# CHALLENGES IN CONTEXTUAL TRANSLATION OF LEXICAL ITEMS FROM ENGLISH INTO ARABIC

## AYUB ABDULKADIR ROBA

**A RESEARCH SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIRMENTS FOR THE AWARD OF THE DEGREE OF MASTER OF ARTS IN TRANSLATION,
CENTER FOR TRANSLATION AND INTERPRETATION,
UNIVERSITY OF NAIROBI**

**OCTOBER 2023**

# DECLARATION

I declare that this is my original work and has not been presented in any other university or college for examination or academic purposes.
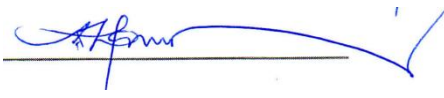
Signature _____            October 2023

**AYUB ABDULKADIR ROBA**            DATE

**REG. NO.: Y61/40920/2021**


This project has been submitted for examination with my approval as the university supervisor.

Signature _____            **8th December 2023**

**SUPERVISOR**            DATE

**Dr. Mohamed Akidah**


This project has been submitted for examination with my approval as the university supervisor.

Signature                                  **December 13, 2023**

**SUPERVISOR**            **DATE**

**Prof. Jayne Mutiga**

# TABLE OF CONTENTS

## LIST OF TABLES

**Table 1**: Phrases containing the lexical item 'development' and their translations

**Table 2**: Phrases containing the lexical item 'community' and their translations

**Table 3**: Phrases containing the lexical item 'promotion' and their translations

**Table 4**: Phrases containing the lexical item 'gender' and their translations

**Table 5**: Phrases containing the lexical item 'decision' and their translations

# ABSTRACT

Translation as a process of rendering the meanings of the source text into the target text requires paying attention to various contexts. The textual contexts are the most evident as they provide a sound understanding of the source text. Lexical items have their primary and secondary meanings the identification of which helps to determine the lexical choices in the target text. Given the standardized nature of language use and the professionalism in the preparation of the source texts and their translations in the target texts in international organizations, problems of ambiguity and other linguistic issues may not surface as major challenges. However, the lexical choices in the target text in translation from English into Arabic poses challenges especially for novice translators. This study was undertaken to examine the challenges in contextual translation of lexical items from English into Arabic and explore the approaches to overcome them. A total of five common lexical items were chosen and the translations of phrases containing them were retrieved from the United Nations corpus of documents called LEO Arabic Documents, Bi-texts and Terminology issued by the Department of General Assembly and Conference Management of the United Nations. The data was analyzed to reveal the challenges and pattern of lexical choices. The study of some common lexical items revealed that the lexical choices in the translation vary depending on the textual and situational contexts of the source text. The lexical decisions are dependent on the accompanying lexical items which confer on the source texts their specific intended meanings which inform the lexical decision in the target text. Identification of collocates and common phrases have been found instrumental in the best lexical choices. Some phrases could be considered as terminologies or common expressions that could be added to terminology database or glossaries for the ease of reference and use by the translators.

# CHAPTER ONE

# INTRODUCTION

## 1.1 Background to the Study

Arabic language is one of the most widely spoken languages in the world. Apart from the native speakers, Arabic is spoken by millions of people all over the world due to its importance in Islamic culture, trade and cultural interaction with other parts of the world. Arabic language is now taught in schools, colleges and universities all over the world.

The advent of the internet and the overall technological development has contributed to the enhancement of communication and interaction between cultures and has also bridged the physical gap between them. International media outlets like British Broadcasting Corporation (BBC), Voice of America (VOA), German radio station (Deutche Welle), France 24, Russian RT Television and radio and many others broadcast their programs in Arabic. National TV and radio stations in many countries either have dedicated Arabic channels or have slots for Arabic language programs.

Print media is also another arena where Arabic language is used widely either as print media or as part of the written version of the radio and television programs such as BBC, RFI (Radio France International), Aljazeera, etc. that provide a written electronic version of their programs alongside their broadcast.

With the increasing volume of media materials both from the Arab world and as part of the endeavors of the non-Arab states, institutions, organizations and businesses to reach the wide Arabic speaking audience in the world, there is an increase in the demand for Arabic language. Diplomatic missions in Arab countries employ, as part of their diplomatic personnel, individuals with knowledge of Arabic language. The Middle East is among the hotspots of the world's international relations and the understanding of its dynamics requires the knowledge of the contexts and developments in the region which could be best attained either through first-hand information or through translation.

The technological development in the means of communication and the globalization contributed to the increase in the volume of interaction between various cultures including between Arabic and other languages.

The study of Arab history and culture and the appreciation of its rich literary works could be best achieved through the knowledge of the Arabic language or through translated materials.

Moreover, Arabic language has been adopted as one of the official languages by several international and regional organizations such as the United Nations and its agencies, League of Arab States, Organization of Islamic Cooperation (OIC), the African Union and its Regional Economic Communities, such as Intergovernmental Authority for Development (IGAD), Common Market for Eastern and Southern Africa (COMESA), Union of Arab Magreb (UMA), the Community of Sahelo-Saharan States (CEN-SAD) and others.

This expansion in the use of Arabic language and the need to translate between Arabic and other languages resulted in the introduction of a large number of new terms and concepts, or assigning new meanings to the already existing lexical items in the source languages.

Translation as a process and as a final product is an area of study that is subject to varying and sometimes opposing views. Traditionally, the main element in translation procedure and the aim that the resultant translatum seeks was to achieve equivalence between source text (ST) and target text (TT) to the maximum extent possible. However, given the basic differences in the structures of various languages, achieving equivalence is a task that is not easily achievable without compromising the communicative purpose of the target text.

The view of emphasizing on achieving equivalence between the source text and the target text was later on challenged by other scholars who argued that translation is done for a purpose and that it has a communicative aim and that a translator should seek to achieve the purpose for which the source text was written. This notion is represented by Skopos theory from the German word 'Skopos' which means 'purpose'. This shift from the traditional approach that is based on seeking equivalence to a more purpose-based approach is getting momentum in translation.

According to Katharina Reiss, there are few recent publications on the theory and practice of translation that do not use the terms equivalence/equivalent and adequacy/adequate; however, almost no other concept in translation studies is defined with as little precision and used in as

many different ways as these two concept pairs. There seems to be no major disagreement today among translation scholars that 'equivalence' refers to a relationship between a source text and a target text, but the nature of this relationship still remains somewhat vague.

In translation from English into Arabic language, which is characterized by large number of synonyms and lexical items that can be taken as equivalents for English lexical items, a translator is faced with a dilemma on which lexical items to choose in which contexts and circumstances.

As one of the working languages of a number of international organizations including the United Nations and the African Union, which deal with broad range of domains, translation from English into Arabic has been faced with challenges of lexical nature.

For example, the English term 'development' can have several corresponding lexical items in Arabic depending on the context and the subject involved. The following terms could be possible corresponding/equivalent lexical items for the English term '**development**'.

تنمية، تطوير، وضع، إعداد، إيجاد، إنشاء، إعمار، تنمية، تنشئة، تعمير، تربية، تعزيز، استحداث،

إعداد، النهوض بـ، التحلي بـ، الإصابة بـ، التخلق بـ، التكون...

The lexical item 'development' in the term 'Sustainable Development Goals' is rendered as 'التنمية'which takes a 'noun place' thereby yielding 'أهداف التنمية المستدامة' while the same lexical item is rendered into Arabic differently in the term 'Millennium *Development* Goals' and takes the place of an adjective, hence it could be rendered as '**الإنمائية**' as in 'الأهداف **الإنمائية** للألفية' . Southern African Development Community (SADC) is also translated into Arabic as ' الجماعة **الإنمائية** للجنوب الأفريقي' which is the term used by the United Nations. African Union adopts a different translation for the later which is 'مجموعة تنمية الجنوب الأفريقي'.

The same term 'development' when it occurs in situations dealing with human change such as 'women development', 'youth development' is rendered into Arabic as 'النهوض بالمرأة' and ' النهوض بالشباب'respectively.

Apart from the difference in rendering lexical item 'development' in the above example, the term 'Community' itself in the above two examples has two different renderings within the United Nations system and the African Union. In UN documents, the term 'Community' is rendered as 'جماعة' while in the AU documents it is rendered as 'مجموعة'.

The term 'Regional Economic Communities' (RECs) is rendered into Arabic in the United Nations as ' المجموعات الاقتصادية الإقليمية' while the same is rendered as ' الجماعات الاقتصادية الإقليمية' in the African Union. Southern African Development Community (SADC) is rendered as ' الجماعة الإنمائية للجنوب الأفريقي' and ' مجموعة تنمية الجنوب الأفريقي' in the United Nations and the African Union respectively whereas Economic Community for West African States is translated as ' الجماعة الاقتصادية لدول غرب أفريقيا' in the United Nations while the same term is translated as ' المجموعة الاقتصادية لدول غرب أفريقيا' in the African Union.

Likewise, the following terms could be corresponding lexical items for the term 'decision'.

مقرر، قرار، حكم

The English term 'gender' can have various corresponding lexical items in Arabic depending on the context. When it occurs in the context of identification of sex as in personal identification details and other related documents, it can be translated as ' الجنس'or ' نوعالجنس'

The same term could be translated as ' مسائلالجنسين' when it occurs in the broader concept related to gender, the socio-cultural concepts that are peculiar to male and female members of a society. When the same term refers to the general gender perspective it can be rendered as ' المنظور الجنساني'.

Looking at another example, the English lexical item 'right' can have a number of corresponding lexical items depending on the context in which it is used. It may be translated as ' الحق' which is the entitlement to something by law or by natureas in the following example:

Education is a universal right.

التعليم حق للجميع.

The same term can be translated as ' الصواب' which means 'correct' as opposed to wrong or incorrect as illustrated in the following example:

The right and wrong should be stated clearly.

يجب بيان الصواب والخطأ بوضوح.

