

People's Democratic Republic of Algeria
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**Students' Awareness of the Problems of Lexical Equivalence in Arabic-
English Translation and of the Strategies to Solve them**

The Case of 1st Year Master Students of Applied Language Studies, Department
of Foreign Languages, Mentouri University of Constantine

Dissertation Submitted in Partial Fulfillment of the Requirements for a Master Degree in
Applied Linguistics Studies

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2009/2010

Dedications

This work is dedicated to:

The spirit of my grandfather Amar Chebira, and the spirit of my grandmother Bouleghmar Lhayna.

My grandmother Louiza Chebira.

My parents

My future husband, Labsir Hicham, whom I am waiting impatiently.

My lovely brothers Ahmed and Youcef.

My friend Maha, Sara, and Gogo.

All My family, Chebira and Bouchouit.

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Acknowledgements

First of all, I would like to thank my supervisor, Dr. Youcef Beghou, for his guidance and support throughout the thinking and writing of this dissertation. Many of his qualities, not least of which is a very fine sense of humour, have given me a lot of strength and motivation in my work. I would like to thank him for his constructive comments and professional advice.

I am also grateful to my teachers, Dr. Elkhier Atamna, Dr. Riad Belouahem, Dr. Salah Kaouach, Dr. El Houes Ahmed Sid, Dr. Abdelhak Nemouchi, and Miss Salima Selmane, for all what they have given me throughout my studies at the Department of Foreign Languages, Mentouri University of Constantine.

My special thanks go to Dr. Samir Laraba who has helped me enormously with some technical aspects such as photocopying the questionnaire.

I will never forget my parents, Djamila Bouchouit and Mohamed Chebira, whom I love so much. I am so thankful for all what they have done for me and for their love and encouragement. This work would have been impossible without them.

I also would like to express my gratitude to my close friend, Maha Lounis, with whom I have shared ideas, happiness and sadness; as well as all my postgraduate friends who have been so cooperative.

Abstract

This study aims at analyzing the awareness of a sample of students of the problems that arise from lack of lexical equivalence between Arabic and English and the strategies suggested by theorists such as Baker (1992) to solve them. It has been hypothesized that the students lack awareness about the topic mentioned above because they have had no theoretical courses about it during their studies. The data analysis has confirmed the hypothesis because the students effectively lack knowledge about the topic because they have had practically no theoretical courses about it during their studies. In filling the questionnaire and the included translation test, they have failed to find lexical equivalence between Arabic and English and have proved that there are shortcomings in teaching translation theory. The study concludes with some recommendations for enriching the module of translation, among which is the inclusion of a theoretical course in the second year. There are also some suggestions to the teachers to use a cultural contrast between Arabic and English in teaching that topic in order to improve the students' production.

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List of Abbreviations

SL: Source Language

TL: Target Language

ST: Source Text

TT: Target Text

SLT: Source Language Text

TLT: Target Language Text

Arabic Alphabet Translation System

The following Arabic alphabet transliteration system is used to transliterate Arabic words and expressions used throughout this work into Latin script.

Arabic alphabet	Transliteration	Example	Arabic alphabet	Transliteration	Example	Arabic alphabet	Transliteration	Example
Alif ا	a	random	Zi ز	z	zeal	Qaf ق	q	Qatar
Ba ب	b	but	Siin س	s	sing	Kaf ك	k	key
Ta ت	t	taboo	Shin ش	sh	shy	Laam ل	l	lamb
Tha ث	th	thanks	Saad ص	s	salt	Miim م	m	mark
Jiim ج	j	jet	Daad ض	d	dart	Nuun ن	n	no
Ha ح	h	harsh	Ta ط	t	tore	Waaw و	w	wonderful
Kha خ	kh	loch	Tha ظ	th	that	Ha ه	h	hand
Daal د	d	dad	Ayn ع	3	eel	Ya ي	y	yard
Thaal ذ	dh	their	Ghayn غ	gh	Ghana	Hamza ء	a, i, u,	
ra ر	r	run	fa ف	f	far	Ta' marbuta ة	a	

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General Introduction

Statement of the Problem

Translation consists in providing equivalence between the source text (ST) and the target text (TT). Theorists of translation and linguists agree that translation is the rendering of the same ideas from the source language (SL) into the target language (TL). Many of translation theorists agree that the translator is both a text receiver and a text producer who should first read and comprehend the source language text (SLT) then, convey it equivalently into the target language (TL), whether at the lexical level or at the semantic level. In other words, s/he is obliged to convey ideas of the (SL) into the (TL) with great care of the lexical and the cultural norms.

Equivalence is about the similarity between a word or an expression in the ST and its equivalent in the TT. The translator can encounter various constraints and difficulties to achieve equivalence between ST and the TT. Hence, one could say that complete equivalence in translation is a far-fetched task.

This research deals with equivalence at word level. More precisely, it deals with the problems of non-lexical equivalence in translation and the strategies suggested by theorists of translation such as Baker (1992) to solve them.

When translating from Arabic into English, we, as students of English, have noticed that there are many lexical differences between Arabic and English. We have more than often been unable to find the exact equivalent term. The terms are sometimes inexistent and sometimes have less expressive meanings in English than in Arabic. Due to our lack of knowledge about the strategies suggested for solving those problems, this has

stirred in our minds some questions among which are: What is the nature of this problem?
How can it be solved?

Aim of the Study

This research aims, first, at identifying the problems that arise from the fact that there is no lexical equivalence in Arabic-English translation and the strategies suggested by the theorists of translation (Baker (1992), basically) to solve them. Second, it aims at carrying out an empirical study on students, in order to see whether they are aware of those problems and strategies. Then, in the light of the findings, there will be some suggestions and recommendations for teaching lexical translation through a cultural contrast between the source text and the target one.

Hypothesis

We hypothesize that the students are not aware of the problems that arise from lack of lexical equivalence in Arabic-English translation and the strategies suggested solving them, because they have had no theoretical courses about the topic during their studies. In other words, if the students are more aware of those problems and strategies their production will be improved.

Research Questions

In this research we intend to answer the following questions:

1. What is equivalence? And what are its different types from different approaches?
2. What causes the problem of non-lexical equivalence between Arabic and English?

3. What are the problems that arise from non-lexical equivalence in Arabic-English translation?

4. What are the strategies suggested by translation theorists to solve those problems?

5. Are students of English aware of those strategies?

6. Can there be any better way for teaching them translation to avoid those problems and improve their translation quality?

Research Tools

A sample from 1st year master of applied linguistics will be tested. They will have dealt with translation from Arabic into English for three years. Therefore, they will be more experienced than the other years. They will be asked to answer a questionnaire which includes a test of nine Arabic sentences to be translated into English, and each sentence contains a lexical problem among those identified by Baker (1992), in order to see to what extent they are aware of the problems and what the strategies they know and apply in their translation are.

Research Structure

This research will be divided into three chapters. The first two chapters will be devoted to the theoretical review and the last one will be devoted to the data collection and the analysis of results.

The first chapter will deal with the different approaches to equivalence. The second chapter will be divided into two parts. The first part will be devoted to the problems of

translation that can arise from the problem of lexical equivalence between Arabic and English. The second part will be devoted to the strategies suggested to solve those problems. The final chapter will be devoted to the data collection, description, and analysis.

Chapter I: Problems of Lexical Equivalence in Translation and the strategies suggested to solve them

Part I

Different Approaches to Equivalence

Introduction

According to Bollinger (1966:130) “translation is the rendition of text from one language to another”. In other words, translation is generally viewed as the process of rendering the message from the ST into the TT equivalently. In his spirit, Newmark (1981:7) views translation as “a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language”. Hence, the translator’s task is to establish equivalence between the SLT and TL one.

Equivalence in translation is about similarity between a word or an expression in the SL and its translation in the TL. Many theorists agree that equivalence between the ST and the TT is a very important task that the translator tries to achieve and that it is not an easy task at all. However, they differ in their views about the theory of equivalence; they have used different approaches to study it. Hence, they can be divided into three groups. The first group regards equivalence in translation from a linguistic approach without considering the cultural differences between SL and TL such as Jacobson (1959). The second group views equivalence from a pragmatic/linguistic approach i.e. taking in consideration the cultural differences between the ST and the target one such as Nida and Taber (1982). The third group stays in the middle such as Baker (1992) who views equivalence as a means used for the sake of convenience. This chapter aims at reviewing the theory of equivalence by the above mentioned theorists.

I.1. Different Approaches to Equivalence

I.1.1. Jacobson and the Concept of Equivalence in Difference

Roman Jakobson (1959) suggests three kinds of translation which are:

- a- Intralingual translation, which can, precisely, be found within the same language, i.e. rewording and paraphrasing.
- b- Interlingual translation, which is the process of rendering the message from one language into another.
- c- Intersemiotic translation which is between sign system, as Jakobson (1959: 232) says “there is no signatum without a signum”.

According to Jakobson (1959), translation requires equivalence between two messages from two different languages. According to him, there is no full equivalence between code units since the translator uses synonyms to render the ST message into the TT message. For him, languages can be different from each other, either grammatically or culturally. This can cause problems to the translator in finding an accurate translation equivalent. However, the translator can carry out his translation using several and different procedures such as using loans words, neologisms, semantic shifts, and so on. Hence, according to him, translation can never be impossible since the translation task can be carried out from one language into another equivalently without regarding the cultural or the grammatical differences between the ST and the TT. Hence, Jakobson’s theory is a semiotic-based approach; this means recoding the ST message and then, rendering it equivalently to the TT recipients.

I.1.2. Nida and Taber: Formal Correspondence vs. Dynamic Equivalence

Nida and Taber (1982) distinguished between two different kinds of equivalence; ‘formal correspondence’ and ‘dynamic equivalence’. Nida states that (1964: 195), ‘formal correspondence’ “focuses attention on the message itself, in both form and content”. This means that the translator takes care of rendering the form of the ST in addition to the content. This type, according to both of them, can be used when the translation’s aim is to render the form rather than the effect of the message. Nida and Taber (1982:201) claim that this type of equivalence can cause problems and serious implications for the TT recipients, because it destroys the grammatical and stylistic patterns of the TL. Hence, they say “typically, formal correspondence distorts the grammatical and stylistic patterns of the receptor language, and, hence, distorts the message, so as to cause the receptor to misunderstand or to labour unduly hard”. (ibid.)

However, ‘dynamic equivalence’ is about keeping the same response of the ST readers in the TT readers. Nida (1964: 159) says that dynamic equivalence is based on “the principle of equivalent effect”. In other words, the translator, using dynamic equivalence, seeks to translate the meaning of the ST and then rendering it in a way that it will have the same impact on the TT readers. Hence, according to him, the translator cares about the cultural aspects of the TL.

