q5 أضحية - Sacrifice**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Good	26	52.0	52.0	52.0
Valid Fair	10	20.0	20.0	72.0
Valid Poor	14	28.0	28.0	100.0
Total	50	100.0	100.0	

**Source: field data 2019**

The table shows that the terms "أضحية" was translated correctly by 26 (52%) as in "Sacrifice", and provided an acceptable translation by replacing "sacrifice" with "slaughtering", which cannot be totally wrong but still this is unfaithful to translation because the source text used it for an intended meaning. Also, 14 (28%) used literal translation such as "slaughtering of sheep on the day of eid", or by using transliteration such as "udHiya". 14 (28%) translated the word wrongly in both English and local language.

**Table 12.4.3.1.6 Q6: إيمان-faith**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid good	14	28.0	28.0	28.0
Valid fair	35	70.0	70.0	98.0
Valid poor	1	2.0	2.0	100.0
Total	50	100.0	100.0	

*Source: Field Data 2019*

28% of the respondents translated the word correctly as "faith". (70%) translated it to belief which is accepted. Whereas 2% were not able to translate correctly.

**Table 13.4.3.1.7 Q7: جهاد - struggle**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Good	11	22.0	22.0	22.0
Valid Fair	32	64.0	64.0	86.0
Valid Poor	7	14.0	14.0	100.0
Total	50	100.0	100.0	

*Source: Field Data 2019*

The Arabic word "جهاد" "jihad" is often translated as "holy war," but the term "jihad" "جهاد" means fighting or struggling in a purely linguistic sense. The word war in Arabic is "الحرب" "Harb"

In a religious sense, "jihad" has many meanings as defined by the Quran and the Prophet Muhammad's teachings. It can refer to both internal and external attempts to be a good Muslim or a believer, as well as to try to inform people about Islam's religion. 22% of the subjects supplied correct answers by using English equivalence such as "struggle" and "strive", 64% gave acceptable responses such as "holywar". Whereas 14% were not able to translate it correctly.

**Table 14.4.3.1.8 Q8: الاعتكاف - seclusion**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid good	5	10.0	10.0	10.0
fair	9	18.0	18.0	28.0
poor	36	72.0	72.0	100.0
Total	50	100.0	100.0	

*Source: Field Data 2019*

In translating this word, Table 4.3.1.8 indicates that 10% of the respondents provide correct answers by using English cultural equivalence such as "seclusion" whereas 18% were only able to translate it as "retreat". 72% of the respondents were not able to translate it correctly in English and the local language. Arabic cultural concept *ali'tika:f* seclusion, is an Islamic term that denotes seclusion in a mosque during the last ten days of the month of Ramadan for the purpose of worshipping Allah. A Muslim who performs this ritual is not allowed to leave the mosque except for a very short period of time and only for urgent purposes such as going to the toilet.

**Table 15. 4.3.1.9Q9: النقاب – a veil that covers the face**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	good	6	12.0	12.0
	Fair	37	74.0	86.0
	Poor	7	14.0	100.0
	Total	50	100.0	

*Source: Field Data 2019*

The word "النقاب" was rendered correctly by 7 (12 %); they clarified that it is a veil to cover the face. A niqāb (Arabic: نقاب ) is a veil which covers the face, worn by some Muslim women as a part of the hijāb. However, 37 (74%) translated it as "veil" without indicating that the face cover was banned and not the headcover. The origin of the word niqab in the local language is similar to the Arabic word, therefore, most of the students assumed that the word's origin is Arabic.

**Table 16.4.3.1.10 Q10: القبلة the direction of Islamic prayer**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Good	23	46.0	46.0
	Fair	22	44.0	90.0
	Poor	5	10.0	100.0
	Total	50	100.0	

*Source: Field Data 2019*

This expression derived from religion was rendered correctly by 23 (46%) by providing a transliteration such as "qiblah", or "kiblah" and translating it to the direction of Islamic prayer. However, 22 (10%) did not provide any correct translation in English but translated it to the local language correctly which explains that there is no equivalence in English while 5 (10%) provided wrong translations in both English and the local language.



#### 4.4 the origin of the cultural concepts in the students' local languages

**Table 17.4.3.1.11 Q11: إحرام -special Muslim practices during Pilgrimage ceremonies.**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid good	6	12.0	12.0	12.0
Valid fair	18	36.0	36.0	48.0
Valid poor	26	52.0	52.0	100.0
Total	50	100.0	100.0	

*Source: Field Data 2019*

While 6 (12%) supplied correct answers by using literal translation such as certain behaviours prior to and during Pilgrimage, 36% tried giving acceptable answers like "acts during pilgrimage" "dress code during pilgrimage". While 52% failed to translate the word. The word "iHram" "إحرام" defines as special Muslim practices including the type of clothing, hair cutting/shaving and behaviour prior to and during Pilgrimage ceremonies.