The same lexical item can also mean 'اليمين' for masculine gender or 'اليمنى' for feminine gender which is a designation of a position or direction as in the following example:

The man is eating with his right hand.

يأكل الرجل بيده اليمنى.

The study of the lexical inadequacy in translation between English and Arabic requires also looking at the aspect of synonymy to identify whether the lexical items involved are true synonyms or semi-synonyms.

AEM Abdelmajid & MF Akan (2018) looked into challenges and various translation methods that can be applied in English-Arabic translation such as literal translation, free translation, adaptive translation, semantic translation, idiomatic translation, creative translation and attempted to highlight the challenges faced in each method with examples.  Literal translation could be applied as one of the methods in translation, with its challenges and benefits in English-Arabic translation. The method works well in cases where there is sematic and structural correspondence between two languages but in the case of Arabic and English, due to distant origins of the two languages it poses challenges in rendering meanings accurately and clearly. They state some examples to show how literal translation constitutes a challenge such as exchange of noun and adjective positions as in translating 'a red car' in Arabic 'سيارة حمراء' where the noun precedes the adjective in Arabic as compared to adjective-noun sequence in English.

Rendering English phrases literally poses a challenge in transferring the correct meaning as illustrated in the following examples. Translating the English phrase 'to pay a visit' into Arabic literally as 'يدفع زيارة' will distort the meaning and is not acceptable to Arabic speakers. The correct translation could be delivered as 'يقوم بزيارة' or 'يزور'. Similarly, if the English idiom 'to rain cats and dogs' is rendered literally as 'تمطر قططا وكلابا' it will produce a phrase that is inaccurate and distorts the intended meaning. The expression could be rendered as 'تمطر بغزارة'. *Free translation* can be defined as the translation that reproduces the general meaning of the original without necessarily adhering to the lexical, structural and grammatical correspondence. Its main concern is to render the spirit and message of the source language in words and expressions that are more comprehensible to the reader of the target text. *Adaptive translation* is a procedure where the source language text is freely translated into a target language to fit

circumstances so that the translatum is comprehended and appreciated by the target language audience. In this type of translation, the source culture is replaced by equivalent target culture without necessarily adhering to the wording or semantic meanings of the source text which makes the translation sound like the original text. Two notable examples of the application of adaptation are Shakespearean plays that were translated into Arabic and 'The Thousand and One Nights' which was adapted from the original Arabic 'ألف ليلة وليلة' into English and many other languages so as to be appreciated by the target language audience.

The type of translation which gives priority to the aesthetic value of the source text and may compromise the 'meaning' in order to avoid unnecessary assonance, repetition and word play is called semantic translation. The translator might opt to replace a less important cultural terms by a more neutral expressions rather than replacing them by equivalent cultural expressions in the target language. In idiomatic translation, the focus will be on the 'message' by using idioms and colloquialisms and in the process might distort nuances of the meaning. It makes the translated text sound more like original and it is useful for translating literary texts. The other type of translation, called creative translation adopts a flexible approach and is target audience oriented and attempts to render the meaning intended by the source text. In this type of translation, the translator may opt to change certain elements of the source text so as to make the content of the source text appreciated by the target audience and to achieve the same effect as the source text.

**Contextual Translation**

Translations of lexical items is influenced by various contexts such as linguistic contexts, cultural contexts and situational contexts which determine their renderings. Lichao Song (2010) identified three types of contexts which are: (1) linguistic context; (2) cultural context; and (3) situational context.

*Linguistic context* is the relationship between components of a text, i.e., words, phrases, sentences and paragraphs which could be revealed through expressions showing time, space and person. In Arabic language the relationship between words and the sequence in which they appear in a sentenceas well as the internal morphological changes within a lexical item confer certain meaning. For example, the active form in which a subject is clearly indicated has a verb in its regular form such as 'قَرَأَ جمالٌ الكتابَ' *qara'a Jamalun alkitaba*which means 'Jamal (has)read the book'. When the subject is omitted the verb will undergo some morphological changesand

the object, which is 'الكتاب' *alkitaba,* takes the position of the subject so as to yield 'قُرِئ الكتابُ' *quri'a alkitabu* which means 'the book was read'.

*Situational context* shows the environment, place and time surrounding an utterance or a text as well as the relationship between participants. This is important in English-Arabic translation because it helps in identifying the meaning intended in the English text and provide the more appropriate translation in Arabic among several corresponding translations. For example, in translating the term 'Your excellency' the Arabic the choice of the most appropriate equivalent depends on the situational context, i.e., the addressee who is meant by the term. If the addressee is a president or a head of state the Arabic equivalent would be 'صاحب الفخامة' or '...فخامة' while if the addressee is a minister the Arabic equivalent would be 'صاحب المعالي' or '...معالي'. In addressing ambassadors, directors, chief executive officers the Arabic term 'سعادة ...' is the most appropriate.

*Cultural context* refers to custom, culture and background of the language community where the speech is uttered or the text is produced. As languages of distant origins, English and Arabic languages represent cultures that are different which necessitates replacement of cultural items and concepts of the source language, i.e., English by cultural items and concept that could carry the same functional meaning. For example, the English expression 'between the rock and the hard place' if literally translated might render the Arabic expression 'بين صخرة وأخرى' which is inappropriate and shows the cultural unawareness by the translator. The expression means a choice between two difficult situations which can be best rendered in Arabic as 'خياران أحلاهما مر' or 'بين مطرقة وسندان'.

A number of researches looked into the influence of cultural and linguistic contexts on translation of texts. Nancy Alfaori (2017); Thanaa Hindi Salih, Bader S. Dweik, (2021) showed how translating cultural items from English into Arabic constituted a challenge to translators. Others such as Zainab Kadim (2019), Ahmad Alharahsheh (2014); looked into linguistic contexts that could constitute a challenge in translating English into Arabic such as grammatical positions, translation of pronouns, and translation of English modalities into Arabic.

Alhihi (2015) conducted research which revealed the existence of lexical problems in translating from English into Arabic and that the lexical errors were committed by both novice and experienced translators and that the errors were attributed to inappropriate lexical choice. The

study showed that there was inaccurate use of lexical items. According to Alhihi, the lexical errors identified were synonyms, additions, omissions, inconsistencies and collocations.

The researcher recommended conduct of more extensive research in this field to identify additional types of lexical problems found in professionally translated documents in order to improve translation quality (Alhihi, 2015).

Contextual translation in situations where a lexical item may represent a broad range of ideas and perspectives, as in the United Nations that require lexical choice decision, poses a challenge for translators and has not been researched.

This study will, therefore, investigate the challenges of contextual translation of lexical items in texts translated from English into Arabic and the applicability of Skopos theory and attempts to explain how a single lexical item in English can have several corresponding lexical items in Arabic and attempts to identify the patterns that could be used as a guide for translators to make best lexical choice decisions.

## 1.2 Statement of the Research Problem

In translation from English into Arabic, a translator is faced with challenges as they deal with two languages of distant origins characterized by different linguistic structures and styles, in addition to Arabic being a rich language with large number of synonyms and corresponding lexical items.

The increase in the volume of interaction and communication between various cultures; and the rapid social, scientific and technological development led to the emergence of new concepts and coinage of new terms as well as assigning new meanings to lexical items to keep abreast of the continuous changes.

International organizations such as the United Nations and the African Union use Arabic as one of their working languages and deal with broad spectrum of texts from various domains.

These factors brought about challenges of contextual translation of lexical items as some terms are used in many different ways and represent various concepts in English but have several

13

corresponding lexical items that need to be chosen carefully to suit various concepts and contexts.

Researches that were undertaken by various researchers looked into issues of lexical problems and challenges related to grammar, collocation, translation of cultural items, idioms and metaphors, polysemy, translation of English modal auxiliaries and lexical challenges in translating legal terms from English into Arabic.

However, no research has been conducted to study the challenges in contextual translation of lexical items from English into Arabic in the context of the United Nations which deals with broad spectrum of texts from wide range of domains.

This study will, therefore, look into various texts with special focus on some English lexical items/terms that can yield different corresponding lexical items when applied in different contexts, and attempts to analyze and describe how best lexical decisions could be made.

## 1.3 Research Objectives

The overall objective of this study is to examine the challenges of contextual translation of lexical items from English into Arabic. The specific objectives of the study are the following:

a. Investigate aspects of lexical challenges in English-Arabic Translation;
b. Explore the extent to which the Skopos theory is effective in overcoming challenges of contextual translation of lexical items from English into Arabic;
c. Discuss strategies that are commonly used in translating general texts from English into Arabic.

## 1.4 Research Questions

This research will be guided by the following research questions:

a. What are the major lexical challenges in English-Arabic Translation?

b. To what extent can Skopos theory be applied to overcome lexical challenges in English-Arabic translation?

c. What strategies are commonly used in translating general texts from English into Arabic?

## 1.5 Significance of the Study

With recent technological advancement and increment in the rate of interaction between various cultures and the expansion of the domains of study and the resultant exponential increase in the volume of translated materials containing a large number of terms that might have different meanings and interpretations vis-à-vis terms that do not exist in the target language, translators are faced with challenges as to which approach to adopt and which strategy to follow. Arabic language being one of the languages with a large number of synonyms and corresponding lexical items, translation from English into Arabic requires more than just transferring the semantic meanings of the terms. It involves making lexical choices based on the context.

The choice between various strategies that have been in use in undertaking the task of translation depends on the knowledge base of the translator and their personal experience as well as their familiarity with the cultures of both the source and target languages.

Due to large volume of terms and concepts that emerge, there are challenges in translating lexical items from English into Arabic that require the study and assessment of patterns in professionally translated documents to identify the challenges in contextual translation and the ways of overcoming them and make best lexical decisions in different circumstances for certain English terms that are widely used in the United Nations but have several corresponding lexical items in Arabic.

This study will, therefore, analyze translations of certain widely used English lexical items/terms from English into Arabic in different circumstances and contexts and attempts to identify patterns that could provide some insights on how to make best lexical choices in translating from English into Arabic in different contexts.