Nida and Taber (1982: 200) argue:

Frequently, the form of the original text is changed; but as long as the change follows the rules of back transformation in the SL, of contextual consistency in the transfer, and of transformation in the receptor language, the message is preserved and the translation is faithful.

Furthermore, Nida used dynamic equivalence in his translation of the Bible, this means that he was in favour of the use of dynamic equivalence.

I.1.3. Baker's Approach to Equivalence

Baker (1992) has distinguished five types of equivalence; equivalence at word level, equivalence above word level, grammatical equivalence, textual equivalence, and pragmatic equivalence.

I.1.3.1. Equivalence at Word Level

The translator, first, starts to examine the ST by looking at words as single units in order to find the appropriate equivalence. However, sometimes the translator can not find the equivalent term in the TT that replaces the STL term. This causes problems to the translator. Baker (1992) listed the problems and strategies supposed to help the translator to solve them.

I.1.3.2. Equivalence above Word Level

Equivalence can appear when words start to combine with each other to “form [certain] stretches of language” Baker (1992: 46). Therefore, words do not combine with each other at random, but they combine for the purpose of conveying meaning.

Words can occur in lexical patterns such as collocations, or more such as idioms, and these combinations change their meaning from one language into another. This causes problems to the translator. Furthermore, she suggested some strategies that can help the translator solve them.

I.1.3.3. Grammatical Equivalence

Grammatical rules vary from one language into another, and this may cause problems to the translator to find the appropriate equivalent structure in the TL. This difference in grammatical structures between the SL and the TT causes differences in the

way that the message is carried out in communication across SL and TL. Because of these differences, the translator may not find a particular structure or device, such as; number, gender, tense, aspect ... etc in the TT to carry out his translation.

I.1.3.4. Textual Equivalence

Textual equivalence refers to the similarity between the ST and the TT in terms of information and cohesion. She identified the cohesive devices used by Halliday and Hasan: reference, substitution, ellipsis, conjunction, and lexical cohesion. Hence, cohesion is a very important factor in translation. It is considered as a guide for the understanding and analysis of the ST which helps the translator to produce a cohesive and coherent text for the TT recipients, in accordance with the purpose of translation and text type.

I.1.3.5. Pragmatic Equivalence

The translator, sometimes, has to go beyond the message and read between lines what is implicitly said in the ST, and tries to avoid any implication when transmitting the message into the TT recipients that can cause problems to them in understanding it. Hence s/he is expected to have certain knowledge of the TTL culture. In other words, the translator tries to reformulate the ST writer's intention in the TTL culture in a way that the message can be well understood by the TT recipients.

Conclusion

To sum up, it can be said that equivalence is viewed from different approaches; each theorist has studied it from his favoured one. Hence, there are theorists who have viewed it from a linguistic approach, others from a cultural one and others prefer to be neutral i.e. in the middle and they see it as a tool of convenience and any approach may be a valid one.

Part II

Problems and Strategies in Lexical Equivalence

Introduction

This chapter deals, in its first part, with the problems that arise from lack of lexical equivalence between Arabic and English which are due to the cultural differences between these two languages. Differences in culture between languages may result in situations in which a concept in a language may be unknown in another language with no lexical equivalent to convey it. "Translation is viewed as a number of problems of different kinds that demand suitable and possible solutions. When we translate, we are faced with problems which make us stop translating (...). These problems need solutions which can be acceptable" Baker (1992: 46). Hence, the second part of this chapter deals with the suggested solutions by theorists to solve those problems. As this chapter deals with the problems that arise from lack of lexical equivalence between Arabic and English in translation and the strategies suggested to solve them, let us first know what a term or a word means.

II.1. What is a Word?

A word according to Bollinger and Sears (1968, cited in Baker 1992 :11) is defined as "the smallest unit of language that can be used by itself". In other words, a word is the smallest free form (an item that can be uttered in isolation with semantic or pragmatic content in a language). A word can consist of only one morpheme such as 'house' or more like 'land-owner'. It is considered as "the basic meaningful element in a language" (Baker, 1992:11). A word may have different meanings according to the context in which it occurs. Furthermore, it can change its meaning from one language to another according to the language's culture.

II.2. Relationship between Word and Meaning

According to Ibn Rashik El Kayraweni in his book ‘Al Omdah’, cited in Naghib M. E. (2002: 24):

“اللفظ جسم وروحه المعنى، وارتباطه به كارتباط الروح بالجسد، يضعف بضعفه ويقوى بقوته”

/alafzo jismon wa rohoho alma3na, wa irtibatoho bihi ka irtibati alrouhi biljassadi,
yad3ofo bido3fihi wa yakwa bikowatihi/

“A word is a body and its spirit is meaning. Their association is like that between spirit and body. Word weakens with the weakening of meaning and gets strength with the strength of meaning”.

(Translated by the author of this dissertation)

This means that word and meaning are very related to each other. However, according to Naghib (2002) words have not got a meaning themselves, but they acquire it from the context in which they occur such as the term ‘right’ which can have different meanings according to the context. This can be noticed clearly in the following text which is taken from Naghib (2002: 25): “The teacher asked the students to draw a right angle ‘زاوية قائمة’, but insisted that the student draw it with his right hand ‘يده اليمنى’ while the student was left handed. Of course he didn’t draw it right ‘مضبوطة’ and the teacher gave him low marks. Right away ‘على الفور’; the student went to the headmaster and complained that it was his right ‘حقه’ to draw with whichever hand he liked. The headmaster who was an upright man ‘رجل عادل’ agreed that he was right ‘على حق’ and that the teacher did not treat him right ‘يعامله بالعدل وكما ينبغي’ and ordered the teacher to right ‘يصحح’ the student’s marks”. Furthermore, the translator can encounter problems if s/he does not know the different meaning of a word in different contexts and in both the SL and the TL cultures.

Meaning itself can have different types. In other words, there are meanings that can be understood semantically such as the dictionary meaning, and there are others that could be derived and understood just from the context.

II.2.1. Propositional Meaning

In Hurford and Heasley (1983:19), “a proposition is part of the meaning of the utterance of a declarative sentence which describes some state of affairs”. However, according to Baker (1992:13), “propositional meaning of a word or an utterance arises from the relation between it and what it refers to or describes real or imaginary world, as conceived by the speakers of particular language to which the word or utterance belongs”. For example, the propositional meaning of the term ‘dog’ as it is conceived by English people is a “symbol of faithfulness and it is the loyal friend of human being”. Propositional meaning helps one to consider if an utterance is true or false. If the translation is considered wrong it is the propositional meaning which is wrong.

II.2.2. Expressive Meaning

According to Lyons (1981:143), “Expressive meaning relates to everything that falls within the scope of ‘self-expression’ and can be sub-divided, and has been for particular purposes, in various ways”. In other words, expressive meaning is about the speaker’s feelings and views or attitudes. It differs from one person to another and from one language to another because what someone considers beautiful can be ugly to another one and what a language considers bad is considered good in another language according to the culture. For example, the term ‘famous’ in English, the term ‘fameuse’ in French and the term ‘مشهورة’ /machhura/ in Arabic may have the same propositional meaning in the three languages but the expressive meaning changes. A famous girl in English is very neutral; however, in Arabic and French, a famous woman is a woman with a bad

reputation. Another example is the term 'beautiful' has the same propositional meaning in both Arabic and English but its expressive meaning changes. Hence, the physical features of a beautiful woman vary across these languages and cultures. The same thing could be said for persons in the same speaking community. Hence, an expressive meaning of a term could not be judged as true or false in contrast to the propositional meaning. There are terms that are more expressive than others which belong to the same scale of meaning. For example, 'complain' is less expressive than 'whinge' and 'bad' is less expressive than 'terrible' or 'horrible'.

II.3. Problems of Lexical Equivalence between Arabic and English

II.3.1. Culture-Specific Concepts

Languages are different and most of those differences are due to cultural differences between them. Every linguistic community has its own universe and way of interpreting the world. Hence, a concept can be lexicalized differently from one language into another language. According to Robertson (1981, cited in Hong Hong 2004) "culture is about all what is shared by people of the same speaking community". This means that culture includes not only material things such as cities, organizations and schools, but also non-material things such as ideas, customs, and family patterns. In other words, culture refers to the entire way of life of a society, whatever that might be. Culture, is not restricted to certain specific fields of knowledge; it also includes ways of behaving. According to Levo-Henriksson (1994), culture covers the everyday way of life as well as the myths and the value system of a society.

One of the clearest definitions of culture is provided by Newmark (1988:94) "I define culture as the way of life and its manifestations that are peculiar to a community that uses a particular language as it means of expression". Adler (1995:15) also defines culture

as “something that is shared by all or almost all members of some social group who try to pass it on to the young members. Something (as in the case of morals, laws and customs) that shapes behaviour, or structures one’s perception of the world”. Furthermore, “culture hides much more than it reveals, and strangely enough, what it hides, it hides most effectively from its own participants” (Hall, 1959: 39). Nonetheless, language has a very important role in building a culture and it is considered as its keystone. On the other hand, language is influenced and shaped by culture. In other words, language is the symbolic representation of a people and it comprises their historical and cultural backgrounds as well as their approach to life and their way of living and thinking i.e. their way of interpreting the world. Nida (1964:91) argues that “words are fundamentally symbols for features of the culture”. Though, this culture diversity makes it difficult for the translator to find the equivalent term for some terms that are specific to the ST culture since each language conceptualizes reality on its own. These terms according to Baker (1992) are called ‘culture-specific terms’ and they are considered markers of a people’s identity and culture. Their translation requires certain cultural knowledge.

Nida (1993) classified culture-specific terms into four categories: (1) ecological terms, (2) material culture terms, (3) social culture terms and (4) religious culture terms.

When culture-specific terms emerge, it may not be easy to find the most appropriate equivalent term to them, and it will be difficult to carry on the translation in isolation from cultural factors. Lotman (1978, cited in James 2006) claims that “No language can exist unless it is steeped in the context of culture”. In this respect Joelle (1985:34) states That: “Le problème crucial est l’équivalence qui ne peut être complète puisque certaines associations et connotations ne se trouvent pas dans l’autre langue considérée”.

This means that the meaning given to a term can be shaped by culture. For example, the term 'نيف' /nif/ is a specific-culture term that refers to dignity in Algerian culture, but it can be understood differently in English culture i.e. with only its propositional meaning which is a part of the face. Hence, it will be literally translated as 'nose'. Another example is the term 'صاع' /sa3/ which is a measuring unit for cereals that is equal to 120kgs. There is no exact equivalent term in English, because English people use the measuring unit 'bushel', which equals only 33kgs.

II.3.2.Lack of Lexicalization in the Target Language

As it has been mentioned above, because of the cultural differences between two languages such as Arabic and English, there are some concepts that exist in Arabic and do not in English; they are called 'lexical gaps'.