**Table 18.4.3.1.12 Q12: عقيقة – sacrifice for a baby's birth**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Good	4	8.0	8.0	8.0
Valid Fair	22	44.0	44.0	52.0
Valid Poor	24	48.0	48.0	100.0
Total	50	100.0	100.0	

*Source: Field Data 2019*

The religious term عقيقة (*‘aqīqah*) was translated correctly by only 4 (8%) to sacrifice for baby's birth and by using footnotes, they clarified that it is an Islamic sacrifice of an animal on the occasion of child's birth. 22(44%) translated it to "Islamic baby celebration, baby shower, and birth sacrifice ." Whereas 24 (48%) of the students used literal translation as (*‘aqīqah*) and

some failed to translate it correctly. An explanatory phrase is required in English to cover the semantic shades implied in the original Arabic. One only has to compare this with the popular British tradition of “wetting the baby’s head” meaning to “Celebrate a baby’s birth with a drink, typically an alcoholic one”, to highlight the differences between the two cultures.

**Table 19.4.3.1.13 Q13: سيارة - car**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Good	42	84.0	84.0	84.0
Fair	5	10.0	10.0	94.0
Poor	3	6.0	6.0	100.0
Total	50	100.0	100.0	

*Source: Field Data 2019*

The word “سيارة” was translated correctly by 42 (84%) as in “a car”. While 5 (10%) provided the wrong translation. The origin of the local language translation is English since it was borrowed from “motor car” to become “motoka”. Only 3 (6%) provided the wrong origin of the word from Arabic.

**Table 20.4.3.1.14 Q14: سحور - the pre-dawn meal eaten before fasting**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Good	4	8.0	8.0	8.0
Fair	35	70.0	70.0	78.0
Poor	11	22.0	22.0	100.0
Total	50	100.0	100.0	

*Source: Field Data 2019*

The word "سحور" was translated correctly by 4 (8%) as in “a light meal before starting a new day of Ramadan (before daybreak). While 17 (22%) provided the wrong translation both in English and local language such as “dinner”. Only 35 (70%) provided an acceptable translation in the local language only indicating that its origin is Arabic, although it does not have any lexical or phonetical similarity.

**Table 21.4.3.1.15 Q15: عمرة - umrah is defined as a visit to the Holy shrines in Mecca and Madina out of the time of Pilgrimage and is considered as a minor pilgrimage.**

	Frequency	Percent	Valid Percent	Cumulative Percent
good	19	38.0	38.0	38.0
fair	22	44.0	44.0	82.0
poor	9	18.0	18.0	100.0
Total	50	100.0	100.0	

*Source: Field Data 2019*

In translating the word عمرة, Table 4.3.1.15 indicates that 19 (38%) of the respondents provided correct answers by using English cultural equivalence such as “minor pilgrimage” or transliterate the word to “umrah”, and some provided footnotes and definition to explain what it actually meant. Umrah is a visit to the holy shrines in Mecca and Madina out of the time of pilgrimage considered as a minor pilgrimage, on the other hand, 22 (44%) of them gave inaccurate answers by translating it to pilgrimage. Most of the respondents translated it to their native/local language correctly because it was borrowed from Arabic.

Table 22.4.3.1.16 Q16: إفتار - The meal at the end of fasting Ramadan day. On a normal day for the rest of the year, it means the ordinary breakfast.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Good	10	20.0	20.0	20.0
Fair	29	58.0	58.0	78.0
Poor	11	22.0	22.0	100.0
Total	50	100.0	100.0	

Source: Field Data 2019

While 10 (20%) supplied correct answers by using gloss translation, transliteration, and footnotes such as; “ifTar”, “the meal at the end of fasting Ramadan day.” 29 (58%) gave acceptable answers by using the paraphrase technique like “breakfast”, “breaking the fast”. Meanwhile, (22%) indicated the wrong answers by making errors. Most respondents translated “إفتار” correctly to the local language due to its Arabic origin.

Table 23.4.3.1.17 Q17: حجاب -an Islamic veil which is worn by Muslim women covering their hair and neck.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid good	30	60.0	60.0	60.0
fair	16	32.0	32.0	92.0
poor	4	8.0	8.0	100.0
Total	50	100.0	100.0	

Source: Field Data 2019

Whereas 30 (60%) indicated correct answers by using English equivalence “veil” or “veil worn by some Muslim women ” (30%) provide acceptable answers by using the paraphrase technique

like, “ head cover”, “head and body cover” Meanwhile,4 (8%) did not translate it correctly. The word in the local language originates from neither English nor Arabic.

**Table 24.4.3.1.18 Q18: عطار - spice dealer**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid good	9	18.0	18.0	18.0
fair	27	54.0	54.0	72.0
poor	14	28.0	28.0	100.0
Total	50	100.0	100.0	

*Source: Field Data 2019*

18% responded correctly by using the literal translation “a perfumer”druggist” or “spice dealer”, presumably copied from such bilingual Arabic-English dictionaries as Wehr (1980: 620) and Baalbaki (1997: 766). A more appropriate rendition of this Arabic cultural concept would be “*al`aTTa:r*” is a person who sells and occasionally makes such things as incense, perfumes, drugs, and spices. 54% of the respondents used acceptable terms such as “perfume seller” “perfume mixer” “perfume maker”. 28% of the respondents were not able to translate the word.