This study will provide insights on the challenges in contextual translation of lexical items and the approaches to overcome them through the assessment of the patterns of lexical choices in professionally translated documents which will help translators in overcoming the challenges and making best lexical choices.

## 1.6 Scope and Limitations of the Study

This study will analyze certain widely used general terms especially in the United Nations, and will look into the applicability of Skopos Theory in translating from English into Arabic. The subject of this study will be some general English terms/ lexical items in documents retrieved from the database of the United Nations namely Arabic Documents, Bi-texts and Terminology compiled by Department of General Assembly and Conference Management- Documentation Division (May 2011). The text typology of the documents to be studied will comprise areas that the United Nations deals with, such as development, environment, economy, infrastructure, agriculture, trade, gender, peace and security, culture, technology, etc. and only English terms that yield more than one corresponding lexical items in Arabic will be studied.

## 1.7 Literature Review

A number of researchers such as Nancy (2017); AEM Abdelmajid, MF Akan (2018); attempted to investigate problems and challenges in translating from English into Arabic. They addressed the problem by showing the difference in structure between English and Arabic languages and the challenges in achieving equivalence and by showing that the two languages are languages of distant origins with completely different linguistic structures.

Nancy Alfaori (2017) addressed equivalence in translation, looking into various perspectives around the subject, and the importance of achieving it. She attempted to look into some peculiarities of the Arabic language that make achieving this objective a difficult task. She addressed this challenge by looking into translations in cultural context and inaccurate or wrong translation of vocabulary and challenges in translating some grammatical structures such as iltifat (sudden shift or discord between pronouns in the same sentence).

Citing Gibbon's (1997) example where a Bedouin rushes towards a solitary traveler and tells him with a loud voice *to undress himself and that his (the bedouin's) aunt is without a garment*, Nancy looks at the cultural aspect that makes the translation go beyond the semantic meaning of the utterance. She begins with the fact that the lexical item 'aunt' in English means mother's sister or father's sister. The question that should be asked in this regard is also why does the Bedouin ask the traveler to undress? and what does the expression 'your aunt is without garment'

mean? The translation of this utterance requires background knowledge of the culture where this utterance was uttered. In this instance, the attacker is presumed to be a young chieftain who wants to engage in the act of robbery. In Bedouin context, the chieftain of a tribe is addressed as 'uncle' by all members of the tribe and his wife will be considered as the 'aunt' of all members of that tribe. Therefore, this utterance is to mean that the wife of the chieftain is without cloth or naked and it is a shame to allow his wife to be seen in that situation which justifies his act of robbery.

Nancy goes on to mention another example where the writer/ translator was aware of the context in which the utterance is uttered but failed to render some elements of the utterance in a culturally acceptable manner. In the example of an utterance by T.E. Lawrance, who lived long in Arabia and studied the Arab culture, where he used the term 'agent' in his book titled 'The Seven Pillars of Wisdom' inappropriately, i.e. 'Make God your agent'. The term agent should not be associated with God and the writer could have adopted a more appropriate term that could fit the context. He could have said 'May God be with you' or 'Good luck', 'Put your trust in God'. Nancy used this example to show that the knowledge of the context and the culture might not suffice in rendering the meaning adequately and that some religious and other peculiar sensitivity should be taken into account in order to render the meaning accurately.

The writer also mentions another example whereby understanding of the metaphor and idioms becomes necessary to the meanings beyond the terms in the source language and to render the same in the target language as in the following example: 'He is the black sheep of the family'. This idiom means a person who is a disgrace to members of a family or a group because he does not meet their standards.  In some cultures, a 'black sheep' could be of great value to the farmer and could be sold at a higher price. And if a translator opts to translate this term literally, he or she would miss the meaning and the translatum would be inadequate or faulty.

Nancy also showed instances where translators fail to choose the right word for the right meaning as in the following examples. (1) a notice in a hotel elevator in Paris where it is written 'Please leave your values at the front desk' and (2) a label of on the office of a Roman doctor written as 'Specialist in women and other diseases'. In the first example, the intended word was 'valuables' instead of 'values' and this error is according to the writer attributable to malapropism. In the second example, more specialized terms could have been sought to render

the meaning. From these examples, the writer showed how a translator may fail in rendering the right meaning due to lack of understanding of the term or due to low proficiency in the target language.

According to the writer, 'malapropism' is considered one of the challenges a translator should overcome in order to avoid change of meaning. The term is coined after a character in an eighteenth-century play, Mrs. Malaprop, who had difficulty in choosing appropriate words under different circumstances, resulting in confusion between two words which usually ends up in the inappropriate word being spoken. Example of malapropism is rending the meaning of 'inherit' instead of 'inherent', or rendering the meaning of 'nominally' instead of 'normally'.

AEM Abdelmajid, MF Akan (2018) studied challenges in translation from English into Arabic from the view of contrastive linguistics as the process involves comparison between two or more language systems. The writers stated the difference between the structures of the two languages which requires a highly skilled translator to undertake the task of translation between them. The researchers attempted to highlight some major challenges in English-Arabic translation and proposed certain solutions. Accordingly, translation challenges could be classified into four major categories: grammatical, lexical, stylistic and phonological. (a) *Grammatical problems*:Grammatical problems are related to the structure of the two languages that belong to different and distant origins. Verb 'be' (am, is, are), verb 'do/ does/did', and verb 'have/has' in English language when used as auxiliary verbs do not have meaning in Arabic. This poses a challenge for new translators as they seek lexical equivalence for the text or attempt to translate literally. In addition, English modal verbs 'shall' and 'will' are not considered verbs in Arabic. There are also challenges in dealing with grammatical structures related to personal pronouns, word order, questions, negation, place of adjectives, tenses, conditional sentences and articles. (b) *Lexical Problems:* Lexical problems are problems that are related to words which are the basic units of a sentence. Terms/words/ phrases could have direct equivalents in Arabic or could be assigned an Arabic translation based on explicitation, or the English terms could be incorporated in Arabic with some adjustment in pronunciation to fit the Arabic phonology such as in 'radio' (راديو) and 'dynamite' (ديناميت) . (c) Synonymy poses a challenge in translation as a translator is faced with choice between lexical items that have close or similar meanings which require a translator to make a lexical choice. (d) Polysemy:  is where a word can have more than

one meaning such as close (near) and close (not open). Problems often arise when only one meaning of a word is assigned to it and used in all contexts which leads to distortion of the meaning. (e) Other challenges include collocation, phrasal verbs, parallelism, idioms, proverbs, metaphors and translation of cultural items. Morphology: is forms of words which carry different meanings and occur in different grammatical positions. Generally, Arabic morphological system is flexible as compared to English as in the translation of the English terms: Touched, Slightly touched, repeated touched with corresponding Arabic translations as (لِمس، لامس، لمّس) allowing change of meaning with internal morphological change. Connotation is the meaning assigned to a word apart from its denotative meaning. 'Fox' is a wild animal but it can also mean in other contexts 'cunning person'. Connotations are result of cultural characterization of certain animals, phenomena or things.

According to the writers, In order to overcome challenges in translation, a translator may adopt policies such as paraphrase, naturalization, localization, Arabicization, equivalence or cultural approximation. Stylistic Problems are problems to the style of a language. Some texts could be formal or informal both in terms of grammar and lexical items. Fronting, or placing a word at the beginning is usually done to achieve certain stylistic function such as emphasis or drawing attention to the importance of the fronted word. A translator should attempt to introduce a way of achieving the same function. Some texts are simple while others are complex. Some are short while others are long. In some languages and some contexts, redundancy is employed as a way of expressing something or emphasizing on some aspects. Passive or active styles are also among challenges a translator faces in translation. Maintaining the same style may not always be feasible or even acceptable in the target language as the attempt to maintain the same might entail some ambiguity.

The researchers also addressed phonological problems which are problems related to sounds and their effect on meaning. They are evident specially in poetry and advertisement and are not easy to reproduce in Arabic translation. Phonetic problems are bout, rhyme, rhythm, alliteration, assonance, consonance, onomatopoeia, meter, fool, beat, off beat, tone ….etc. The researchers concluded that despite the fact that grammatical, phonological and stylistic problems and the challenges related to culture cannot be over emphasized, lexical problems take a greater share.

Nidal (2015) ; Hassan (2017) an Hanem (2014) investigated the challenges in translation from English into Arabic from different perspectives such as health, Information technology, law, etc.

Nidal (2015) investigated some translation lexical errors by analyzing some critical health documents from Ministry of health in Australia. The study revealed that there were errors committed in translating critical health documents in Arabic which could be classified as (1) additions, (2) omissions, (3) synonyms, (4) compounds, (5) collocations, (6) inconsistencies. In this study, additions constituted the highest type of errors which could be categorized into two categories which are: alternative translations for lexical items and the addition of new information. The study found out that one the one hand the majority of additions were unnecessary, not inappropriate. This happens when a translator adds lexical items that were not found in the source text and introduced or added information that was not in the source text and even distorted the meanings and deviated from the source text. The additions were not necessitated by complexity or ambiguity of the document or not imposed by structure of the language. On the other hand, it was found that omission of lexical items in the corpus led to a loss or change in meaning. In the texts studied a whole clause was omitted. The omissions were not justified by complex nature of the source text and were not difficult to render into Arabic. According to some writers, omissions could be used as legitimate strategy Nida (2001), Margot & Vazquez (cited in Nidal 2015), however, in the case of the current study, they could not be justified. Synonyms: Inappropriate or incorrect choice of lexical items when translators are faced with synonyms can lead to errors of synonyms. This could be caused by lack of knowledge of connotative and denotative meanings of the lexical items that present themselves as the available choices or possible equivalents or not considering that exact synonymy rarely exists (Nida, 2001,30) (cited in Nidal Alhihi, 2015).