According to Broost (2007: 115):

A lexical gap is an empty slot in the structure of a lexical field resulting from the absence of a special lexical item *x* for a concept *y* which is a part of a conceptual system *z* and corresponds to an event, action or state of affairs which is practically conceivable.

Lexical gaps can be related to religion, to food, to customs ...etc and they can be considered culture-specific terms, but they have no equivalent in the TL. In other words, they are not lexicalized in the TL. Tymoczko (1999: 24-25) state that:

Translators are presented with aspects of the source culture that are unfamiliar to the receiving audience-elements of the material culture (such as food, tools garments), social structures (including customs and law), features of natural world (weather conditions, plants, animals), and the like; such features of the source culture are often encoded in specific lexical items for which there are no equivalent in the receptor culture or for which there are only rare or technical words.

For example, the term 'أمانة' /amanah/ is an Arabic religious concept or term that means that Moslems are ordered to keep intact what they are entrusted with, until they give it back to its owner. This term may not have any equivalent in English. Another example,

the term 'برقع' /borko3/ which means a piece of cloth of black color that covers the face except the eyes that some Muslim women wear. This also has no equivalent in English. When these terms emerge in the ST, they cause problems to the translator. In other words, the English translator will be confused about how to translate a concept or a term that does not even exist in English as the TL.

II.3.3. Semantic Contrasts between the Source and the Target Language

There are some situations where the SL and the TL make different distinctions in meaning of a term because of the cultural differences between the two languages. Translators are always under pressure to “produce the exact meaning of the original in the target text” (Korzeniowska and Kuhlaczak, 1994: 30), but it is not easy to do so. According to Baker (1992), a word may have distinct and important meanings in one language but has only one meaning in another language. For example: the term ‘gift’ is the English equivalent for both Arabic terms ‘هدية’ /hadiya/ and the term ‘هبة’ /hiba/. However, in Arabic language they are not the same. The term ‘هدية’ /hadiya/ means a gift but in order to be closer to a human being by expressing affection. But, ‘هبة’ /hiba/ is a gift in order to be closer to God; it has a religious reference; it could be given to poor persons, infants ...etc. Hence, the translator could have problems to find the exact equivalence since the TL does not make a difference in meaning. Another example is the term ‘بارد’ /barid/; Arabic language does not make a distinction between a weather which is less cold and cold, but English does. The weather which is less cold but not warm is called a cool weather. It is not the case in Arabic; this causes problems to the translator because s/he does not know if the SL is speaking about a cold or a cool weather.

II.3.4. Lack of a Specific Term in the Target Language

Hyponyms are words which mean different items that belong to the same class of meanings and covered by the same superordinate.

Example 1

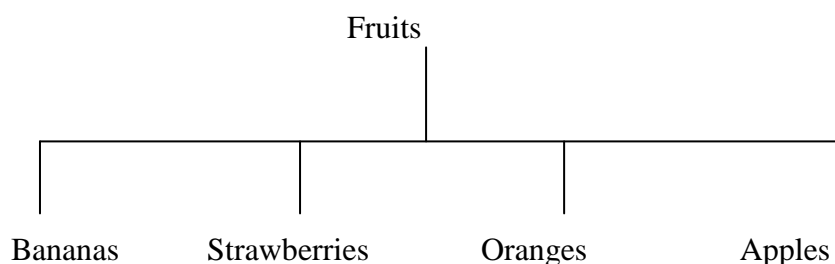


Figure 1: Example of Hyponyms

‘Fruits’ is the name of a class that includes ‘bananas’, ‘straw-berries’, ‘oranges’, and ‘apples’ which are hyponyms.

Some languages tend to have a superordinate but lack some hyponyms that could be in another language. This could be because of the cultural differences between them as it has been mentioned before. Every speaking community interprets the world in its own way. For example, because of the specificities of the weather and environment in most of the Arab World, Arabic includes many hyponyms for the term dates according to the shape, taste and color. This is not the case in English which has only the general term ‘dates’.

Example 2

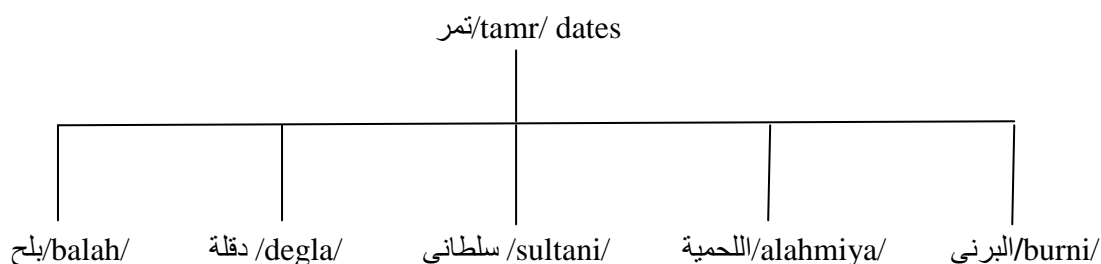


Figure 2: Hyponyms for Dates in Arabic

This causes problems to the translator about how to translate a term that does not exist in the TL.

II.3.5. Differences in Expressive Meaning

As it has been mentioned above, expressive meaning bears upon feelings, opinions, and attitudes such as towards religion and sex, etc. It can differ from one person to another in the same speaking community and from one language into another. For example, something which is boring for someone seems amazing for another. Another example is sex before marriage; in some communities it is something denied and very bad that neither religion nor customs accept. However, in some other communities it is something quite normal and acceptable. The term itself and everything related to it brings embarrassment when speaking about it in the former and the reverse is true in the latter. Hence, a translator has to be extremely cautious when translating sex related material from one language into another.

II.3.6. Differences in Physical and Interpersonal Perspective

Some languages differ in expressions signalling distance and movement from one point to another, which is the physical perspective. Furthermore, some languages have more forms of address depending on the various social positions of people. For example,

the French language has the pronoun ‘vous’ used for formal address and ‘tu’ for casual one. English, on the other hand, does not make this distinction, and ‘you’ is used for both contexts.

II.3.7. Differences in Form

Sometimes the translator cannot find the exact equivalent for some forms that are typical of the SL. For example, Arabic language can have a sentence in one word, such as ‘سنستعملهم’, which is not the case in English. The former sentence could be translated as ‘we will use them’, i.e. four terms. This could affect the balance in length between the SL and the TT such as in subtitling.

II.3.8. Loan Words

According to Campbell (1998:63):

A loan word is a lexical item (a word) which has been ‘borrowed’ from another language, a word which originally was not a part of the vocabulary of recipient language but was adopted from some other language and made a part of the borrowing language’s vocabulary

Sometimes the ST tends to include a lot of borrowed terms that are unfamiliar and this causes difficulties to the translator. For example, the term ‘روبابيكيا’ is a borrowed term from the Italian one ‘roba vecckia’ which means ‘الاشياء العتيقة’ i.e. antiques in English. Without a sufficient cultural background, it is difficult to translate those terms.

The problems mentioned above are the most common and clearest problems that a translator encounters because of lack of lexical equivalence.

II.4. Strategies to Solve the Problems of Lexical Equivalence

The translator may have some strategies that can help in translating. Baker (1992) suggested the following strategies.

II.4.1. Use of a General Term (Superordinate)

Translation by generalization is one of the most common strategies that are used by the translator in dealing with or solving a lot of lexical equivalence problems between ST and TT. “It works equally well in most, if not all, languages, since the hierarchical structure of semantic fields is not language-specific” (Baker, 1995:26). This strategy is based on using a more general term i.e. a superordinate or, in case of a whole concept, replaces the more specific one with a more commonly known or wider one.

Because of the differences between the Arabic environment and the English one, there are differences in the lexicalization of some concepts across the two languages. For example, in the Arabic environment, different types of dates can be found. Hence, Arabic speaking people give different names to dates, and the term ‘dates’ covers a lot of types or hyponyms according to the shape, color, taste...etc. For example, a type which is sweeter than the other types and has a dark brown color is called ‘السلطاني’/alsultani/; one that is thicker and has a clear light brown is called ‘الحمية’ /allahmiya/, and so on. However, English people do not have all those hyponyms for the term ‘dates’ because dates do not grow in their environment. The translator finds it difficult to translate the hyponyms or the specific terms of the concept of dates into English. Nevertheless, the translator can use the general term to translate the hyponyms and avoid confusion because the English reader is familiar with the general term and not the hyponyms, as in the following example.

Source Text

لقد رأيته يبيع تمر اللحمية في الجانب الآخر من الشارع.

Target Text (translated by the author of this research work)

I have seen him at the other end of the street selling **dates**.

Another example is the term ‘love’ that has many hyponyms in Arabic. The following figure shows the term ‘love’ /hub/ in Arabic:

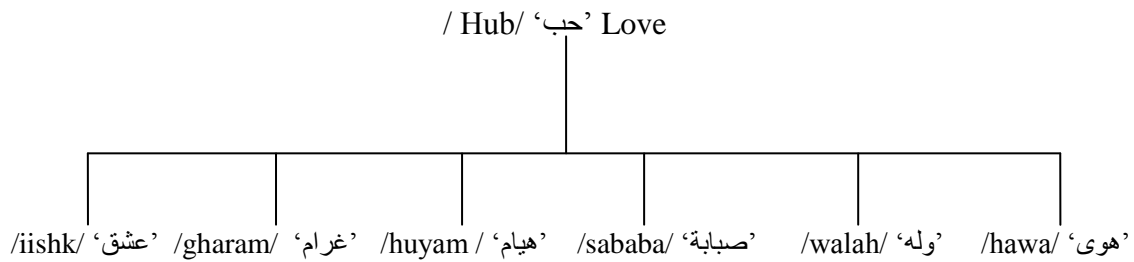


Figure 3: The Term ‘Love’ in Arabic

English language does not have equivalents for all the hyponyms of the term ‘love’ in the Arabic language. For example, the term ‘صبابة’ /sababa/ does not have a direct equivalent term in English. Hence, the translator can use the general term ‘love’ in order to refer to that hyponym as it has the same propositional meaning. According to Baker (1992) the translator can “go up a level in [this] semantic field [in order] to find [the] more general word [which is love] that covers the core propositional meaning of the missing hyponym in the target language (TL).” (Baker, 1995:28)

II.4.2. Translation by a More Neutral/Less Expressive Term

As it has been mentioned before, expressive meaning changes from one person to another and from one language to another. Hence, a term that can be considered pejorative in Arabic can be seen as a natural one in English. This is due to the differences in thought and culture between the Arab people and the English people. Hence, the translator has the opportunity to use the strategy of translation with a less expressive term and a neutral one, in order to avoid any confusion or embarrassment with the TT readers.