**Table 25.4.3.1.19 Q19: قميص - shirt**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid good	34	68.0	68.0	68.0
fair	9	18.0	18.0	86.0
poor	7	14.0	14.0	100.0
Total	50	100.0	100.0	

*Source: Field Data 2019*

In translating the word قميص , Table (4.3.1.19) indicates that 68% of the respondents provided correct answers by using English equivalence ‘shirt’. On the other hand, 18% of them showed the

wrong answer when giving the origin of the word. The origin of the word “esaati” in the local language Luganda is English. 14% of the respondents answered wrongly such as “a cloth”, “material”.

**Table 26.4.3.1.20 Q20: العدة - is the period a woman must observe after the death of her spouse or after a divorce, during which she may not marry another man.**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid good	1	2.0	2.0	2.0
fair	14	28.0	28.0	30.0
poor	35	70.0	70.0	100.0
Total	50	100.0	100.0	

*Source: Field Data 2019*

As shown in Table 4.3.1.20, 35 (70%) of the respondents did not provide a correct translation for this word. This can be related to specialized legal and religious terms in it. Only 1 (2%) provided a correct translation in addition to providing a footnote explaining the term (Iddat) which has no one-to-one equivalent in English. In Islam, Iddah or Iddat (Arabic: العدة; period of waiting) is the period a woman must observe after the death of her spouse or after a divorce, during which she may not marry another man. The period, three months after a divorce and four months and ten days after the death of a spouse, is calculated on the number of menses that a woman has. Iddah was intended to ensure that the male parent of any offspring produced after the cessation of a nikah would be known.

Meanwhile, 14 (28%) of the respondents rendered an acceptable translation without providing any extra information or literally translated the word as it is in Arabic. This can be a result of unfamiliarity with this translation technique or it might be that they did not find it necessary to offer such an explanation. The respondents provided wrong translation such as “grace period”, “waiting period”, and “three months pause”.

## SECTION B

Three alternatives are used in the scoring of the test: (1) If the proverb is translated using cultural equivalence, functional translation; (2) The answer is acceptable; if the proverb is translated using the correct language paraphrase technique; and(3) If the proverb is translated by giving irrelevant meaning or by making linguistic and stylistic errors which distort the whole meaning of the proverb, it is considered to be wrong.

### KEYS:

1.00:Correct Answer

2.00: Acceptable Answer

3.00: Wrong Answer

The results of the performance of the translators are presented in the table below. To show the type of difficulties that arise, each proverb is discussed separately:

**Table 27: Q1: كل فتاة بأبيها معجبة: -every cook praises his own broth**

	Frequency	Percent	Valid Percent	Cumulative Percent
Fair	18	36.0	36.0	36.0
Valid Poor	32	64.0	64.0	100.0
Total	50	100.0	100.0	

*Source: field data 2019*

While none of the respondents responded correctly by using English cultural equivalence such as "every cook praises his own broth", 36% offered acceptable answers by using the paraphrase technique such as "every girl loves her father", "each girl admires her father", "every girl admires her father", "every girl is fond of her father" and "every girl is fascinated by her father". Meanwhile, 64% provided wrong answers by making linguistic and stylistic mistakes like "a girls first true love is her father", "every daughter to her father is surprised", "every daughter by her father, she loves him" and "every girl with her father's eyes is impressed".

**Table 28: Q2: النظافة من الإيمان - Cleanliness is next godliness**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Good	23	46.0	46.0
	Fair	18	36.0	82.0
	Poor	9	18.0	100.0
	Total	50	100.0	100.0

*Source: Field Data 2019*

Whereas 46% answer correctly by using English cultural equivalence such as "Cleanliness is next godliness", only 8% provide acceptable answers like "cleanliness is related to godliness". Meanwhile, 18% furnish wrong answers by making linguistic and stylistic errors like "Cleanliness is next goodness", "Clean is from belief ", "and Cleanliness is next godliness "and" Cleanliness of faith". According to Al-Mawrid Dictionary (2001), this proverb is translated as "Cleanliness is next to godliness".

**Table 29: Q3: إن مع العسر يسرا - After a storm comes a calm**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Good	9	18.0	18.0
	Fair	15	30.0	48.0
	Poor	26	52.0	100.0
	Total	50	100.0	100.0

*Source: field data 2019*

Table (3): The translation of the proverb or the quranic verse "إن مع العسر يسرا" from Arabic into English is as "After a storm comes a calm". According to the data presented in the above table, it is clear that only 18% of the students have achieved the correct answer by providing cultural equivalence. Whereas 15% provided acceptable answers by paraphrasing, and defining the proverb or giving similar proverb "Truly with hardship comes ease". While 52% of the students have provided wrong answers by using literal translation giving an irrelevant meaning of the proverb.