The writer showed in the example that was subject of the study that the lexical items 'children' and 'babies' were translated as 'أطفال' which could be taken as the correct translation for both. However, in this case distinction could have been made since there are more lexical items in Arabic that serve the purpose of differentiating between the two English lexical items, i.e., 'children' and 'babies'. According to the writer, distinction could have been made by translating 'children' as 'أولاد' and 'babies' as 'أطفال' because the source text differentiated between babies, children and teenagers when providing advice. In another example, he showed how the term

20

'irritability' was translated as 'انزعاج' which is a super-ordinate term. This is allowed in the absence in target language of a hyponym (Baker, 1992) (cited in Nidal, 2015). However, in this context it is not the correct choice as the expression 'سرعة الغضب' which back translates as 'quick anger' could be a better alternative. The researcher observed that compound errors, though seemed to be less than other types of errors, are many. The low number of errors was due to their low frequency in the texts. According to the researcher, compound errors were due to use of less appropriate translation or omission of the compounds. The compound term 'outdoor' was translated as 'خارج المنزل' which back translates as out of the house, which implies that it can be anywhere. Better lexical choice could have been made as the Arabic has a better and more appropriate term for the English term 'outdoor' which is 'في الهواء الطلق' which back translates as 'in the open air'. Translation of collocates poses a challenge as they might have meanings that are different from the meanings of the component words. For example, the term 'emotional problems' in the sentence 'some people also have emotional problems' was translated literally as 'مشاكل عاطفية' which could be as a result of misinterpretation of the source language collocation due to existence of a similar collocation in the target language. Looking at the context of the text, the English collocation refers to a negative feeling which could be better rendered in Arabic as 'مشاكل نفسية' which back translates as 'psychological problems'. Inconsistencies: Lack of consistency in translation, without justification such as the text being technical or newly coined term, is considered among translation errors. This might have occurred due to use of synonyms and could be avoided through a thorough review of the text. The researcher observed that the term 'adult' was translated in the same document in three different ways as 'فيما بعد', 'بالغين' (which means later on) and as 'كبار' (which means old). This consistency in the use of lexical items could be avoided.

Hassan (2017) studied challenges in translating English modal auxiliaries into Standard Modern Arabic which generally poses two problems: understanding the correct meaning and finding appropriate equivalent terms or expressions in Arabic. According to the writer, modality in English is classified into two major categories: epistemic and deontic modality. Epistemic modality is concerned with utterances which involve judgements related to possibility or likelihood which is informed by previous experience or circumstantial evidence. Epistemic modality 'must', for example, does not show obligation or necessity, rather it shows inference or conclusion. In translating such modality into Arabic, if the modality is comprehended as

meaning an obligation or a necessity, the translatum will be inaccurate and the meaning would be distorted. The sentence 'The students may be at school' could be paraphrased as 'It is possible that the students are at school', where the modality conveys the sense of possibility. Translating this into Arabic can yield the following possible translations:

- يمكن أن يكون الطلاب في المدرسة
- من الممكن أن يكون الطلاب في المدرسة
- يحتمل أن يكون الطلاب في المدرسة
- من المحتمل أن يكون الطلاب في المدرسة
- ربما يكون الطلاب في المدرسة
- قد يكون الطلاب في المدرسة

The sentence 'The students must be at school' could be paraphrased as 'the only possibility is that the students are at school'. The modality 'must' in this sentence could be translated into Arabic in a number of ways:

- من المؤكد أن يكون الطلاب في المدرسة
- لا بد أن يكون الطلاب في المدرسة

Here, translation errors could surface if the English modality 'must' is understood to infer an obligation. The use of several lexical items to express one English modality could be attributed to the fact that the Arabic modality is not grammaticalized as in English thus allowing flexibility. In negating epistemic modality, the negation is for the main verb, not the modality itself as in the example 'The teacher many not come today' which could be paraphrased as 'It is possible that he not come today'. The Arabic translation provides unequivocal equivalent of this semantic interpretation, i.e., 'قد لا يأتي المدرس اليوم ' or 'ربما لا يأتي المدرس اليوم' where the negation 'لا' comes immediately before what it negates, which is the main verb 'يأتي' in this instance. Where the modality itself is negated as in 'The teacher can't come today' can be paraphrased as 'It is not possible that the teacher will come today'. In this case the Arabic equivalent yields clearer expression as in this case where the negation 'لا' comes before the modality itself. Thus, ' لا يمكن أن يأتي المدرس اليوم'. Deontic Modality:Deontic modality is compatible with only non-past tense events as it pertains to giving permission (can, may), express an obligation (must) or promise or threat (shall). English modalities 'may' and 'can' are used for permission with 'may' being used in a more formal context. Both can be translated as 'لك أن ', 'يمكنك أن ', 'بوسعك أن', 'بإمكانك أن ' When

22

deontic modality is used to express undertaking as in 'You shall…' , the Arabic equivalent will have elements of 'لـ' which signifies emphasis, 'سوف' which is particle of futurity, in addition to non-past tense form. In cases when deontic modality shows obligation or necessity (must), the Arabic translation can be 'يجب عليك أن' or 'عليك أن' For deontic modalities 'should' and 'ought to' the Arabic equivalent is 'ينبغي أن'. The researcher showed in this study how the different categories of English modality could have a number of equivalent translations in Arabic.

Hanem (2016) studied challenges of translating between English and Arabic focusing on Legal translation and identified certain common lexical difficulties which could be classified under three major categories, i.e., archaic and Latin terms; terms of art, general and abstract terms; culture-specific and system-based terms. Legal language is full of archaic and Latin terms that sometimes date back to the Middle Age and are not easily comprehensible. These terms do not have standard equivalent terms in Arabic which makes the task of the translator difficult. The translated major international legal documents such as the United Nations Charter, Universal Declaration of Human Rights, etc. contain varying Arabic terms as equivalents to the same English terms. Terms of arts, general and abstract terms that are used in legal documents are also among the difficulties that a translator faces as some of them are specialized terms that require expert knowledge while others could be terms that have different meanings in different contexts with varying equivalents in each case. Moreover, legal terms may have different definitions and concepts depending on the type of legal system they belong to and hence require translation that is congruent to the source language system. The researcher provides advice on how to overcome the challenge of the lack of a one-to-one correspondence between the legal systems involved. The solutions could be literal translation, paraphrase, transcription (accompanied by paraphrase or footnote), borrowing, neologism. Concerning Culture-specific and system-based terms, the translator should be aware of the terms and the cultural background and system-specific concepts underlying legal terminologies in order to be able to render their meanings sufficiently. The challenges emanate from lack of readily available standard terms that could be considered as equivalents to legal terms. Doubles and triplets in Arabic and English legal documents are also source of challenge for translators as they are sometimes synonyms or semi-synonyms while they carry different meanings in other cases. Some doubles can be rendered in one word as they are considered a mere repetition (synonyms), others could be rendered into or more words if they carry different meanings. For example, Arabic double 'بطوعي واختياري' can be rendered as one

word 'voluntarily' while expression 'Terms and conditions' could be rendered as 'الأحكام والشروط'. Some double terms such as 'null and void' have the same legal meaning. There are several lexical items that could be taken as equivalents for the two words. However, as using double terms in Arabic sounds repetitive without adding a meaning to the term, one word could be used 'لاغٍ', or by using another word and adding an intensifying adverb 'باطل قطعا'.

However, there is a gap in showing the lexical inadequacy between English and Arabic with clear illustration of how a single English lexical item can have several corresponding lexical items in Arabic and in which particular context. No attempt was made to identify patterns that can help in making best lexical choices in different circumstances. From the review of these studies I am able to see where researches have reached and the various aspects of challenges in translation from English into Arabic which were addressed by the researchers the findings of which I will build on to study the challenges of contextual translation and cover areas that were not covered by them.

## 1.8 Theoretical Framework

There are a number of theories that can be used in analyzing translation data depending on the type of the data involved. As the current research involves the study of the challenges in contextual translation of lexical items from English into Arabic and the lexical choice decision when faced with multiple available lexical options in the target language, the best method or the most efficient way to analyze the data would be through applying a theory that is target text oriented and purpose driven. Therefore, this research will adopt Skopos theory in analyzing the data to achieve a thorough insight about the subject. The theory will also guide data collection, presentation, analysis and making conclusion for the data that is purpose-oriented and complies with the five principles of Skopos theory.

Skopos theory was introduced into translation by Hans Vermeer and Katharina Reiss in 1970s. This theory emphasizes on the 'Skopos', a German word which means 'purpose' or 'aim' of translation.

According to Du (2012), the Skopos theory went through four stages:

(i) the functional category of translation criticism by Katharina Reiss

(ii) Skopos theory and beyond by Hans J. Vermeer

(iii) theory of translational action by Justa Holz-Manttari

(iv) Function plus Loyalty Principle by Christiane Nord

The starting point for critical analysis of Translation is the book 'Possibilities and Limits of Translation Criticism', which was written in German by Katharina Reiss (Nord, 2001) (cited in Du, 2012). Katharina is of the opinion that in order for a translation to be considered ideal, the target language aim should be equivalent in terms of conceptual content, communicative function and linguistic form to the source language. She is, however, of the view that achieving equivalence is impossible in some situations.

Hans J. Vermeerfound the necessity of bridging a gap between theory and practice, and shifted from equivalence theory and laid the foundation of functional theory, namely, Skopos theory in which he believes that linguistics alone cannot solve all the problems of translation. He bases his argument on the premises of the Action theory that human action and by extension translational action is a deliberate and purposeful action which is based on the source text. Hence the name Skopos theory, or a theory of purposeful action.

Vermeer in his theory has shifted the attention away from source text and source reader to the target reader. According to his definition, translation is producing a text in a target setting for a target purpose and target addressees in target circumstances. This element of the Skopos theory is the basis of its selection as a guiding theory for this research.