Example 1

Source Text

انه حقا لشيء مروع أن يقيم معها أية علاقة قبل الزواج

Target Text (translated by the author of this research work)

It is really something **bad** that he makes a relationship with her, before marriage.

The term 'مروع' /morawi3/ has been translated as 'bad' instead of 'horrible' or 'terrible' because it is less expressive and more neutral. Arab people especially Muslims forbid the relationship between a girl and a boy before marriage and consider it as something wrong and immoral. However, most English people do not consider it as something immoral and so horrible. Hence, the term 'bad' works better in that case.

II.4.3. Translation by Cultural Substitution

The readers of the translated text are expected to understand the word within the target socio-cultural context. People tend to react differently in different situations depending on their culture. As it has been mentioned above, every culture has its particular

and specific terms that could be understood only by the people belonging to that culture. However, the translator is expected to keep the effect of the ST cultural-specific term in the TT. Hence, the strategy of ‘cultural substitution’ is very beneficial in that case. This strategy is about providing an equivalent translation to the ST effect on the TT readers. Using this strategy, the translator replaces a cultural-specific term in the ST by an equivalent cultural-specific term in TT. In other words, the translator operates a cultural shift to transfer the SL term to the TL and, thus, it will have the same impact on the TT readers. The advantage of using this strategy is that it gives the reader the opportunity to identify the concept easily and understand it in its cultural context. As Goethe (cited in Thriveni, 2001) said:

There are two principles in translation. The translator can bring to his fellow countrymen a true and clear picture of the foreign circumstances, keep strictly to the original; but he can also treat the foreign work as a writer treats his material, altering it after his own tastes and customs, so that it is brought closer his fellow countrymen who can then accept it as if it were an original work

This means that the translator tries to keep the same effect of the ST on TT readers.

This could be by cultural substitution.

Example 1: (the ST is taken from ‘التحويلات في الرواية العربية’ / atahawolat fi riwaya al 3arabiya/ by nazih abu nidhal (2006:140)

Source Text

بعد أن وقع حادث السينما الذي أصيب فيه فهد اقتربت بدرية ونظرت إلى جبهته المجروحة و
ملاحه السمراء ثم تقدمت مادة يدها بصرة صغيرة.

-أحضرت لك زلابية

Target Text (translated by the author of this dissertation)

After the accident that happened to Fahd at the cinema, Badrya approached him and looked at his injured forehead and his roan features, and, then, she advanced to him with a small sac.

-I brought some **pastries** for you.

The term 'زلابية' /zalabya/ is a kind of fritters in the form of thin tubes soaked in artificial honey. This type of fritters is a specific and an ordinary popular food for Arabic speaking communities. However, the concept would be unknown by English speaking people. Hence, an approximate cultural-specific term for English culture could be used in that case in order to put the reader in the same image, and, hence, the effect could be the same on the TT readers. The term 'pastries' seems to be the closest term in the TL to the ST concept of the term 'زلابية' /zalabya/ because it is a type of a very popular food for English people.

Example 2

Source Text (by Omar Mohamed Kadih, 2006)

(...) لكن يتأكد أن الوزن وزن صاع من القمح

Target Text (translation by the author of this dissertation)

(...) but he should confirm if the weight equals a **bushel** of wheat.

The term 'صاع' /saa3/ which is a measuring unit for cereals equals 120 kg, is a typically Arabic measurement. This term is replaced by a specific term for English measurements which is 'bushel' and is worth only about 33kgs. Although, the two terms seem very different, they have the same function and effect in both cultures. In other

words, the reaction of ST readers about the term /sa3/ 'صاع' will be the same as that of the TT readers about the term 'bushel' as they have the same propositional meaning in both languages.

II.4.4. Translation by Loan Words or Loan Words with an Explanation

According to Baker (1992), this strategy is very helpful in the case of the concepts of the ST that are not lexicalized in TT such as modern and newly born concepts and culture specific terms. The loan word can be followed by an explanation in the target TL. Baker (1992: 34) claims that "following the loan word with an explanation is very useful when the word in question is repeated several times in the text". Once explained, it can be easily used on its own and, hence, the reader can understand it better. This means the reader's attention is not distracted by other lengthy explanations. This strategy can be used, particularly, in text where the translator wishes to preserve and manifest some aspects of the original culture.

Example 1

Source text (Evans, 1994:165, cited in Dickens, Hervey and Higgins, 2002: 33)

تلخص منهاج الحفلة في فقرات... منها تمثل الاتجاه العربي كما نعرفه من الراديو والتلفزيون. وهذه الفقرات اشتملت على غناء الموشحات وعلى تقاسيم متأثرة بالمدرسة المصرية للآلات العربية الكلاسيكية كالقانون والعود والناي، وأضف إلى ذلك تأثير المدرسة المصرية في تكوين الفرق الموسيقية التي يدخل فيها الكمان بأعداد كبيرة.

Target Text

(Translated by Evans, 1994: 15 in Dickens, Hervey and Higgins, 2002: 33)

The concert program consisted of fifteen sections, six of which were in Egyptian style as we know it from radio and television. These six parts comprised 'mowashahat' and solos influenced by the Egyptian school from classical instruments such as 'the qanun', 'the ud' and 'the nay'. The structure of the music groups was also influenced by the Egyptian school as they also contained large number of violins.

The translator used loan terms in order to translate the three Arabic terms 'العود' /al-ud/, 'القانون' /al qanun/, 'الناي' /al nay/ and the term 'الموشحات' /mowashahat/ into English. In other words, the translator has kept the same phonology of the original terms but using English letters 'the qanun' for the term 'القانون' /al qanun/, 'the ud' for the term 'العود' /al ud/ , 'the nay' for the term 'الناي' /al nay/ and 'mowashahat' for the Arabic term 'الموشحات' /mowashat/.

It seems that the translator wants to keep the original text culture preserved and transfer it to the TLT readers. Hence, he prefers to keep the ST concepts. For example, the translator can translate the term 'عود' /ud/ through the cultural equivalent term which is 'lute', but, in fact, the two instruments are very different despite the fact that they have the same effect on both ST and TT readers. The translator prefers to be faithful to the ST. Hence, he used the loan term in order to translate that instrument, and the same thing could be said about the other terms.

Example 2

Source Text

(Taken from Pinnington, 1994:4 in Dickens, Hervey and Higgins, 2002: 34)

واعترضت قله منهم بحجة أن الهلال و النجمة في أمريكا يدعه تخالف الإسلام

Target Text (Dickens, Hervey and Higgins, 2002: 34)

A few of them objected on the grounds that the American use of the crescent and star is **bid3a (innovation which Islam opposes)**.

The translator used the loan term 'bid3a' in order to translate the ST term. Then, he followed it by a small explanation because the concept does not exist in English and also to make the image clearer for the TT reader and to show him that 'bid3a' is a sort of innovation which is forbidden by Islam. This means that it is a specific term to Muslim Arabs. The translator did not find an equivalent term in English because the concept of the SL term is not lexicalized in English. So, he chose to use a loan term then followed it with an explanation.

Example 3

Source Text

اشتريت لك الملوخية والحناء

Target Text (Our translation)

I bought **mulukhya and henna** for you.

'الملوخية'/Al molokhya/ is a mallow cultivated as a soup made of this herb, especially in Egypt. 'الحناء' /al henna'/ is reddish-orange cosmetic gained from leaves and stalls of

henna plants used by Arab women. As the two concepts do not exist in English, they are borrowed from Arabic and translated as loan terms.

II.4.5. Transtion by Omission

Omission means dropping a word or words from the SL text while translating. This procedure can be the outcome of the cultural clashes that exist between the SL and the TL.

The translator can omit words that have no equivalent in the TT or that may raise hostility of receptors. As an example, Americans tend to use a lot of terms that could not be accepted by Arab receptors, and, hence, the latter may not tolerate the use of those terms because it is something out of their culture. Hence, translators tend to omit those terms in film subtitling, for instance. Furthermore, this strategy can be used to omit repetition and redundancy that can occur in the ST that could not be accepted in the TTL rules. For example, Arab writers tend to use extra information and repetition in their writings because these are some of the characteristics of the Arabic language, at least for those who have a conservative tendency. However, the English language tends to be less so. Omission of redundancy by the translator is a solution in this case. As Baker (1992: 40) puts it:

This strategy may sound rather drastic, but in fact it does no harm to omit translating a word or expression in some contexts. If the meaning conveyed by a particular item or expression is not vital enough to the development of the text to justify distracting the reader with lengthy explanations, translators can often do simply omit translating the word or expression in question.

Example 1

Source Text (by Taha Hussein, 1929, cited in Abidet, 2008)

كان يسمع بين حين وحين ثناء بالذكاء والبراعة على هذا الشيخ وذاك

Target Text (by Parxon, wayment and cragg, 1997:135)

It is true that now and again a good word was said for the **intelligence** of one of the sheikhs.

The translator has omitted the term 'براعة' /bara3a/ and kept only translating the term 'ذكاء' /thaka/ because in this context the term 'براعة' /bara3a/ has the same meaning of 'ذكاء' /thaka/ and the meaning can be rendered by translating one of the two terms in order to avoid repetition.

Example 2

Source Text (Dickens, 2004:24)

فهم كالسياسيين، يصرون على ممارسة الوجاهة بجميع فروعها: { البيوت المفتوحة، القصور، الحرس الخاص، الزلم، البذح، واقتناء ما عز من الألبسة والحلي والحلل... }

Target Text (Humphrys, 1999: 7-8 cited in Dickens, 2004:24)

Like politicians, they insist upon all the outward trappings of privilege: maisons, places, **body guards**, and **all the finery that money can buy**.

As it has been mentioned above, English uses much less redundancy as a feature of style, hence the translator have omitted some terms that have the same propositional meaning and function in the text, and he has kept just the first term 'الحرس الخاص' /al haras alshakhsi/ 'body guards' that have the same meaning of 'زلم' /zolom/ and 'بذح' /bathah/. Furthermore, he has used the general term 'finery' in order to refer to 'ألبسة' /albisah/ 'Clothes', 'حلي' /huliy/ 'Jewelries' and 'حلل' /hilal/ 'Blazers', then he replaced them with 'the finery that money can buy' to avoid redundancy and unneeded information.

Of course, this did not affect the content at all. The translator used that strategy to avoid redundancy and repetition that exist in the ST and could not be tolerated in the TT.

II.4.6. Translation by Paraphrasing

Another possible way in dealing with the problems of lexical equivalence is the strategy of paraphrasing. This strategy is helpful in dealing with culturally bound terms, or what is called cultural-specific terms, and also concepts that exist in the SL, but are not lexicalized in the TT, or what is called 'lexical gaps'. In other words, this strategy is about translating the meaning of the ST term rather than finding an equivalent term in the TL.