**Table 30:Q4: كل نفس ذائقة الموت - All men must die**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Good	7	14.0	14.0
	Fair	21	42.0	56.0
	Poor	22	44.0	100.0
	Total	50	100.0	100.0

*Source: field data 2019*

Table (4): Students' translation of the proverb according to the table above,14% provided correct answers by using theEnglish cultural equivalence “All men must die”. Whereas only 42% provided acceptable answers.Meanwhile, 44% provided wrong answers by making linguistic and stylistic mistakes According to the AlmajridDictionary, this proverb is translated into Arabic as كل نفس ذائقة الموت

**Table 31: Q5: من تأتي نال ما تمنى -Everything comes to him who waits**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Good	9	18.0	18.0
	Fair	19	38.0	56.0
	Poor	22	44.0	100.0
	Total	50	100.0	100.0

*Source: Field Data 2019*

Table (5): It is observed from this table that 18% of the students have provided the correct answer" Everything comes to him who waits.", and 38% of them have given acceptable translations of the proverb such as “whoever deliberates in his works gets whatever he looking for”.While only 44% of the students have translated it into the wrong meaning using (word-for-word translation) or (literal translation).

**Table 32: Q6:Charity begins at home - الأقبون أولى بالمعروف**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Good	20	40.0	40.0
	Fair	19	38.0	78.0
	Poor	11	22.0	100.0
	Total	50	100.0	100.0

*Source: field data 2019*

While 40% responded correctly by using Arabic cultural equivalence such as “ الأقبون أولى ” بالأحسان يبدأ ” بالمعروف, 38% offered acceptable answers by using the paraphrase technique such as "الأعمال الخيرية تبدأ في المنزل ", "من الداخل". Meanwhile, (22%) provided wrong answers by making linguistic and stylistic errors.

**Table 33: Q7: never put off until tomorrow what you can do today - لا تؤجل عمل اليوم إلى غد**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Good	8	16.0	16.0
	Fair	31	62.0	78.0
	Poor	11	22.0	100.0
	Total	50	100.0	100.0

*Source: Field Data 2019*

It is observed from this table that 16% of the respondents have provided correct answers such as “ لا تؤجل عمل اليوم إلى غد ” 62% of them have given an acceptable translation of the proverb “ لا تؤجل عمل اليوم إلى غد ”. While only 22% of the students have translated it into the wrong meanings out of context using literal translation.

**Table 34: 8: Don't shoot the messenger**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Good	16	32.0	32.0
	Fair	11	22.0	54.0
	Poor	23	46.0	100.0
	Total	50	100.0	100.0

*Source: field data 2019*

While 32% supply correct answers by using English cultural equivalence such as "الرسال لا تقتل", 70% give acceptable answers by using the paraphrase technique like "لا تطلقوا النار على رسول". Meanwhile, 46% indicate wrong answers by making linguistic and stylistic errors which distort the entire meaning of the proverb.

**Table 35: Q9: The spirit is willing but, the flesh is weak- الروح تواقفة ولكن الجسد ضعيف**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Good	12	24.0	24.0
	Fair	21	42.0	66.0
	Poor	17	34.0	100.0
	Total	50	100.0	100.0

*Source: Field Data 2019*

24% showed correct answers by using English cultural equivalence such as "الروح تواقفة ولكن الجسد ضعيف". 40% provided acceptable answers by using the paraphrase technique while (10%) display wrong answers by making linguistic and stylistic errors that distort the entire meaning of the proverb.

**Table 36: Q10: Cut your coat according to your cloth - على قدر لحافك مد رجلك**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Good	5	10.0	10.0
	Fair	15	30.0	40.0
	Poor	30	60.0	100.0
	Total	50	100.0	100.0

*Source: Field Data 2019*

According to Newmark (1988), It is hard to translate idioms because idioms are frozen chunks of words whose meaning, in general, differs from the meanings of the words concerned. In order to address the above problems, 10% of the students translated to an identical TL equivalent idiom/cultural equivalent *على قدر لحافك مد رجلك* as the correct answer (According to the Dictionary of Common English Proverbs (2004). Whereas 30% provided acceptable answers by paraphrasing or giving popular sayings for a similar situation. While 60% of the students have provided wrong answers by using literal translation giving an irrelevant meaning of the proverb.

#### **Analysis of the lecturers' data:**

1) Based on your experience, what are some causes of the problems that students face when translating cultural expressions?

70 % of the lecturers agree that most students do have challenges in translating cultural terms and are caused due to:

- 1) Failure to select the precise meaning of the translated words.
- 2) Difficulty to differentiate between masculine, feminine, singular and plural.
- 3) Difficulty in understanding the cultural terms which lead to confusion in the translation.

Most lecturers (70%) agree that the following are the reasons for the challenges in translating cultural concepts:

- Cultural expressions are unfamiliar.
- Failure to achieve second language equivalence.
- Some cultural expressions are ambiguous.
- Lack of knowledge of techniques of translation and strategies of translation.