While recognizing the merits of Vermeer's Skopos rule in her book titled 'Translating as a Purposeful Activity, Justa however, highlights two interdependent shortcomings inherent in Spokos rule. The first shortcoming is that it is impossible to satisfy all target readers due to divergent expectations in the target texts. The second shortcoming is the challenge posed by translation brief which requires a translator to follow which is problematic especially in situations where its requirements are incompatible with the original author's intention. And if taken as the main requirement, that could open up possibilities without restriction and thereby jeopardizes the source text message.

In order to address these shortcomings, 'loyalty principle' of Skopos theory was laid down by Nord which concerns translator's moral responsibility towards partners in translational interaction.

The strategies adopted and methods used in translating a text from source language to target language will be informed and guided by this theory.

The Skopos theory of translation has the following five main rules:

1. A target text (TT), referred to as translatum, is determined by its skopos
2. A target text is an offer of information in a target culture and target language concerning the offer of information in a source culture and source language
3. A target text does not initiate an offer of information in a clearly reversible way
4. The target text must be internally coherent
5. A target text must be coherent with the source text

## 1.9 Research Methodology

### 1.9.1 Data Collection

Data collection will be undertaken from texts translated from English into Arabic which are retrieved from the United Nations database, specifically the United Nations corpus of the English-Arabic bilingual translated texts called Arabic Documents, Bi-texts and Terminology compiled by Department of General Assembly and Conference Management- Documentation Division (May 2011). Upon launching the corpus, the search page will appear which contains two parts. The first part provides the search slot where a term or expression can be entered. The drop down opposite the search slot provides four search parameter options (i.e., all of the words, any of the words, the exact phrase and Boolean). Below the search slot, there are 'indexes to search' which contain more options including Arabic terminology, Arabic documents as well as the language pairs which are English-Arabic bitexts, French-Arabic bitexts, Russian-Arabic bitexts, Spanish-Arabic bitexts. The search parameter also provides the 'sort type' options (hits, date, name, size) one of which should be selected. After specifying the search parameters and effecting the search, the search results will appear which show the number of documents retrieved and the links to the documents are displayed which contain the code, date and the

source and target languages. By clicking on individual document links, the corresponding document pairs are displayed (one pair at a time) on the right side of the page with the searched terms or expressions shown by yellow mark. The next documents can be displayed by clicking the next document links on the left of the page. The search can yield up to a maximum of 5000 documents for any given search item (term or expression).

The texts will be selected using some identified English lexical items as key terms and their corresponding translations in different contexts will be retrieved. A total of five English lexical items namely: 'development, community, promotion, gender and decision' that appear in the United Nations texts will be selected and their corresponding Arabic translations will be retrieved. As the purpose of this research is to study the challenges in contextual translation of lexical items, and in order to provide context for the lexical items some common phrases, expressions or collocates will be identified and their corresponding Arabic translations will be retrieved.

In order to ensure that as many corresponding lexical items are retrieved, the timeline and the genre of the texts to be retrieved will not be limited. To achieve the purpose of the study, the domains of the texts will be varied and they will be representative of a wide range of subject areas that the United Nations deals with.

Using the lexical items as search terms, 10 expressions/ phrases/ collocates containing the lexical items will be retrieved. Then the Arabic equivalents of the retrieved collocates in 3 documents for each phrase or collocate will be retrieved.

For the purpose of this study the gender difference (whether masculine or feminine) such as 'إنمائي' and 'إنمائية'; or whether the term is preceded by definite article 'ال' or not as in 'إنمائي' and 'الإنمائي' will be overlooked and the terms will be treated as one and not as different variants of the lexical item.

The lexical items under study appear in 5000 documents in 'Arabic Documents, Bi-texts and Terminology' of the United Nations which is the highest number of documents that could be retrieved and thus the lexical items are considered among the most recurrent in the UN documents.

## 1.9.2 Data Analysis

The data will be analyzed in light of the related literature and Skopos theory. The Arabic equivalents of the five terms 'development, community, promotion, gender and decision' and the phrases containing them in the United Nations Arabic Documents, Bi-texts and Terminology will be studied and assessed to identify the challenges of contextual translation of lexical items and evaluate the pattern of lexical choices in various situations. The analysis will be undertaken to identify clues and determinants that informed particular lexical decisions and under which circumstances. The data will be analyzed in light of the five tenets of Skopo theory which are: the purpose, offer of information, irreversibility, internal coherence and intertextual coherence, to assess the extent to which the data complies with these rules.

# CHAPTER TWO

# ASPECTS OF LEXICAL CHALLENGES IN ENGLISH-ARABIC TRANSLATION

## 2.1 Lexical Items in Arabic Language

Arabic language is one of the languages that are spoken by millions of people around the world. Lexical items are considered the smallest unit in the Arabic language. Some lexical items can have meanings on their own while others acquire their meanings from their association with other lexical items.

Lexical items such as 'نعم' 'naam', which means 'yes' and 'لا' 'la' which means 'no' are considered among lexical items that can yield a meaning on their own as they are uttered following a question. The lexical item 'نعم' is an affirmative response to a question while 'لا' is a negative response to a question.

Arabic lexical items have root words, and various derived forms that have their specific meanings. The root word 'كتابة' 'kitabah' which means 'to write' can have several forms that have distinct meanings based on the gender, grammatical position in the sentence, singularity and plurality; the tense, active and passive form and other features, …etc as is shown in the following example:

| | |
|---|---|
| Writing | كتابة |
| Writer (masculine) | كاتب |
| Writer (feminine) | كاتبة |
| Writers(masculine) | كُتّاب |
| Writers(feminine) | كاتبات |
| Book | كتاب |
| Books | كُتُب |
| Booklet | كُتيب |
| Office | مكتب |
| Library | مكتبة |

| Battalion | كتيبة |
|---|---|
| Enter into a contract | مكاتبة |

From the above example, it can be seen that a single root word can have several forms with distinct meanings.


## 2.2 Types of Arabic Lexical Items

Arabic lexical items have different features and characteristics based on their type. Generally, they can be classified as noun, verb and preposition.

### a. Nouns

Noun in Arabic is a word/lexical item that denotes a name of a person, an animal, a non-living thing, an action, an abstract, etc. Based on gender and number, nouns can be classified into:

(i)     masculine and feminine
(ii)    singular, dual and plural


#### (i) Masculine and feminine

In Arabic language every lexical item is assigned a masculine or feminine gender. Apart from human beings and animals that are segregated based on their natural gender as male or female, every noun denoting a place, a thing or an abstract is assigned a gender. For example: Sun is 'شمس' *shams* in Arabic and it is assigned a feminine gender, while 'moon' which is 'قمر' *qamar* in Arabic is assigned a masculine gender. This is shown by adding a suffix 'ة' or 'ت' to show a feminine gender as in the following sentences:

| The moon is shining | القمر ساطع |
|---|---|
| The sun is shining | الشمس ساطعة |

For human beings and animals, masculinization and feminization of the lexical item follows the natural gender of the person or the animal. The challenge appears when dealing with non-living things, abstracts and ideas as they do not have a natural gender assigned to them. There is no rule on how to masculinize or feminize a particular lexical

item. In the process of learning the Arabic language, a learner is exposed to this aspect and would acquire knowledge about lexical items that are considered feminine or masculine. For example, in the classroom setting, some items such as door (باب) *bab*, wall (جدار), *jidar* chair (كرسي) *kursi*, book (كتاب) *kitab*, pen (قلم) *qalam*, exercise book (دفتر) *daftar* are assigned a masculine gender, while items such as window (نافذة) *nafidha*, table (منضدة) *mindhadha*, blackboard (سبورة) *sabbura*, duster (مساحة) *missaha*, ruler (مسطرة) *mistara* and bag (حقيبة) *haqiba* are assigned a feminine gender. The suffix 'ة'which appears at the end of the words denotes feminine gender.

Ideas, feelings and abstracts can also be assigned masculine or feminine gender. Politics (السياسة) *assiyasa*, knowledge (المعرفة) *almaarifa*, idea (الفكرة) *alfikra*, relationship (العلاقة) *al'alaqa*, personality (الشخصية) *ashakhsiya*, courage (الشجاعة) *ashja'a* are assigned feminine gender, while lexical items such as love (الحب) *alhubb*, growth (النمو) *annumuw*, victory (النصر) *annasr*, mind (العقل) *al-aql*, understanding (الفهم) *alfahm* are considered masculine.

The absence of rules that guide the assigning of gender to lexical items constitutes a challenge in translation.

### (ii) Singular, dual and plural

Some of the peculiarities of Arabic lexical items is that they have three categories in terms of number (being singular or plural) as there is a third category between singular and plural. Singular in Arabic is called المفرد*almufrad*. When the plural involves two nouns it is called المثنى (alm*uthanna*) which means 'dual' and if it involves three and more nouns it is called الجمع (*aljam'i*) . For both masculine and feminine genders there is distinct way of changing from singular to dual or plural. For instance, a lexical item 'student' is translated into Arabic as 'طالب' (*Talib*) for masculine or 'طالبة' (*Talibah*) for feminine gender. The same item when it is dual (two), it is translated as 'طالبان' (*Taliban*) meaning two male students and 'طالبتان' (*Talibatan*) for two female students. The plural form of the term will yield Arabic equivalents 'طلاب/ طلبة' *(Tullab or Talaba)* for male students, and 'طالبات' (*Talibat*) for female students.

The forms of these singular, dual or plural numbers would change further based on the grammatical positions of the lexical items.

## b. Verbs

Verbs are words that denote the occurrence of an action. Verbs in Arabic constitute an important unit in a sentence. Unlike nouns, verbs change depending on the time of the action. Thus, a verb in Arabic can be classified as فعل ماضي *fi'il madhi* which is past tense, فعل مضارع *fi'il mudhari'i* which is present/future tense; and a command verb فعل أمر (fi'l amr).

فعل ماضي *fi'il madhi* or past tense shows action that took place in the past. In the third person masculine form, they end with 'fatha' sign (ﹷ) such as in 'أكلَ' *akala* (he ate); 'كتبَ' *kataba* (he wrote), 'جلسَ' *jalasa* (he sat down), 'دخل' dakhala (he entered). If the subject is feminine the ending 'ت' is added at the end of the verb.