Paraphrasing may be required when a TL lacks a word to match a word in the SL. Hence, the translator uses a phrase or a sentence which could be a definition of the item, to express the same meaning of the word in the SL. For example, the term 'قصعة' /kas3a/ has no equivalent in English culture or maybe there is one but in another form. Hence, it can be translated using a description of the item in order to give a clear image for the target readers. For instance, it could be translated as 'a large plate made out of wood' or 'a baked clay recipient for serving food'. Another example is the term 'أمانة' /amana/, the concept of which does not exist at all in English culture, and it is not lexicalized in the English language. Therefore, it could be translated, using paraphrasing, as 'things that should be kept intact by a Muslim until he gives it back to their owner'.

Baker (1992) divided this strategy into two possibilities. The first possibility is paraphrasing by using a related term. This is when the concept expressed by the source item is lexicalized in the TL but has another form, or the frequency with which a certain form is used in the SL is higher than would be natural in the TT.

Example 1

Source Text

دعت امي خالي البارحة

Target text (translated by the author of this dissertation)

My mother invited my **maternal uncle**, yesterday

English does not make a distinction between the uncles i.e. the mother's brother and the father's brother. Arabic, on the other hand, does. Hence an additional term has been used which is 'maternal' to show the more precise kinship relationship in Arabic.

In case the concept pressed by the source item is not lexicalized at all in the TL, the translator can use the second possibility which is paraphrasing using an unrelated term.

Example 2

Source Text

السروال لحوكي هو من الألبسة الرجالية الجزائرية التقليدية

Target Text (translated by the author of this dissertation)

The trousers fading at the seat are one of the Algerian traditional cloths for men.

The term 'سروال حوكي'/sirwal houki/ is a cultural-specific term for Algerian culture which is not lexicalized at all in English. Because the concept does not exist, the strategy of paraphrasing using unrelated terms is used in that case as a description of the item.

Example 3

Source Text

سكبت الطعام في قصعة ليجمع كل من بالدار حوله

Target Text (our translation)

She put the food in **a large plate made out of wood** and everyone gathered around it.

The term 'قصعة'/kas3a/ is translated using paraphrasing by unrelated terms that describes the item.

The advantage of this strategy in both possibilities is that it is possible to achieve a high level of precision in specifying the meaning of a word or concept that poses difficulties in translation. This strategy also familiarizes the TT readers with the ST culture. However, when using this strategy, a single term could be translated by several items in the TT. The balance in length between the ST and the TT could be affected.

II.4.7. Translation by Illustration

This strategy is a useful option if the word which lacks an equivalent in the TL refers to a physical entity which can be illustrated, particularly, if there are restrictions on space and if the text remains short, concise and to the point. For example, there is no equivalent term for the Arabic word 'حناء' /hanna/, in English, so that, the strategy of illustration can be very helpful in this case. The translator can use the picture of the item in order to make the concept clearer for the English readers.

Conclusion

Because of the cultural differences between the SL and the TL, the translator encounters some lexical problems, i.e. sometimes he cannot find the equivalent term to convey the meaning of the ST term. However, s/he has in his disposal some strategies which help him to carry on his translation. According to Kachru (1984: 84) “what can be said in one language can be said in the other language”. This means that everything can be expressed in any language. In other words, one language may take many words to say what another language says in a single word. It can use generalization, omission, or borrowing...etc, but at the end the circumlocution can make the point.

Chapter III

Description and Analysis of the Questionnaire

Introduction

The study attempts to confirm that the students of English Department, Mentouri University of Constantine are not aware of the strategies suggested by the theorists such as Baker (1992) to solve the problems that arise from lack of lexical equivalence in Arabic-English translation because they have had no theoretical courses about the topic during their studies.

A questionnaire is used as a tool for eliciting data. It includes 14 questions, 13 theoretical questions and a test which consists of the translation of nine Arabic sentences into English.

III.1. Subjects

The subjects are thirty students who have been taken randomly from a whole population of first year master students in applied linguistics, studying at the Department of English, Mentouri University of Constantine. This population has been chosen because they have studied translation since their second year and, therefore, they have had more experience than the other options. The sample consists of 6 male and 24 female students. Their age ranges between 21 and 25 years old. Two subjects have been rejected because they have not taken the test seriously; their answers have not matched the questions, and they did not translate the sentences.

III.2 Randomization

Randomization is an important factor in choosing a sample. Hence, 30 students have been randomly chosen from the whole population. 60 copies of the questionnaire have been distributed to the two groups that study together. Two copies have been removed from them. Then, each copy of the remaining ones has been given a number from 1 to 58. After that, a draw has been made, and a 6 year old cousin of mine has picked up 30 small papers out of a box which constitute the representative sample of the whole population.

III.3 Questionnaire

A questionnaire of 14 questions has been given to the subjects. Question 8 contains nine Arabic sentences to translate into English. It is considered as a test given to the students. Approximately all sentences contain a lexical problem, i.e. they contain a term that lacks its equivalent in English, and each problem is expected to be solved by students using a particular strategy among the strategies suggested by Baker (1992). The reference for judging the students' answers is the translation of an experienced translator. Hence, the test aims to see whether the students are aware of those strategies and whether they use them in their translation. The questions include the students rating of their knowledge of Arabic and English as well as their knowledge of both Arabic and English cultures. They also include their knowledge about the problem of lexical equivalence between two languages and the strategies suggested by theorists to solve them. Finally, some questions are about their attitude towards having some courses about the topic and if they think that this would help them improve their translation.

III.4. Analysis of the Questionnaire

The students' answers have been taken as they were precisely formulated by them.

- Question 1, 2: Sex and Age?

Question 1 is about the students' sex, and the results show that there are 24 females and 6 males. Question 2 is about the students' age, and the results show that their ages are between 21 and 25 years old. These two questions are given just for the sake of convenience and have not been taken into consideration in the questionnaire's analysis.

- Question 3: How would you rate your Arabic-English translation?

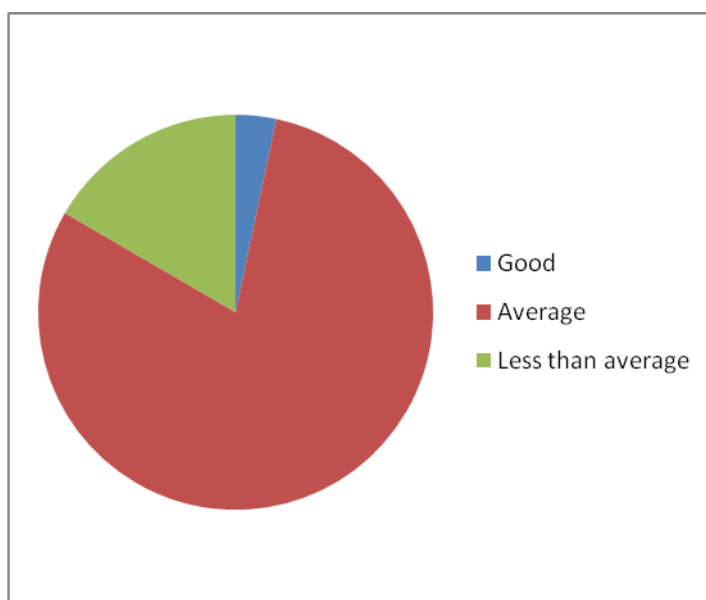
The dissertation has been limited to Arabic-English translation; in other words, the problems encountered because of lack of lexical equivalence in Arabic-English translation and the strategies suggested for solving them. Furthermore, the students have been asked to translate nine sentences, in question 8, from Arabic into English. Hence, it is worth knowing the students' level in Arabic-English translation. The results are as follows:

level results	Number of Answers	Percentages
Good	01	3.33%
Average	24	80%
Less than Average	05	16.66%
Total	30	≈ 100%

Table1: Students' Level in Arabic-English Translation

The table above shows that the 24 students (80%) i.e. the majority view their level in Arabic-English translation as an average one. 5 of them (16.66%) view their level as less than average, whereas only 1 student considers his/her level as a good one.

The following graph represents the results obtained:



Graph 1: Students' Level in Arabic-English Translation

- Question 4: How would you rate your knowledge of Arabic culture?

Since question 8 requires from the students to translate Arabic sentences into English, and all contain Arabic terms that do not have exact equivalent in English, it is necessary to know the students' knowledge of Arabic culture i.e. of the source text culture.

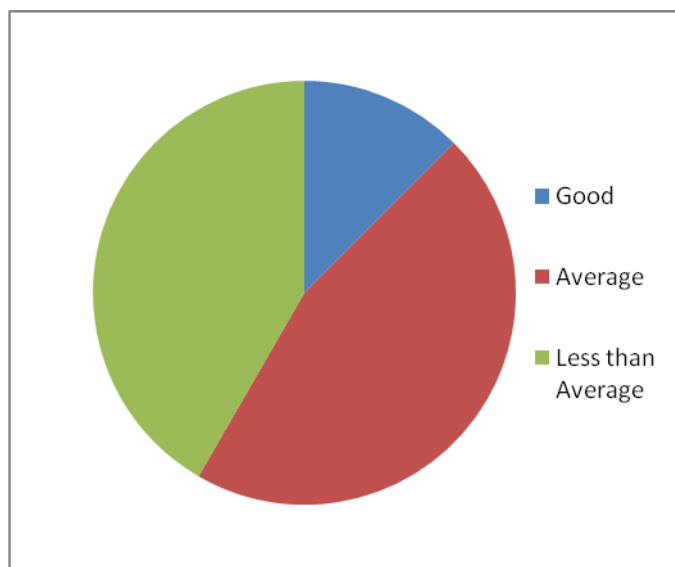
The results are as follows:

Level	Number of Answers	Percentages
Good	06	20%
Average	22	73.33%
Less than Average	02	6.66%
Total	30	≈ 100%

Table 2: Students' Knowledge of Arabic Culture

The table shows that 22 student (73.33%) i.e. the majority consider their knowledge of Arabic culture as an average one while 6, about (20%), of them i.e. consider their knowledge as good, and only 2 students (6.66%) think that they have a poor knowledge of Arabic culture.

The following graph represents the results obtained:



Graph 2: Students' Knowledge of Arabic Culture

- Question 5: How would you rate your knowledge of English culture?