- Lack of background and prior knowledge about the culture being talked of.
- Lack of mastering of the two languages.
- Non-compliance of the latest development in the translation field

The difference between the source language and the target language, as well as variations in their social and religious cultures, makes the translation process from Arabic to English an enormous challenge. Only if the translator has a solid understanding of the target language culture and its specific language rules and differences can he or she interpret the meaning implied and accurately translate it. Whereas, 30 % of the lecturers explained the problems faced by students as they translate cultural concepts are related to the difference between their beliefs, emotions, and values.

2) Do some cultural concepts in the Ugandan local languages have Arabic and English origins?

100% of the lecturers agree that some cultural concepts were borrowed from Arabic and English through colonization, religions, intermarriages, and business carried out by the Arabs and British colonists

3) In your opinion, what can be done to ease these problems and what procedures can be used to facilitate the translation task for the students?

The following solutions were suggested by 70% of the lecturers interviewed:

1. The need to expose the translator to various cultural contexts and their language usage before doing the translation.
2. To ensuring mastery of the two languages related to the cultures needed to be translated.
3. The translator should learn to make use of the internet.

The solution suggested by 30% of the lecturers is that students should acquire enough experience both theory and practical tools for a translator to yield good results.

## CHAPTER FIVE

### DISCUSSION, CONCLUSIONS, AND RECOMMENDATIONS

#### 5.1. Introduction

This chapter covers the discussion of the findings, conclusions, and recommendations as adopted from the study's objectives. Finally, the chapter ends with suggestions for further research.

#### 5.2. Discussion of the Findings

##### 5.2.1 What are the main problems faced by students in translating from Arabic to English?

The first problem is the inability to translate cultural concepts, which makes the translation vague and inaccurate. This is due to the lack of equivalence and differences between Arabic and English Languages, as well as the lack of knowledge about the strategies and techniques used to translate cultural concepts. The meaning of some proverbs could not be explained because the concepts referred to in the SL lexical items are not available in the TL. This result is in line with that of Dweik and Suleiman (2013), who pointed out that unfamiliarity with cultural expressions causes translators' problems. Another problem is the use of a literal translation that does not consider contextual meaning because either they misunderstand the intended meaning or they do not have prior knowledge in such vocabulary. Some translators substitute the SL words with TL words without considering the semantic and linguistic aspects of the words used. The hidden meaning should be considered by translators and an expressive meaning to be used to offer a logical translation. It also agrees with Bekkai (2009) who finds out that a high score for literal translation is due to a failure to express the intended meaning. Students committed linguistic, stylistic and grammatical errors when translating proverbs without taking into account the SL and TL's linguistic, stylistic and grammatical aspects. The students lack familiarity with strategies and techniques for translation. The use of certain strategies by the translators is not deliberate but by chance. Some of them use literal translation and depend on the technique of guessing, but this is not helpful in translating proverbs containing culturally-bound words. Using the wrong lexical words often suggests a low level of prior knowledge and a lack of readings in various areas which allow the translator to build up and use his vocabulary properly. Most of their grammatical and structural errors reflect their deficiencies in both language and culture knowledge.

### 5.2.2 What are the origins of cultural concepts acquired by students?

The study examined the origin of the cultural concepts in the local languages. The result showed that most of the students are aware of the origin of the cultural concepts in their local languages, for example, 60% of the respondents presented correct answers by giving the English equivalent of the word دعاء which is "supplication". only 38% indicated acceptable answers by using the paraphrase technique and transliteration such as "duaa" and all of the mentioned respondents translated the word "دعاء" to their local language to "duwa" and "duwarebu", which was borrowed from Arabic. Only 2% were not able to translate appropriately and used prayer only. The 2% translated "دعاء" to the local language as "Essaala" which is prayer and it also originates from the Arabic word "صلاة". Although the word صلاة means prayer and it was borrowed to mean supplication in Luganda language.

The religious word "التيمم" was translated correctly by only 2 respondents (4%) to English. Tayammum (تيمم) refers to the dry ablution in Islam using sand or dust, which may be performed in place of wudu (وضوء), only if no clean water is readily available. On the other hand, up to (74%) of the respondents translated the word تيمم to "okutayamama", which is the local language translation (Luganda). They also considered the word to be of Arabic origins due to the similarity of the words.

Students were able to inter-connect English and Arabic languages to their local languages and find out the origin of the cultural concepts within their native language. Most of the borrowings came through religion and new inventions such as the words "تيمم" – "okutayamama", دعاء – 'duaa', 'car' – 'motoka' (from motorcar) and 'shirt' – 'esaati'. Most of the words had Arabic origins, this brings up the historical connectivity and the spread of Islam in Uganda.

Most of the proverbs have a cultural equivalent in the TL, whereas others do not have them but the students were supposed to use paraphrasing in order to come out with an acceptable meaning. Both Arabic and English have similar proverbs, and little to none was borrowed.