Suffixes are added to show whether the subject is singular masculine, singular feminine, dual masculine, dual feminine, plural masculine or plural feminine as is shown in the following examples: كتب، كتبت، كتبا، كتبتا، كتبوا، كتبن

One of the structural differences between English and Arabic is that فعل مضارع *fi'il mudhari'i* is the form which is considered to be equivalent to three tense forms in English, i.e., simple present, present continuous and future tenses. The differentiation between these three forms requires looking at the textual and other contexts that help to make best lexical choices. Some prefixes are added to verbs to indicate that they strictly denote future tense.

For example, in the verb 'يكتب' *yaktubu*, which means 'he writes/ is writing/ will write', the prefix 'ي' *ya*, is added for singular masculine, while the prefix 'ت' *ta*, is added for singular feminine. Other affixes (prefixes and suffixes) are added to show whether the subject is dual masculine, dual feminine, plural masculine or plural feminine.

The third category of verbs is called 'فعل أمر' *fi'il amr* which denotes command or prohibition. The singular masculine form ends with sukun sign (ﹿ) which specifies way the ending is pronounced and written.

In translation from English into Arabic, the gender (masculine, feminine), number (singular, dual, plural) constitute a challenge. This is evident in translating some command verbs such as the command expression 'turn right' or 'do not touch'. These two

expressions can have several equivalent terms in Arabic depending on the gender, singularity, duality or plurality of the addressee as shown in the table below:

| Command in English | Arabic Translation | Transliteration | Addressee |
|---|---|---|---|
| Sit here | اجلس هنا | Ijlis huna | Singular masculine |
| | اجلسي هنا | Ijlisi huna | Singular feminine |
| | اجلسا هنا | Ijlisa huna | Dual (both genders) |
| | اجلسوا هنا | Ijlisu huna | Plural masculine |
| | اجلسن هنا | Ijlisna huna | Plural feminine |
| | | | |
| Do not touch | لا تلمس | La talmas | Singular masculine |
| | لا تلمسي | La talmasi | Singular feminine |
| | لا تلمسا | La talmasa | Dual (both genders) |
| | لا تلمسوا | La talmasu | Plural masculine |
| | لا تلمسن | La talmasna | Plural feminine |

The lexical choices in the above examples require knowledge of the context in which the phrases were uttered or looking for other textual hints if the terms are part of a larger text.

**c. Prepositions**

Prepositions constitute the third category of the Arabic lexical items and are placed before a verb or a noun. Prepositions in Arabic acquire their meanings from the verb or noun they are coupled with.

Examples of prepositions include 'من' *min* (from), 'إلى' *ela* (to), 'لن' *lan* (will never), 'لم' *lam* (has/have/had not), 'قد' *qad* (may-when preceding present/future tense) or (already-when preceding past tense).

Affixes are added to verbs to indicate emphasis, stressing, probability, possibility, negation or impossibility. These affixes include 'لن' *lan*, 'لا' *la*, 'لم' *lam*, 'ل' *la* combined with 'نَّ' stressed *nuun*, 'قد' *qad*, etc as in the following examples:

| Preposition | Function | Example | English translation |
|---|---|---|---|
| 'لا' *la* | Negation (present, future) | لا يكتبُ | He (does not write/ will not write / is not writing) |
| 'لم' *lam* | Negation (past) | لم يكتبْ | He has not written/He did not write |
| 'لن' *lan* | impossibility | لن يكتبَ | He will never write |
| 'ل' *la* combined with 'نَّ' stressed nuun | Emphasis/ obligation | ليكتبنّ | He should/must write |
| 'قد' *qad* | Probability (with present/future tense) | قد يكتبُ | He may write |
| 'قد' *qad* | Confirmation (with past tense) | قد كتب | He may write |

Preposition 'لم' *lam* when added to a present/future tense in Arabic will change it into past tense with some change in the ending. The verb 'يجلسُ' *yajlisu* (he is sitting/ he will sit) if a prefix 'لم' *lam* is added will yield a negation with the change of tense to a past tense. Thus 'لم يجلس' *lam yajlis* means he did not sit.

From the above example, it is evident that the meanings of individual lexical items in Arabic depend on a number of factors including prepositions and the tense which are considered a context.

Negation with 'لا' la does not make distinction between simple present, present continuous or future tenses. As shown in the table above the sentences with three different tenses, i.e., He does not write (simple present); He is not writing (present continuous); He will not write (future tense) all have the same Arabic equivalent which is 'لا يكتب' *la yaktubu*.

The negation with the preposition 'لم' *lam* coupled with a verb (which is a present/future tense) constitutes a challenge in translation as the expression is used for both present perfect and past

tense as in the above example. No distinction, for example, between the two sentences: He has not written; and He did not write. Both are translated into Arabic as 'لم يكتب' *lam yaktub* or 'ما كتب' *ma kataba*.

In circumstances where the distinction is deemed necessary, there is a need to look at the context to capture the exact meaning.

## 2.3 Linguistic features of Arabic lexical items

Arabic lexical items are characterized by certain features that help to achieve lexical meanings or collective meanings when they are coupled with other lexical items in a phrase or sentence. Some lexical items such as verbs and nouns can have lexical meanings as they stand alone. Others such as prepositions do not have meanings without being coupled with one of the other two types of lexical items namely, nouns and verbs. Even the nouns and verbs acquire their specific meanings from their position in a sentence or a phrase and from the accompanying prepositions.

Lexical items in Arabic undergo some intrinsic and extrinsic alterations in order to form new or modified lexical items with specific meanings. The section of the Arabic grammar that deals with the intrinsic change of lexical items is called 'الصرف' '*Assarf*' or Arabic Morphology; while the section of the grammar that deals with the extrinsic changes of Arabic lexical items is called 'النحو' 'Annahw'.

### 2.3.1 Arabic Morphology (Assarf)

*Assarf* or Arabic morphology is the study of the process of intrinsic changes that take place within Arabic lexical items in order to create new forms, words, or assign new meanings. *Assarf* deals with the three components of Arabic lexical items namely, nouns, verbs and prepositions and studies their features to identify which ones undergo changes, in which way as well as those that do not undergo changes and considered static.

**Nouns:** In Arabic morphology (*Assarf*), nouns are divided into two categories: static nouns and derived nouns.

***Static nouns*** are nouns that are assigned to persons, animals, places or things and are not derived from any other root word. They may undergo a limited morphological changes to confer certain

meanings. Examples of this category of nous include lexical items such as ‘أسد’ ‘*Asad*’ (lion), ‘شجرة’ ‘*shajarah*’ (tree), ‘كرسي’ ‘*kursi*’ (chair), ‘سبورة’ ‘*sabbura*’ (blackboard), ‘قمر’ ‘*qamar*’ (moon). These lexical items are not derived from any root word; they are words assigned to items that they represent. However, they undergo certain internal changes to add a meaning such as pluralization. Thus, the above lexical items with some morphological changes can yield ‘أسود’ ‘*Usud*’ (lions), ‘أشجار’ ‘*ashjar*’ (trees), ‘كراسي’ ‘*karasi*’ (chairs), ‘سبورات’ ‘*sabburat*’ (blackboards), ‘أقمار’ ‘*aqmar*’ (moons). The word ‘شجرة’ ‘*shajara*’ may also yied ‘’ ‘*shujayra*’ (shrub) for singular, or ‘شجيرات’ ‘*shujayrat*’ (shrubs) for plural.

***Derived nouns***, on the other hand, are nouns that trace their roots in verbs such as subject nouns or objects as they are formed through internal morphological changes of the root word such as ‘دراسة’ ‘*drasa*’ (study); ‘دارس’ ‘*daris*’ (student, or someone who studies); ‘مدرّس’ ‘*mudarris*’ (teacher); ‘مدروس’ ‘*madrus*’ (which is studied), ‘مدرسة’ ‘*madrasa*’ (school). These words are the result of internal morphological changes of the root word ‘درْس’ ‘*dars*’.

Note: In Arabic, adjectives are considered a category of nouns and when they appear in a phrase or sentence in this grammatical position, nouns may also change in terms of number (singular, dual or plural) to adapt with the grammatical structure of the accompanying words. For example, the word ‘ذكي’ ‘*dhakiy*’ (intelligent) which is a masculine gender has a feminine form ‘ذكية’ ‘*dhakiya*’ depending on the gender of the word that it qualifies: ‘طالب ذكي’ ‘*Talibun dhakiyun*’ (intelligent male student) or ‘طالبة ذكية’ ‘*Talibatun dhakiyatun*’ (intelligent female student).

**Verbs:** From a morphological point of view, verbs are divided into static and non-static verbs depending on their flexibility or structure as they occur in different grammatical positions.

Static verbs maintain the same form irrespective of their grammatical position and the accompanying lexical items that could require undergoing some morphological changes. The verb ‘ليس’ ‘*laysa*’ (which means ‘not’) for example is static; and unlike non-static verbs, it has no other forms.

Non-static verbs on the other hand are characterized by undergoing morphological changes to indicate three forms depending on the time of the action. For example, for the verb ‘to write’ there are three forms that are created by undergoing certain morphological changes which yield ‘كتب، يكتب، اكتب’ ‘*kataba* (wrote), *yaktubu* (writes, is writing), *uktub* (write, command)’

**2.3.2 Arabic Grammar (Annahw)**

Annahw 'النحو' is the branch of the Arabic grammar that deals with external changes that occur to the endings of lexical items. Arabic lexical items acquire new meanings, alter existing meanings, or accommodate themselves within the syntactic position in which they are found through certain changes that occur to the endings of the lexical items. Nouns and verbs have different rules that govern how they are changed depending on their syntactic positions in a sentence.