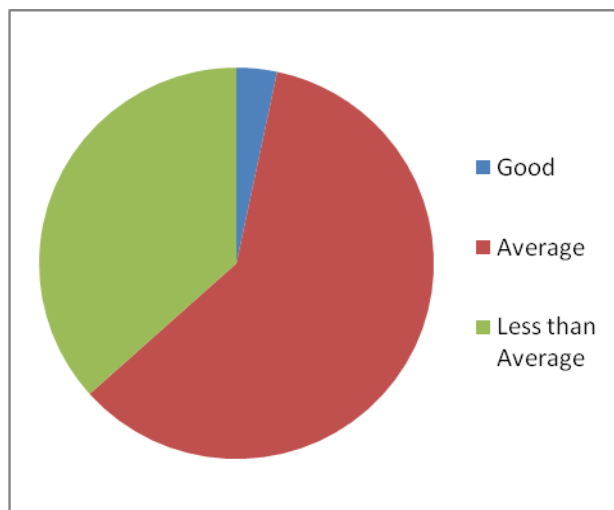
As it has been mentioned above, the students have been asked to translate Arabic sentences that contain terms which may not have an exact equivalent in English. Hence, it is worth to get an idea about their knowledge of English culture, since English is the target language, and the terms are expected to be translated in accordance to the English culture. The results are as follows:

Level	Number of Answers	Percentage
Good	01	3.33%
Average	18	60%
Less than Average	11	36.66%
Total	30	≈ 100%

Table 3: Students' Knowledge of English Culture

The results above show that 18 students (60%) view their knowledge of English culture as an average one, 11 of them (36.33%) view it as a poor knowledge, i.e. less than average, and only 1 student (3.33%) considers his/her knowledge of English culture as a good one.

The following graph represents the results obtained:



Graph 3: Students' Knowledge of English Culture

The results above show that the majority of students have an average knowledge in both the ST i.e. Arabic and the TT i.e. English. Hence, they consider their level in Arabic-

English translation as an average one. The results predict that the translation of the sentences in question 8 will be of an average quality.

- Question 6: What do you know about the problem of lexical equivalence between two languages?

This question has been given to the students in order to know if they have any knowledge about the topic. Furthermore, it serves as an introduction to the subsequent questions. The results are as follows:

Question n°6	Answers	Number	Percentage
Problem of Lexical equivalence between Two Languages	The problem of lexical equivalence appears when the translator could not find the equivalent term in the target text to convey the meaning of the source text term. Hence, there is no absolute equivalence between languages.	08	26.66%
	This problem is due to the cultural differences between languages, because language reflects culture. The translator many times could not find the equivalent term in the target language to translate a cultural term of the source language.	17	56.66%
	I know that the main problem of lexical equivalence is that one lexical in one language can have many equivalents in the other language.	01	3.33%
	As far as I know, this problem is about how to make equivalence in both the linguistic and the pragmatic meaning, i.e. how to convey or transfer the message across languages keeping the meaning without	02	6.66%

	errors.		
	I have no idea	02	6.66%
Total	05	30	≈ 100%

Table 4: Students' Knowledge of Lexical Equivalence

The results above show that 17 students (56.66%), which is the majority, think that the problem of lexical equivalence between two languages is due to the cultural differences between languages. 08 students (26.66%) think that there is no absolute equivalence between languages. 2 students (6.66%) think that this problem can be traced to the fact that a term in one language can have many equivalents in the target language. 2 students (6.66%) have no idea about that topic and 1 student (3.33%) traces this problem to how to keep both the linguistic and the pragmatic features when translating from the SL into the TT.

What can be said is that the majority of the students have some information about the topic, but their information can be improved if they read more about it.

- Question 7: What are the strategies suggested by theorists to solve the problems which arise from the problem of lexical equivalence?

This question aims at finding the strategies that are known by the students i.e. to see if they are aware of those strategies. The answers are expected to match the strategies suggested by Baker (1992) since her book is available in the library. These strategies are as follows: translation by a more general term (superordinate), translation by a more neutral/less expressive term, translation by cultural substitution, translation by a loan word,

translation by omission, translation by paraphrasing (using a related /unrelated term).The results are as follows:

Question n° 7	Answers	Number	Percentage
Students' Knowledge of the Strategies Suggested by Theorists	To translate the meaning and not word for word	03	10%
	I have no idea about them	24	80%
	I know the strategy of keeping the word as it is (using a loan word), or the strategy of explaining the term	03	10%
Total	03	30	100%

Table 5: Students' Knowledge of the Strategies Suggested by Theorists

The results obtained above show that the majority of the students do not have any idea about any strategy. In other words, the results show that 24 students (80%) of the whole sample are not aware of any strategy. 3 of them (10%) think that translating the meaning and not word for word are strategies to solve the problems that arise from lack of lexical equivalence between two languages. 3 of them (10%) know only two of Baker's (1992) strategies which are the "loan word" strategy and the "paraphrasing" strategy i.e. explaining the term.

- Question 8: Please translate the following sentences into English as accurately as possible giving more attention to the underlined terms?

This question has been given to the students as a test to check the validity of the results obtained in the last question. In other words, it has been given to them to see whether they have found any problem in translating the underlined terms and what the strategies used by them are to solve the lexical problems that exist in each sentence. Each sentence will be discussed on its own with reference to the translation of an experienced translator. The results are as follows:

Sentence One:

-كانت ليلي ترتدي قفطانها الزهري في حفلة الأمس

This sentence contains a lexical problem which is the term ‘قفطان’ that does not exist in the English language at all, because it is a sort of traditional dress that women in Morocco wear. The experienced translator has used the “loan term” strategy that is suggested by Baker (1992) in order to solve this lexical problem. In other words, he has kept the term as it is and has transliterated it. The students were expected to use this strategy. The results are as follows:

Experienced Translator	Students	Number	Percentage
Caftan	Caftan	20	66.66%
	Dress	06	20%
	Coat	02	6.66%
	-	02	6.66%
Total	03	30	≈ 100%

Table 6: Translation of the Term ‘قفطان’

20 students (66.66%), the majority, have translated the term 'قفطان' by 'caftan'. In other words, they have used the same strategy that is used by the experienced translator. 6 students (20%) have translated it as 'dress', 2 of them have translated it as 'coat', and the two remaining ones have left it blank.

Sentence Two: - وهبني الله بنتا جميلة أسميتها ودادا وقد أهدتها جدتها خاتما ذهبيا صغيرا

The problem here is that the SL makes distinction in meaning of a particular term whereas the TL does not. Arabic language makes a distinction in meaning between the verbs 'وهب' and 'أهدى' which have the same linguistic meaning. The verb 'وهب' has a religious reference however the verb 'أهدى' is for friendship between people. English does not make this distinction. Both these verbs can be translated as 'to give' or 'to offer'. The experienced translator has used the verb 'to give' i.e. using the "general term" strategy suggested by Baker (1992). The students' results are as follows:

Verb Results	Students' translations	Number	percentage
وهبني	Offered	03	10%
	Gifted	12	40%
	Gave/ gives	12	40%
	-----	03	10%
أهدتها	Offered	06	20%
	Gifted	12	40%
	Gave/ gives	12	40%
Total		30	100%

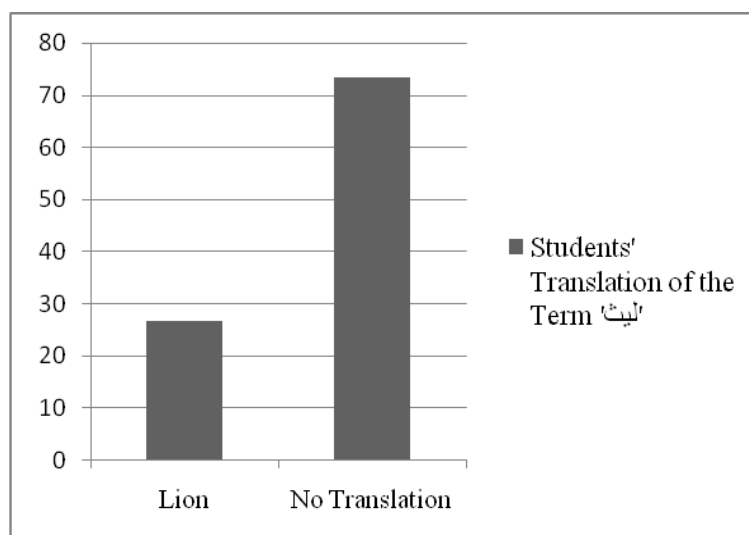
Table 7: Students' Translations of the Verbs 'وهب' and 'أهدى'

12 students have translated both 'وهب' and 'أهدى' as 'gifted' and 12 students have translated both verbs as 'gave'. 3 students have translated them as 'offered'. However, 3 students have not translated the verb 'وهب' and they have translated just the verb 'أهدى' as 'offered'. Hence, it can be said that the majority of students have used the same strategy that the experienced translator has.

Sentence Three:

-يوجد ليث أبيض اللون في حديقة الحيوانات، إنه حقا جميل

This sentence contains another problem which is the lack of a hyponym in the TL. Arabic language has many synonyms for 'lion', but English does not. 'ليث' is a hyponym which lacks its equivalent in English. The experienced translator has used the general term 'lion' because it is a common and known name to that animal; in other words, he has used the "general term" strategy which is suggested by Baker (1992). The students' results are as follows:

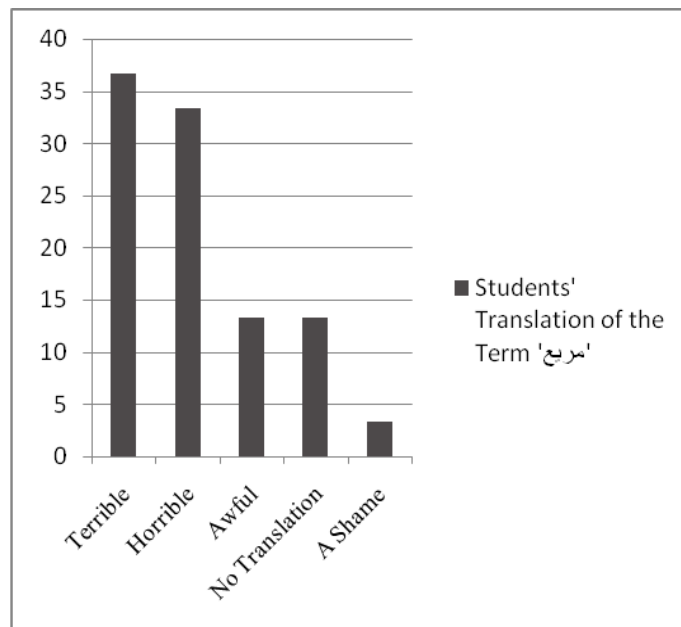


Graph4: Students' Translation of the Term 'ليث'

22 students (73.33%), which represent the majority, have not translated the term 'ليث', and 8 students (26.66%) have translated it as 'lion'. This means that the majority of students do not know how to translate a hyponym that lacks its equivalent in English.