### 5.2.3 What are the procedures used for a better understanding of cultural concepts?

The study analyzed the procedures the students used to translate the cultural concepts. The religious word "التيمم" was translated correctly by only 2 (4%) to English. They combined the glossing technique and the footnotes needed in such a case where an equivalent

nce does not exist. Gloss translation is a kind of translation in which the translator attempts to reproduce the form and content of the original text (source text) as literally and footnotes are used to allow the readers to gain access to the language and customs of the source culture. The use of footnotes (endnotes) is important in order to define and explain the meaning of the word. The students translated “أضحية” correctly by English equivalence as in “Sacrifice”, and provided an acceptable translation by replacing “sacrifice” to “slaughtering”, which cannot be totally wrong but still this is unfaithful to translation because the source text used it for the intended meaning. Also, 14 respondents (28%) used gloss translation procedure such as “slaughtering of sheep on the day of eid”, and by using transliteration procedure such as “*udHiya*”. Also, some respondents used transliteration to translate the word محرم to “*maHram*” to mean “unmarriageable kin”. Only 30 (60%) of the students provided an acceptable translation by defining or connotative way of translation as in “unmarriageable close blood relatives such as father, brother uncles, grandfather, her son grandson.”

22% of the students supplied correct answers by using English equivalence such as “holy war”, and the use of the transliteration procedure such as “jihad” by 64%. In translating this word, the study indicates that 10% of the respondents provided correct answers by using English cultural equivalence such as “seclusion” and others used transliteration such as “*ali'tika:f*”. In the cultural equivalent procedure, a culturally specific word in the SL is replaced with a TL equivalent, for example, the international organization الهلال الأحمر (*alhilālalaḥmar*) (Red Crescent) is the cultural equivalent of الصليب الأحمر (*aṣṣalībalaḥmar*) for Red Cross. However, Newmark urges caution with this procedure since sometimes these words are not accurate (1988).

Most of the students used translation procedures such as gloss translation and the use of footnotes.

According to Nida (1964), in this method, translators try to render “as literally and meaningfully as possible both the form and content” of the ST. This exemplifies what is known as formal equivalence. In Nida’s view, such a method requires the insertion of abundant footnotes in order to make the text intelligible to the TL reader. The merit of this type of translation is that it enables the TL reader to have a profound insight into the components of the SL and culture (Nida, 1964). For example, the expression ليلة القدر (*laylatalqadr*, The Night of Destiny/Power) can be glossed using a footnote such as “The Night of Power/Destiny (usually celebrated on the



21st, 23rd, 25th, 27th or 29th of Ramadan), which marks the anniversary of the night Muslims believe that the opening verses of the Quran were originally revealed to the Prophet Muhammad. Muslims believe that on this night God blesses”

Some students used descriptive equivalent procedure whereby the meaning of the SL item, which is often a culturally specific item or phenomenon, is explained in several words in the TT Newmark(1988); for example, *Udhiyyah* which is defined by *Collins Online Dictionary* as “Sacrificing an animal, such as, a sheep or goat or camel or cow on the eve of *Eid-al-Adha* to commemorate the willingness of Ibrahim to sacrifice his son Ismail as an act of his obedience to the Allah”. However, it can actually be performed during the first four days of *Eid-al-Adha* starting after the sunrise of the first day. In addition, it should be divided into three parts: one third must be given to the poor, one third to the relatives and the remaining third goes to the person and his household.

### **5.3 Conclusions**

#### **Objective One**

The data obtained through testing and interviews indicated that students encountered many problems while translating cultural concepts such as failure to achieve adequate equivalence and failure to use appropriate techniques in translation. Literal translation and cultural influence resulted in the students' poor performance in the test. Lecturers explained the reasons behind these problems and it was clear from their answers that unfamiliarity with both cultures and unsuitable translation techniques and strategies were the main reasons for the poor translation. Nearly all interview participants agreed that familiarizing students with their own culture and foreign culture should be a must, and this can be done by offering additional courses dealing with cultural situations and contexts and providing opportunities for better cultural interaction between native speakers of both languages.

#### **Objective Two**

Students were able to identify the origin of the cultural concepts in their local languages because they have background knowledge due to them being part of their culture. Words travel by sea, by rail, by air, on a horse and on foot; by mail, by telephone and by wire. Cultural contact leads to

lending between languages. English and Arabic languages have been in close contact with each other over time. In fact, the English language contains hundreds of Arabic loan words. Although some of them came indirectly, others came disguised as words of French, Spanish or Latin. The English word is, in some cases, identical to its original Arabic, while others differ in sound or meaning. I think the argument is about the English language scope of Arabic words. Darwish (2015), therefore, Arabic and English words were borrowed by the local languages in Uganda through cultural contact.

### **Objective Three**

The study revealed that the problems faced by Ugandan student translators when translating cultural concepts from Arabic into English were the inability to properly translate cultural words/expressions; giving incorrect TL equivalent, irrelevant meaning, and incorrect paraphrasing; using literal translation and misuse of appropriate lexical words; engaging in linguistic, stylistic and grammatical terms.

Although translators seem to have followed, by chance, some methods of translation such as literal, word-for-word, translation, paraphrasing, and communicative meaning translation, most of them are unable to verify and adopt effective methods that match the situation of translation. Some translators use the literal translation, but translating proverbs containing culturally-bound words does not help.