There are four major signs that are employed to identify a grammatical position of a lexical item and the changes that occur as a result of the preceding prepositions. These signs are 'ُ' (adhammah), 'َ' (alfatha), 'ِ' (alkasrah) and 'ْ' (assukun). When the first three signs, which are also called 'harakat) are doubled they are called tanween (ٌ, ً, ٍ ). Nouns take the three signs (called harakat and their corresponding doubles (double harakat, or tanween). Verbs take the two harakat (adhammah and alfatha) as well as the sukun (ْ) sign.

*Nouns*

The changes that occur at the endings of the nouns as a result of their grammatical positions are shown by the change in the signs that appear at the end of the noun. The sign shows whether the particular noun is in subject or object positions or if it is preceded by a preposition that requires the change of the end sign. The last letter of a word is where the change takes place. If a word is in a subject grammatical position it would take 'dhammah (ُ)' sign. When it is in the object position it would take (fatha, َ) . When it is preceded by a preposition it takes a kasrah (ِ) sign. These signs are often in double forms called tanween (ٌ, ً, ٍ ) except for certain morphologicaland grammatical reasons.

For example, in the sentences,
نجح صالحُ , *Najaha salihun*, Salih passed (succeeded)
رأى جمالٌ صالحاً, *Ra'a Jamalun Salihan*, Jamal saw Salih
سلّم جمالٌ على صالحٍ, *Sallama Jamalun ala Salihin*, Jamal greeted Salih

In the first sentence, نجح*najaha* is a verb, Salih is a proper noun and it is in the subject position and therefore, the ending takes the double *dhammah* (ُ). In the second sentence, رأى*ra'a* is a

37

verb, جمالٌ *Jamalun* is a subject and صالحا Salihan appears in the object position and therefore its ending takes the double *fatha* (◌َ). In the third sentence, سلّم is a verb, جمالٌ is a subject. Salih together with the preceding preposition على represent a complement. The preposition على (*ala*, literally translated as 'on') when precedes a noun it has the effect of changing its ending to *kasrah* (◌ِ) sign, often in its double form or *tanween*. As seen in the above example, the noun Salih, therefore, may take three different end signs depending on its grammatical position.

Generally, when nouns are preceded by prepositions, they have the effect of altering the sign of their endings to double *kasrah* (◌ِ) as in the following examples

سلّم جمالٌ **على صالحٍ**

مررت **برجلٍ**

جاء عليٌّ **من مكانٍ** بعيدٍ

أكمل الطالب بحثه **في وقتٍ** وجيزٍ

In the above examples, the prepositions على , باء , من , في which precede the nouns صالح، رجل، مكان , وقت respectively had the effect of making their endings a *kasrah* (◌ِ) sign.


## Verbs

Verbs take different end signs depending on the time of action (tenses) as well as the prepositions that precede the verbs. Verbs in past tense generally take *fatha* ending such as: قرأَ، كتبَ، درسَ، تفوّقَ. The end sign of these verbs is *fatha* (◌َ).

Verbs in present/ future tense form take the end-sign dhammah (◌ُ)as in present/future tense form of the above verbs: يقرأُ، يكتبُ، يدرسُ، يتفوّقُ.

When verbs are preceded with prepositions, some have the effect of changing the ending to *fatha* (◌َ) sign while others alter the end-sign into *sukun* (◌ْ) sign.

Prepositions such as 'أن' *an*, 'لن' *lan'*, 'كي' *kay* and 'حتى' *hatta*when they precede the present/future tense have the effect of altering end-signs of the verbs they precede to *fatha* as in the following examples:

| | | |
|---|---|---|
| أريد **أن أقرأَ** | *Uridu an aqra'a* | I want to read. |
| **لن أؤجلَ** عملي إلى الغد | *Lan Uajjila amali ilalghad* | I never postpone my work for tomorrow. |
| اجتهد **كي تنجحَ** | *Ejtahid kay tanjaha* | Work hard so that you succeed. |
| أنتظرك **حتى تعودَ** | *Antadhiruka hatta ta'uda* | I will wait for you until you come back. |

The *fatha* (◌َ) sign which gives the 'a' sound as shown above in bold is the effect of the preceding prepositions that necessitate the change of the end sign of a present/future verb.

**Prepositions**:

Prepositions have important functions in Arabic language. They are coupled with nouns and verbs and in addition to the resultant change in meaning, they also alter the end-signs of verbs or nouns that they precede which is considered an important grammatical aspect.

A group of prepositions when preceding present/future tense have the effect of changing the end-signs into sukun (◌ْ). These include: 'لم' (*lam*), 'لام الأمر' (*lam-* with command function), 'لا الناهية' *la-*with the effect of prohibition), 'لَمّا' *lamma*, 'إِنْ' *En*, 'ما' *ma*, 'مَن' *man*, 'أَنّى' (*anna*), etc.

### 2.3.3 Semantic Aspects of Arabic Lexical Items

Semantics is the subfield that studies meaning. Semantics addresses meaning at the levels of words, phrases, sentences, or larger units of discourse. There are two fundamental issues in the study of semantics. These are (i) lexical semantics (the nature of the meaning of words); and (ii) compositional semantics (which is concerned with the study of ways by which smaller units like words combine and interact to form the meaning of larger expressions, such as sentences).

In Arabic language, the term 'alkalimah' is defined as a lexical item which signifies a meaning. That meaning is what the word represents which could be a person, an animal, an object, an idea, an abstract, etc.

Lexical semantics focuses on the study of semantics at lexis level and includes the original meaning, phonological semantics, morphological semantics. In Arabic, some lexical items are assigned meanings that are considered original or formal meanings such as nouns that are assigned meanings to indicate some items or animals. For example, the word 'أسد' *asad* (lion) is a name given to the wild animal characterized by certain physical and behavioural features.This meaning could be taken as original or formal meaning of the word. The word 'موسوعة' (*mawsu'a*) is a name given to a book that contains extensive information about certain subject (translated into English as encyclopedia). The two words however may have additional meanings that are derived from some aspects of their meanings. The wild animal 'أسد' *asad* (lion) has, as some of

its characteristics, the quality of courage and bravery. Applying this aspect of the features of lion, a human being with the same quality can be described as 'lion'. Likewise, the word 'موسوعة' *mawsu'a* (encyclopedia) can be used to refer to someone with extensive knowledge on certain subject.

Through intrinsic morphological changes, lexical items in Arabic can acquire different meanings. Some forms in Arabic language are used to show comparison between two or more words such as in the following example:

'حسن' *hasan* and 'أحسن' *ahsan*, the first being good and the second better

'جميل' *Jameel* and 'أجمل' *ajmal*, handsome and more handsome.

By employing certain morphological changes, lexical items can also show various degrees or intensity of a meaning as shown in the following examples: the word 'عالِم' *alim* means a scholar or a knowledgeable person. This same word can undergo certain morphological changes to yield a higher degree of knowledge that the original word refers to. Thus 'عليم' *aleem* is another form of 'عالم' *alim* that means 'more knowledgeable' or someone with higher degree of knowledge. Through further morphological changes the same word can yield 'علّام' *allam* or 'علّامة' *allama,* a word which means a person with unrivaled degree of knowledge.

In Arabic there is a phonological relationship between words that share for example the first two or three letters which hints at some common aspects of the meanings of these words. For instance, words such as 'نفخ' *nafakha,* 'نفث' *nafatha,* 'نفس' *nafas,* 'نفِد' *nafida,* 'نفذ' *nafadha,* 'نفع' *nafa'a* have similar first two letters 'ن' *nuun* and 'ف' *fa* which is an indication that there is some common aspect between their meanings which is some sort of movement or change of state. The assessment of the literal meanings of these words which are: blow, puff, breathe, exhaust, run out and benefit respectively shows this common feature among the words.

Compositional semantics on the other hand looks into conceptual and cognitive aspects as well as the grammatical and other contexts that surround the lexical items. Lexical items in Arabic can be proper nouns or general nouns, subject, object or complement. There are certain syntactical patterns that define how Arabic lexical items should be arranged in order to construct a meaningful sentence. For example, in verbal sentences (as opposed to nominal sentences), verb

comes first followed by subject then object. The change of this sequence, where possible, often comes with a change in meaning such as emphasis, stress or indicating prominence.

In cases where the change in syntactical positions of the words causes ambiguity, it is not allowed to change the position to avoid confusion. On the other hand, the subject-object swap could be necessitated by some rules such as the presence of a reflexive pronoun that refers to the object in which case the object should precede the subject because in Arabic the pronoun should always refer to a preceding noun. In the sentence, 'أكرم عليًّا ابنُه' *Akarama aliyyan ibnuhu*, the syntactic sequence is verb-object-(subject+pronoun) which is at variance to the usual syntactic sequence (verb-subject-object). This is because the pronoun attached to the subject refers back to the object and therefore, there should be a swap between subject and object in such a way that the pronoun refers to a preceding element i.e., object in the sentence.

Lexical items can have meanings which are different from their original/formal individual meanings when they are combined to form a compound. The following examples illustrate how compound nouns can have new meanings which are different from the original meanings of the component words

| Component Word 1 | Meaning | Component Word 2 | Meaning | Compound | Meaning |
|---|---|---|---|---|---|
| قلم | pen | رصاص | lead | قلم رصاص | pencil |
| القائم | A person who is standing | بالأعمال | Works/duties | القائم بالأعمال | Chargé d'affaires |
| استنزاف | Exhaustion, depletion | الأدمغة | brains | استنزاف الأدمغة | Brain drain |
| غسل/ غسيل | Washing, laundering | الأموال | Money | غسل الأموال/ غسيل الأموال | Money laundering |

## 2.4 Lexical Challenges in English-Arabic Translation

Arabic and English languages are languages of distant origins with considerable difference in structure and linguistic rules. Arabic language has broad and flexible morphological features that allow it to create more words and assign more meanings through undergoing certain internal changes of the lexical items as well as by syntactic swap of the constituent grammatical units of a phrase or sentence.