Sentence Four:

In some Arabic cultures, especially those which are very rooted in Islam, it is something bad and unacceptable that a woman does not wear a scarf. However, in English culture it is something quite normal. Hence, the term 'مريع' is a pejorative term which should be translated as a less expressive term in order to match the TL culture. The experienced translator has translated it as 'bad' which is a less expressive and a more neutral term. Hence, s/he used the "less expressive term" strategy which is suggested by Baker (1992). The students' results are as follows:



Graph5: Translation of the Term 'مريع'

The results above show that 11 students (36.66%) have translated the term 'مريع' as 'terrible', and 10 students (33.33%) have translated it as 'horrible' which are very expressive terms. Then 4 students (13.33%) have translated it as 'awful' and 4 others (13.33%) have not translated it at all. The remaining students have translated it as 'a shame'.

It can be noticed that the majority of students do not know that strategy, and they have used very expressive terms to translate the SL term.

Sentence Five: - أنها تحب الحلبي وتحب المجوهرات بل وتحب المال حيا جما

This sentence contains other problems identified by Baker (1992) which are that the SL has many hyponyms for the same term and it is used more than once. The experienced translator has used the ‘omission’ strategy to solve that problem. He has omitted the term ‘حلي’ and has used the verb ‘likes’ for translating ‘تحب’ just one time whereas in the Arabic sentence it is used three times. The results for students are as follows:

Experienced Translator	Students	Number	Percentage
How she likes jewellery and how she is fund of money!	No complete translation	10	33.33%
	She likes jewelleries, and money too much	13	43.33%
	How she loves ----- and she loves jewelleries and she loves money so much	6	20%
	How much she does love jewellery and love jewellery but also, she loves money	1	3.33%
Total	5	30	≈ 100%

Table 8: Translation of Sentence Five

The results above show that 10 (33.33%) students have not translated the repeated terms, and 13 (43.33%) of them have translated them using the ‘omission’ strategy. 6 (20%) of students have not known how to translate the term ‘حلي’. The remaining student which represents (3.33%) has kept as it is i.e. he has used a word for word translation. This means that the students are not completely aware of that strategy.

Sentence Six:

- هو بائع روبابيكيا معروف في المنطقة

This sentence contains the problem of that the ST contains loan terms which is identified by Baker (1992). The term 'روبابيكيا' is an Italian term which means 'old things'; this term has been borrowed into Arabic. The experienced translator has used the 'loan word' strategy that is suggested by Baker (1992). The results of the students' translations are as follows:

Experienced translator	Students	Number	Percentage
Robavica	Robabican seller	05	16.66%
	Robabikia	07	23.33%
	-	18	60%
Total	03	30	≈ 100%

Table 9: Translations of the Term 'روبابيكيا'

It can be noticed that 18 students (60%) i.e. the majority of them have not known how to translate the term 'روبابيكيا' into English. 7 students (23.33%) have translated it as 'robabikia'. The remaining ones i.e. 5 students (16.66%) have translated it as 'robabican seller'. This means that the students do not even know what 'روبابيكيا' means in Arabic.

Sentence Seven:

- أعددنا البارحة زلابية لذيذة في البيت

This sentence contains the problem of 'cultural specific terms' identified by Baker (1992). The term 'زلابية' is a kind of fritters in the form of thin tubes soaked in artificial honey. This type of fritters is a specific and popular food for Arabic speaking communities.

However, it is unknown to the English people. The experienced translator has used the term ‘pastries’ which seems to be the closest term in the TL to the ST concept of the term ‘زلابية’ because it is a type of a very popular food for English people. Hence, he has used the ‘cultural substitution’ strategy suggested by Baker (1992). The results of the students’ translations are as follows:

Experienced translator	Students	Number	Percentage
Pastries	Zalabya	23	76.66%
	Cookies	02	6.66%
	-	05	16.66%
Total	03	30	≈ 100%

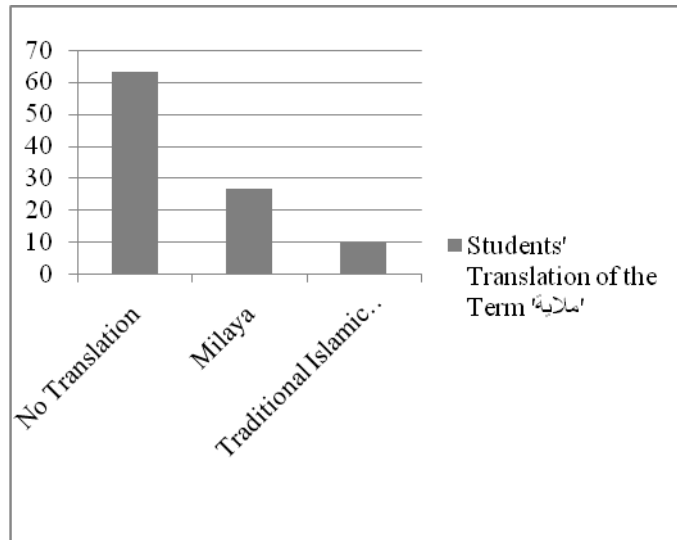
Table 10: Translation of the Term ‘زلابية’

23 students (76.66%), the majority, have used the ‘loan word’ strategy, and they have translated it as ‘zalabya’. Five students (16.66%) have not translated it and the remaining two students (6.66%) have translated it as ‘cookies’. This means that almost all students have not used the strategy of cultural substitution, except the 2 who have translated it as ‘cookies’, they have used a kind of English cakes which is very known in English culture.

Sentence Eight:

- تحب أمي ارتداء ملايتها مع أن أبي لا يحبذ هذا

This sentence contains the term ‘ملاية’ which lacks lexicalization in English. The experienced translator has used the strategy of paraphrasing using a non related term which is suggested by Baker (1992) i.e. he has translated it as ‘black religious cover’, and also the students, have been expected to use this strategy. The students’ results are as follows:



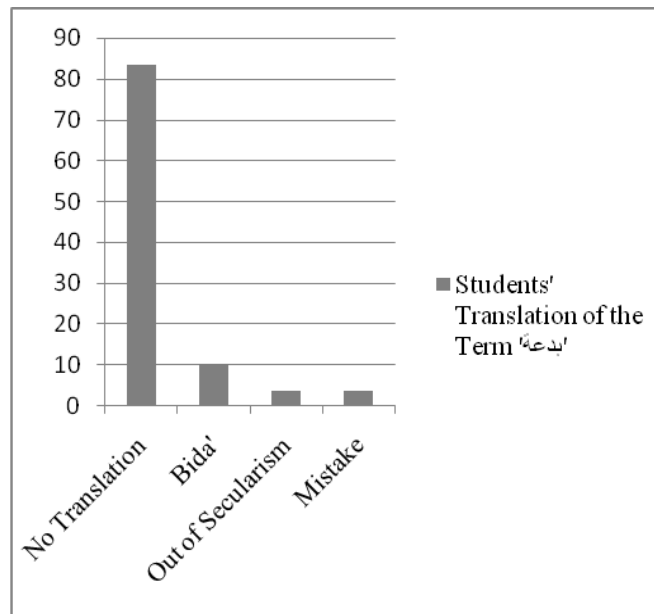
Graph 6: Translations of the Term 'ملاية'

The results above show that 19 students (63.33%) i.e. the majority have not translated the term, and 8 students have translated it as 'milaya' i.e. they have used the 'loan word' strategy, and only 3 (10%) of them have translated it as 'traditional Islamic clothes'. This means that almost all students do not know this strategy.

Sentence Nine:

- إن الاحتفال بالمولد النبوي باستخدام الشموع والمفرقات بدعة

This sentence contains the term 'بدعة' which is a religious term in Islam. This term does not have an exact equivalent in English. The experienced translator has used the strategy of 'paraphrasing with a related term', suggested by Baker (1992). He has translated it as 'an innovation that Islam forbids'. The students have been expected to use that strategy, and the results are as follows:



Graph 7: Translations of the Term 'بدعة'

The results above show that 83.33% of the students, the majority, have not translated the term 'بدعة', 5 students which represent 10% used the 'loan word' strategy, and they have translated it as 'bida'. One of the remaining students have translated it as 'out of secularism', and the other one translated it as 'a mistake'. Hence, it can be said that all the students have not used the strategy of 'paraphrasing with a related term'.

- Question 9: Have you found any problem when translating the underlined terms in the sentences above?

Yes.

No.

This question aims to see whether the students think that they have found problems in translating the underlined terms, it also serves in introducing the following question. The results are as follows:

Answers	Number	Percentage
Yes	29	96.66%
No	01	3.33%
Total	30	≈ 100%

Table 11: Answers about Encountered Translation Problems

29 students (96.66%) have answered ‘Yes’ and only 1 of them (3.33%) has answered ‘No’. This means that the students have found difficulties in translating the underlined terms.

- Question 10: If the last answer is ‘yes’, please explain how you have solved the problem for each word (name the strategy you have used). Indicate the number of the sentence in each case.

This question has been stated as an explanation for the students’ translations of the terms in the last nine Arabic sentences. In addition to that, it aims at seeing to what extent the students are aware of the lexical problems which have been stated in those sentences and the strategies suggested to solve them.

For the first sentence, almost all students have not named the strategy. They have written that they have kept it as it is in the ST, and only 4 of them have written that they have used the ‘loan word’ strategy.

For sentence two, almost all the students have written that they have not found any problem in translating the terms, and only 3 students said that they have been unable to find an equivalent for both the verbs. However, they have not named any strategy.

For sentence three, 9 students have written that they know the names of ‘lion’ in their Arabic culture so they have used the term ‘lion’ for their translation. However, they

have not named any strategy. The remaining ones i.e. 21 students have written that they have been unable to find any equivalent term.

For sentence four, almost all students have written that they have not found any problem in translating that term. However, 4 of them have written that they have been unable to find any equivalent term, but they have not been able to name any strategy.

For sentence five, all the students have written that they have not found problems except 1 student who has written that he has been unable to translate the terms 'أهدى' and 'وهب' because they mean the same thing. Hence, he has written that he has not translated the first one at all, and however, no strategy has been named.

For sentence six, the majority of students have written that they have been unable to find an equivalent term because they do not know what 'روبابيكيا' means. The remaining ones have written that they have kept it as it is, but they have not named any strategy, and some of them have written that they have used the 'loan word' strategy or 'borrowing'.

For sentence seven, the majority of students have written that they kept the term as it is, and only one of them has written that he has replaced it with another term that has the same meaning in the English culture; however, he has not named the strategy.

For sentence eight, the majority of students said that they have been unable to find any equivalent term. 8 students have written that they have kept it as it is, and only one of them have written that he has used the 'loan word' strategy. The remaining students said that they have used the strategy of 'explanation'.

Finally, for sentence nine, the majority of students have written that they have been unable to find an equivalence for the term 'بدعة'. 3 students have written that they have used the 'loan word' strategy. 1 of them has written that he prefers explaining the term.

Hence, it can be clearly noticed that results of question 7 are confirmed; this is after comparing them with the results obtained from questions 8, 9 and 10. In other words, the results are compatible.