### **5.4. Recommendations**

Based on the findings made by this study and the conclusions presented above, the following recommendations are made:

- i. The study recommends that students of Arabic-English translation should be exposed to a wider range of reading literature materials in different genres and cultures of both (SL) and (TL) languages, as cultural expressions appear to be problematic in translating proverbs from English into Arabic. They should also equip themselves with effective translation strategies and procedures and to master the background knowledge and culture of the two languages before embarking on the task. More practical drills and translation practices should also be given to translators to help them identify the most appropriate methods and procedures for translation that

best suit text types and language levels. This will go a long way in enhancing the proficiency of their translations.

ii. The study recommends that lecturers and head of the Department of Languages and Translation in institutions across the country at large should encourage the use of appropriate reading materials for all languages and translation-related aids for their students; so as to avoid unnecessary regression during the translation of cultural concepts as it affects proficiency.

iii. To ensure that the Arabic language lecturers attain rigorous training, recruitment agency should ensure that those to be recruited are professional in the language and the design of translation courses should include Arabic courses in rhetorical device and style, so as not to bring in non-professionals in to the field so as to enhance their productivity in the teaching and learning task. More so, ensuring that appropriate curriculums are designed and reviewed after every five years; so as to enable the polytechnic graduates to have the capability of confronting challenges in the labor market after graduation.

### **5.5. Suggestion for Further Research**

This study identified some of the difficulties in rendering Arabic cultural concepts into English faced by postgraduate students. The study's implications for the pedagogy of translation were also discussed. More studies are needed to support or refute findings in this area. Hence, issues related to cultural concepts in the translation of other languages such as French, Chinese, Finnish, Spanish, etc should also be investigated.

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**APPENDIX I:**

**QUESTIONNAIRE**

**1- Demographic Background**

Please answer the following questions.

1) Gender: Male  male

2) Age: 20-25 years  25-30 years  30 and above

3) How many languages do you know? Mention them.

---

4) Educational qualification: Bachelors  Masters

5) Course of study: .....

**APPENDIX II:**

**SECTION A**

**2-PLEASE TRANSLATE THE FOLLOWING WORDS AND FIND THE ORIGIN OF THE LOCAL LANGUAGE**

	CULTURAL CONCEPTS	TRANSLATE IN ENGLISH	TRANSLATE IN ANY LOCAL LANGUAGE	ORIGIN / SOURCE OF THE WORD
1	دعاء			
2	محرم			
3	نميم			
4	ابليس			
5	أضحية			
6	إيمان			
7	جهاد			
8	اعتكاف			
9	النقاب			
10	القبلة			
11	احرام			
12	عقبة			
13	سيارة			
14	سحور			
15	عمرة			
16	إفطار			
17	حجاب			
18	عطار			
19	قميص			
20	عدة			

## SECTION B

### TRANSLATE THE FOLLOWING PROVERBS

1. كل فتاة بأبيها معجبة

---

2. النظافة من الإيمان

---

3. ان معالعسر يسرا

---

4. كل نفس ذائقة الموت

---

5. من تأتي نال ما تمنى

---

6. Charity begins at home.

---

7. Never put off until tomorrow what you can do today.

---

8. Don't shoot the messenger.

---

9. The spirit is willing but, the flesh is weak.

---

10. Cut your coat according to your cloth.

---



## APPENDIX III

### [INTERVIEW QUESTION]

#### 1- Demographic Background

Please answer the following questions.

1) NAME: \_\_\_\_\_

2) GENDER: Male  Female

3) AGE: 25-30 years  30-35 years  35 and above

4) EDUCATIONAL QUALIFICATIONS: Bachelors  Masters  PhD

5) WORKING EXPERIENCE: \_\_\_\_\_

6) AREA OF SPECIALIZATION: \_\_\_\_\_

Dear Professor,

The researcher is conducting a study dealing with "English –Arabic translation of cultural concepts in Uganda”

Basing on your experience and knowledge of the fields of linguistics and translation, the researcher would like to carry out an open-ended interview which raises the below questions. Your time, help, effort, and cooperation in commenting on the following are highly appreciated. :

- 1) Basing on your experience, what are some of the causes of the problems that students face when translating cultural expressions?

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- 2)Do some cultural concepts in the Ugandan local languages have Arabic and English origins?

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- 3) In your opinion, what can be done to ease these problems and what procedures can be used to facilitate the translation task for the students?