- Question 11: Do you think that these problems are due to the cultural differences between Arabic and English?

Yes.

No.

This question is given to the students to see their opinion about the source of the problems that they have found in their translation. In other words, its aim is to see whether the students trace those problems to the cultural differences between Arabic and English. The results are as follows:

Answers	Number	Percentage
Yes	29	96.66%
No	01	3.33%
Total	30	≈ 100%

Table 12: Sources of the Problems Encountered by Students

The results indicate that 29 students have answered ‘Yes’ which represents 96.66%. Only one of them (3.33%) has answered ‘No’. This means that the students trace the problems they have found to the cultural differences between Arabic and English. If these results are compared with those obtained from question 6, it can be noticed that they are compatible.

- Question 12: Have you had any course about the problems that can arise from lack of lexical equivalence between Arabic and English and the strategies suggested to solve them?

Yes.

No.

This question has been given to the students in order to see if they have had any course during their studies about that topic. The results are as follows:

Answers	Number	Percentage
Yes	02	3.33%
No	28	93.66%
Total	30	≈ 100%

Table 13: Students' Exposure to Theory through Academic Courses

28 students (93.33%) have answered 'Yes' and only 2 students (3.33%) have answered 'No'. Hence, the results of that question can work as an explanation to the results obtained from questions 7, 8, 9, and 10.

- Question 13: If the answer is 'No', do you think that you need some courses in this topic?

Yes.

No.

This question is given to the students in order to see their opinion about having some courses during their studies about this topic. Hence, its aim is to see their opinion about adding some theoretical courses in the program of the translation module, if the answers are 'no' in the last question. The results are as follows:

Answers	Number	Percentage
Yes	29	96.33%
No	01	6.66%
Total	30	≈ 100%

Table 14: Student’s Need for some Courses about the Topic

The results show that all the students, except one, think that they need some courses about this topic.

- Question 14: If the answer is ‘Yes’, do you think that your translation will be improved?

Yes.

No.

Because.....

This question has been given to the students in order to see if they think that having some courses in this topic will help them improve their translation, and their justifications for the expressed. The results are as follows:

Answer	Number	Percentage
Yes	30	100%
No	00	00%
Total	30	100%

Table 15: Students’ Opinions about the Role of Theoretical Courses

All the students think that their translation will be improved if they have courses about the problems that arise from lack of lexical equivalence between Arabic and English and the strategies suggested to solve them. The following table shows their reasons:

Reason	Number	Percentage
It is a real problem we face in our translation, I would like to learn much more in order to improve my level and my way of translation	03	10%
When I know the strategies, I will know how to solve the problems I face when I cannot find an equivalent term in the target language	20	66.66%
No answer	07	23.33%
Total		≈ 100%

Table 16: Students' Justifications

The results above show that 20 students (66.66%) think that when they know the strategies they can solve the problems and their translation will be improved. 7 of them (23.33%), have preferred to give no reason, and 3 students (10%) think that learning about the topic will lead to an improved translation.

Conclusion

This chapter has shed light on the extent of the students' awareness of the problems that arise from lack of lexical equivalence in Arabic–English translation and the strategies suggested by Baker (1992) to solve them. A questionnaire has been used which includes a translation test. The results have been analysed qualitatively and quantitatively. The

analysis shows that the students are not aware of those problems and strategies because they have had no theoretical courses about the topic during their studies. Therefore, theoretical courses are needed for improving their translation, starting from their first year of studying the module of translation.

General Conclusion

Translation, as an act of communication between two languages or between two cultures is probably as old as language. There is a close relationship between language and culture. However, there are many differences between cultures which cause many problems and difficulties to the translator at different levels. This dissertation has discussed the problems that can occur at word level or, in other words, the problems that arise from lack of lexical correspondence that are recognized by Baker (1992) in Arabic-English translation and the strategies suggested by her to solve them.

It has been hypothesized in this thesis that they are not aware of those problems and strategies because they lack enough knowledge about the topic, and this is because they have had no theoretical courses during their studies of translation. Hence, if they are taught through a cultural contrast between the ST and the TT their production will be improved.

The analysis of the data shows that:

1. Students lack awareness of the problems that arise from lack of lexical correspondence in Arabic-English translation.
2. Students lack awareness of the strategies suggested by theorists to solve them.
3. They have had no theoretical courses during their studies of translation about the topic.
4. More knowledge is needed by them, in order to improve their production.

It can be said that the hypothesis of this dissertation is confirmed. In other words, the knowledge of most of the participants of this study about the problems that arise from

lack of lexical equivalence and the strategies suggested by theorists to solve them is not enough, if not inexistent, but it can be improved.

Based on the findings of this research, the following recommendations seem to be in order:

1. The Department of Foreign Languages at Mentouri University can add some theoretical courses about the above mentioned topic starting from the first year of studying translation.
2. Since the main cause of the problems that the students encounter while translating are cultural differences, it will be quite helpful to teach them that topic through a cultural contrast and a cultural approach.

Further research in this area may:

1. Give more attention to cultural specific terms, specifically in Algerian Arabic, and how they could be translated into English culture.
2. Because of time constraints, the tools of this research have been limited; hence, relying on more tools would be beneficial. For example, giving the students theoretical courses about the topic using a cultural contrast between Arabic and English and tracking their productions before and after the courses during the whole year of study.

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Appendices

APPENDIX 1
QUESTIONNAIRE

This questionnaire will serve as a data collection tool for a research project. I will be extremely grateful if you could give me some of your time and energy by filling it. Your cooperation will be much appreciated.

Please answer all questions, and fill the space provided. As the information gathered will be strictly confidential, please **DO NOT** write your name on the questionnaire.

1. What is Your Age, Please?

.....

2. What is Your Sex, Please?

.....

3. How would you rate your Arabic English translation?

- a. Good b. Average c. Less than Average

4. How would you rate your knowledge of Arabic culture?

- a. Good b. Average c. Less than Average

5. How would you rate your knowledge of English culture?

- a. Good b. Average c. Less than Average

6. What do you know about the problem of lexical equivalence between two languages?

.....
.....
.....
.....

7. What are the strategies suggested by theorists to solve the problems which arise from the problem of lexical equivalence?

.....
.....
.....
.....

8. Please translate the following sentences into English as accurately as you can:

1. كانت ليلى ترتدي قفطانها الزهري في حفلة الأمس

2. وهبني الله بنتا جميلة أسميتها ودادا وقد أهدتها جدتها خاتما ذهبيا صغيرا.

3. يوجد ليث أبيض اللون في حديقة الحيوانات، إنه حقا جميل.

4. إنه شيء مريع أن يتزوج فتاة متبرجة.

5. كم أنها تحب الحلوي وتحب المجوهرات بل وتحب المال حبا جما.

6. هو بائع روبايكيا معروف في المنطقة.

7. أعددنا البارحة زلابية لذيدة في البيت.

8. تحب أمي إرتداء ملايتها مع أن أبي لا يحبذ هذا.

9. إن الاحتفال بالمولد النبوي باستخدام الشموع والمفرقات بدعة.

9. Have you found any problem when translating the underlined words in the sentences above?

Yes.

No.

11. Do you think that these problems are due to cultural differences between Arabic and English?

Yes.

No.

12. Have you had a course about the problems that can arise from lack of equivalence between Arabic and English?

Yes.

No.

13. If the answer is "no", do you think that you need some courses in this topic?

Yes.

No.

14. If the answer is "yes", do you think that your translation will be improved?

Yes.

No.

Because.....
.....
.....
.....

THANK YOU.

APPENDIX 2

Answers to Question 8 by an Experienced Translator

1. Leila was wearing her flowery caftan during last night party.
2. God has given me a beautiful girl who I called Wided, and her grandmother has given her a small golden ring.
3. There is a white lion at the Zoo, it is really beautiful.
4. It is bad thing that he married an immorally dressed woman.
5. How she likes jewelries and she is fund of money.
6. He is a famous seller of Robavica in the region.
7. We prepared some delicious pastries at home.
8. My mother likes wearing her black religious cover but my father hates that.
9. Celebrating the prophet's birth day using candles and firecrackers is an innovation that Islam forbids.

Résumé

Cette étude a pour objectif d'examiner si les étudiants sont conscients des problèmes d'équivalence lexicale entre l'arabe et l'anglais et des stratégies proposées par les théoriciens tels que Baker pour les résoudre. L'hypothèse est que les étudiants manquent de connaissances sur le sujet en l'absence quasi totale de cours théoriques dispensés en la matière. L'analyse des données confirme l'hypothèse dans le sens qu'il y a effectivement carence et que la non dispense de tels cours a fait que la plupart des étudiants, en répondant au questionnaire et au test inclus, n'ont pas réussi à trouver d'équivalence lexicale entre l'arabe et l'anglais et ont démontré qu'il y a défaillance au niveau de l'enseignement de la théorie de la traduction. Enfin, l'étude a conclu avec un nombre de recommandations pour enrichir les cours théoriques dispensés dans le module de la traduction ; entre autres, il est recommandé d'ajouter l'aspect théorique à la 2ème année de graduation. En outre, quelques suggestions sont avancées pour les enseignants dans le domaine de contraste culturel entre l'arabe et l'anglais et son utilisation dans l'enseignement pratique de la traduction.

ملخص

يهدف هذا البحث إلى دراسة مدى وعي طلاب قسم اللغة الإنجليزية بجامعة منتوري بقسنطينة بالمشاكل التي يمكن أن تنشأ من عدم وجود معادلة بين المفردات العربية والانجليزية وإدراكهم للإستراتيجيات المقترحة من قبل المنظرين في الترجمة من أمثال بايكر (1992) لحلها. يفترض البحث أن الطلبة لا يعرفون جيدا هذا الموضوع بسبب عدم تلقينهم دروسا نظرية فيه. ويثبت تحليل المعطيات أن الطلبة يعانون فعلا من نقص في مثل هذه الدروس النظرية. فأغلبية الطلبة عند إجاباتهم عن أسئلة الإستبيان وعن اختبار الترجمة المتضمن فيه لم يتمكنوا من إيجاد الكلمات المعادلة في اللغة الإنجليزية للغة العربية. كما أنهم أظهروا من خلال إجاباتهم أن ثمة نقص في الجانب النظري من الترجمة. وينتهي البحث ببعض التوصيات من أجل إثراء الدروس النظرية على مستوى مقياس الترجمة. ومن بين هذه التوصيات إضافة الجانب النظري من الترجمة إلى السنة الثانية ليسانس. كما يقدم البحث بعض الإقتراحات إلى أساتذة الترجمة في مجال استعمال تقنية التباين الثقافي بين اللغتين الإنجليزية و العربية في تدريس ممارسة الترجمة.