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## APPENDIX IV

### SECTION A: Test of Cultureconcepts in Translation (Answer Key)

1. *ducaa*?is Appeal or "invocation", a prayer of petition or petition. Muslims see this as a profound act of worship.
2. *almaHramis* a male relative like father, son, brother, breast-brother, uncle, step-son and nephew, who, according to Islam, cannot be married to one of his female relatives.
3. *Tayammum* refers to the dry ablution in Islam using sand or dust, which may be performed in place of wudu.
4. *'iblis*Possibly the name Iblis derived from the same source as the English devil, Satan would be the proper translation of Iblis, while the term devil corresponds to the Arabic Shaitan.
5. *Udhiyyah*which is defined as "Sacrifice on the eve of Eid-al-Adha, an animal such as a sheep or goat or camel or cow to commemorate Ibrahim's willingness to sacrifice his son Ismail as an act of his obedience to Allah."
6. *alīmān*A believer's reasoned faith in Islam's metaphysical aspects.
7. *Jihād* Literally means striving or fighting, especially with a commendable purpose. In an Islamic context, it can refer to almost any effort to conform personal and social life to the guidance of God, such as struggle against one's evil inclinations, religious proselytizing, or efforts toward the Ummah's moral improvement, though most often associated with war.
8. *al?ictika: f* This is an Islamic term that denotes seclusion in a mosque for the last ten days of the month of Ramadan in order to worship Allah. It is not permissible for a Muslim who performs this ritual to leave the mosque except for a very short time and only for urgent purposes such as going to the toilet.
9. *alnīqa:b* is a kind of veil, usually black, that covers a woman's face including or excluding the eyes and is often worn by female Muslims in some countries.
10. *Qiblah*This is the direction a Muslim should face when praying during prayers (salāt). It is set as the Kaaba direction in Mecca.
11. *iHram*Special Muslim practices, including clothing type, hair cutting / shaving and behavior before and during ceremonies of pilgrimage.

12. *ʿaqīqah* is an Islamic sacrifice of an animal on the occasion of child's birth (birth sacrifice)
13. *Sayyārah* motor car
14. *suhura* light meal before starting a new day of Ramadan (before daybreak).
15. *Umraa* visit to the Holy shrines in Mecca and Madina out of the time of Pilgrimage considered as a minor pilgrimage.
16. *iftar* the meal at the end of fasting Ramadan day. In a normal day in the rest of the year it means the ordinary breakfast.
17. *ḥijāb* : an islamic veil which is worn by Muslim women to cover the hair and the neck.
18. *alcaTTa:ris* a person who sells and occasionally makes such things as local incense, perfumes, drugs and spices.
19. *qamīṣ* basically shirt or A loose shirt worn in some Asian and Islamic countries.
20. *ʿida* is the period a woman must observe after the death of her spouse or after a divorce, during which she may not marry another man. The period, three months after a divorce and four months and ten days after the death of a spouse, is calculated on the number of menses that a woman has.

## SECTION B: Answer key

كل فتاة بأبيها معجبة

1. Every cook praises his own broth

النظافة من الإيمان

2. Cleanliness is next godliness

إن مع العسر يسرا

3. After a storm comes a calm

كل نفس ذائقة الموت

4. All men must die

من تأتي نال ما تمنى

5. Everything comes to him who waits

6. Charity begins at home

الأقربون أولى بالمعروف

7. never put off until tomorrow what you can do today

لا تؤجل عمل اليوم إلى غد

8. Don't shoot the messenger

الرسول لا تقتل

9. The spirit is willing but, the flesh is weak

الروح تواقه ولكن الجسد ضعيف "

10. Cut your coat according to your cloth

على قدر لحافك مد رجلك

## APPENDIXV

### Transliteration convention

In the transliteration of Arabic characters, the writer has utilized, for typological convenience, the following system which makes little use of diacritical marks:

- *ʔ* ء voiceless glottal plosive
- *TH* ث voiceless inter-dental fricative
- *j* ج voiced palatal affricate
- *H* ح voiceless pharyngeal fricative
- *x* خ voiceless velar fricative
- *th* ش voiced inter-dental fricative
- *sh* ش voiceless palatal fricative
- *S* ص voiceless alveo-dental fricative
- *D* د voiced alveo-dental plosive
- *T* ط voiceless alveo-dental plosive
- *Z* ظ voiced interdental fricative
- *c* ع voiced pharyngeal fricative
- *gh* غ voiced velar fricative
- *q* ق voiceless uvular plosive
- Vowel length is indicated by a colon.



## Appendix VI

### Rating scale for assessing difficulties in translating cultural concepts.

**Research questions 1: What are the main problems faced by translators in translating from Arabic to English?**

Items						
The level of the students' background knowledge on the cultural concept	Good		Fair		Poor	
The level of selecting the precise meaning	Good		Fair		Poor	
Level of understanding the cultural terms	Good		Fair		Poor	
linguistic, lexical ,stylistic and grammatical structure	Good		Fair		Poor	

**Research question 2: What are the origin of cultural concepts acquired by students?**

Items						
The level of the students' background knowledge on the cultural concept	Good		Fair		Poor	
Historical background knowledge	Good		Fair		Poor	
Students' ability to use their prior knowledge to make prediction about the origin of the text.	Good		Fair		Poor	



**Research question 3: What are the procedures used for better understanding of cultural concepts?**

<b>Items</b>						
The level of the students' use of cultural equivalence	Good		Fair		Poor	
The level of the students' use of appropriate procedures	Good		Fair		Poor	
Ability to activate their prior knowledge and connect the ideas to translate correctly	Good		Fair		Poor	