The emergence of new concepts and invention of new items and products necessitated assigning new meanings to the already existing lexical items based on some semantic commonalities among them which gave rise to polysemous words that have more than one meaning which are also represented by other lexical items making it a challenge for the translator to make best lexical choice.

The grammatical and other contexts in which those synonyms occur require a careful look by the translator to identify lexical items that are more appropriate for rendering the meaning of the original text into the target text.

Lexical items can acquire new meanings through some morphological and grammatical changes thus giving rise to polysemy and synonymy which may not necessarily be reciprocated in English and the translator is faced with a challenge of making the best lexical decisions under various contexts. Lexical challenges in translation from English into Arabic are discussed below.

### 2.4.1 Polysemy in Arabic Language

Polysemy is the phenomenon whereby a linguistic unit demonstrates numerous distinct but related meanings.  It is a very common feature shared by many languages to a greater or lesser extent. (Kovacs, 2011).

Arabic language being a broad language that is rich in vocabulary is characterized by large number of polysemous words due to various reasons. The technological development and emergence of new concepts also led to assigning new meanings to the already existing lexical items based on some common semantic features that could be taken as a basis to the new meaning. For example the Arabic word 'سيارة' *sayyara* was originally assigned to 'a traveller or

group of travellers' as is mentioned in the Holy Quran Chapter 12 Verse 19 (وجاءت سيارة) 'Then there came a caravan Of travellers'; (A. Yusuf Ali Translation). Later with the advent of industrial development and invention of vehicles, the word 'سيارة' was assigned a new dimension to mean a car.

Before the emergence of the term economy as representing a broad concept related to trade in goods and services as well as production and distribution, the Arabic lexical item 'اقتصاد' *iqtisad* used to mean using something prudently so as to cover more period and cater for more purposes. This word 'اقتصاد' *iqtisad* has now acquired a new meaning making it a polysemous word.

The lexical item 'المفتاح' *almiftah*originally meant a key to unlock a door, a gate or a box. Now the word acquired more meanings as various concepts emerged that required assigning a lexical item. It is, therefore, used to mean a button on a phone or a computer. It can also mean a password that allows access to an electronic platform. When coupled with the word 'لوحة' *lawha*, i.e., *lawhat almafateeh*, it means a keyboard.

Polysemy constitutes a challenge in translation as it involves making lexical choices that best fit the context in which the word exists. This is particularly true when some of the meanings attached to the polysemous words can be represented by other lexical items that might be more appropriate for a specific context.

For lexical challenges that are caused by polysemy, a translator should identify the most important meaning of the source text and identify the equivalent lexical item that represents this meaning best.

## 2.4.2 Synonymy in Arabic Language

Mariam Webster dictionary defines synonymy as a list or collection of synonyms often defined and discriminated from each other. Synonym is (i) one of two or more words or expressions of the same language that have the same or nearly the same meaning in some or all senses; or (ii) a word or phrase that by association is held to embody something (such as a concept or quality).

According to Oxford bibliographies, synonymy is a relation between individual senses of words, whereby a single word has various sets of synonyms corresponding to each of its senses. For example,the lexical item غطاء*ghita'i* (literally mean cover) can have other senses such as a cover

for some tissue and a clothing. Therefore, words 'غشاء' *ghisha'i* (which means membrane), and 'كساء' kisa'i (which means clothing) could be considered as synonyms of غطاء.

In Arabic, 'المترادفات' *almutaradifat* (synonyms), or 'الألفاظ المترادفة' *al-alfadh al-mutaradifah* (synonymous words) are some of the important aspects of the language. The existence of synonyms for a certain animal, object or an idea signifies their importance. In Arab culture one of the ways of showing affection and admiration towards someone or something is assigning them several names or qualifier adjectives. For example, the word lion 'أسد' (asad) is believed to have tens of synonyms such as 'ليث' *layth*, 'حيدر' *haydar*, 'أشجع' *Ashja'i*, 'صيّاد' *Sayyad*, 'فريد' *farid*, 'باسل' *basil*, 'ضرغام' *dirgham*, 'هُمام' *humam*, 'أبو مراس' *abumiras*, 'شريس' *sharis*, 'عبوس' *abus*, … etc.

Looking at the individual lexical items that were assigned to 'أسد' (lion) above, the words that were considered as synonyms have some qualities or features that describe this animal. For example, 'أشجع' *ashja'i* means 'the bravest', 'صيّاد' *Sayyad*, 'strong hunter'; 'فريد' *farid*, 'the unique', 'باسل' *basil*, 'courageous'; 'همام' *humam* (resilient); 'شريس' *sharis*, 'aggressive'; and 'عبوس' *abus* means that which scowls. Thus, it could be deduced from this that these synonyms describe some aspects and qualities of lion.

Synonymy is one of the features of Arabic lexical items. It is common to see synonyms for meanings as in the following examples:

For the meaning of sadness or sorrow we can have the following synonyms which refer to the same meaning such as 'الحزن' *alhuzn*, 'الغمّ' *alghamm*, 'الغمّة' *alghumma*, 'الأسى' al-*asa*, 'الشجن' *alshajn*, 'الوجد' *alwajd*, 'الكآبة' alka'aba, 'الجزع' *aljaza'a*, 'الأسف' al-*asaf*, 'اللهفة' allahfa, 'الحسرة' *alhasra*, 'الجوى' *aljawa*, 'الحرقة' *alhurqa*, and 'اللوعة' *allaw'a*.

In the same vain to say someone looks like somebody, we could say: 'يُشبه' *yushbihu*, 'يشابه' *yushabihu*, 'يشاكل' *yushakilu*, 'يشاكه' *yushakihu*, 'يضاهي' *yudhahi*, 'يماثل' *yumathilu*, 'يضارع' *yudhari'u*, 'يحاكي' *yuhaki*, 'يناظر' *yunadhiru*.

The meaning for failure, which is 'فشل' *fashal* or 'إخفاق' *ikhfaq* can have synonyms such as 'هفوة' *hafwa*, 'زلة' *zalla*, 'سقطة' *saqta*, 'عثرة' *athra*, 'كبوة' *kabwa*.

According to (Alrummani, 1992), the emergence of synonyms in Arabic language can be attributed to the following factors:

a. numerous tribes that assigned various names to the same thing;
b. the language of the major tribe around Mecca, i.e., Quraysh, contained numerous words due to its contact with other tribes which resulted in the incorporation of the dialects of those tribes in the classic language;
c. Arabic language borrowed words from semitic and other languages such as Aramaic, ancient Yemeni language and Persian;
d. In the process of compiling Arabic lexical items, lexicographers documented all available forms of the same word and any other words that have the same meaning which contributed in the enrichment of the synonymy;
e. Some features or qualities of some animals or things when they are often uttered and used end up replacing the original name. For example, 'العباس' *al-abbas* instead of 'أسد' *asad* is used to mean lion; while 'سيف' *saif* (a sword) is called 'الفصل' *alfasl*. Al-abbas is derived from a feature in lion, i.e., frowning, while alfasl (for sword), was used to show the quality of the sword in cutting and separating the flesh from the bones.
f. During pre-Islam era Arabs used to meet at public literary events at places around Mecca such as Ukadh market, Zelmajaz market and Majanna market where poets and orators from Arab tribes come together annually before pilgrimage event and present their literary works which contributed to the enrichment of the vocabulary and emergence of synonyms as various dialects and expressions got way to reach the wider audience in Arabia. (Alrummani A.,1992)

Synonymy has been the area of contention among various Arabic language scholars. Some approved the existence of synonymy in Arabic language and that there are words that have the same meaning such as 'العقل' *al-aql* and 'اللب' *allub* both of which mean 'mind'; 'السكب' *assakb* and 'الصب' *assab* (to pour). The two pairs of words have the same meaning.

Other scholars such as Tha'alaba, Abu Ali Alfarisi, Ibnu Faris, Abu Hilal Al-askari deny the existence of synonymy and that there is only one name, for example, for sword which is 'سيف' *saif* and the rest such as 'الصارم' *assarim*, 'المُهنّد' *almuhannad*, 'الفصل' *alfasl* are words that describe it, i.e., adjectives. They believe that words that are considered to be synonyms

45

such as verbs which mean 'to go' such as 'ذهب' *dhahaba,* 'مضى' *madha,* 'انطلق' *intalaqa* on the one hand and another group of words which mean 'to sleep' such as 'نام' *nama,* 'رقد' *raqada,* 'هجع' *haja'a,* each of which has some distinct meanings that are not found in other words.

Synonyms are among the various challenges that a translator faces as they have to make the best lexical choices that best render the intended meaning in the source language. Inappropriate or incorrect lexical choice when translators are faced with synonyms can lead to translation errors. This could be caused by lack of knowledge of connotative and denotative meanings of the lexical items that present themselves as the available choices or possible equivalents or not considering that exact synonymy rarely exists (Nida, 2001,30) (cited in Nidal Alhihi, 2015).

For lexical challenges that are caused by synonymy, a translator should look into the precise meaning of the source text in its syntactic position so as to find the equivalent lexical item that can yield most the syntagmatic meaning of the source text. Despite synonyms sharing some meanings in common, they may have more meanings that are not found in other words. It is therefore important to look into the main meaning that the source text author intended to deliver.

### 2.4.3 Arabic Morphology

As an important linguistic feature of the Arabic language, morphology allows a degree of flexibility in creation of new forms of words, thereby altering their meanings, adding or assigning new meanings through internal morphological changes of lexical items. This presents options of lexical choices from which the translator could choose. For instance, the Arabic equivalent for speeding up in the past tense form could be 'سرِع' *sari'a,* 'سارع' *sara'a,* 'سرّع' *sarra'a* or 'أسرع' *asra'a*which are variants of the same word composed of three Arabic alphabets 'س', 'ر' and 'ع'. This constitutes a challenge of lexical choice.

In dealing with lexical challenges that are caused by Arabic morphology that is characterized by some degree of flexibility which may not be reciprocated in English and which might cause some challenge of lexical choice, a translator might look for corresponding lexical

items that are on a par with the English text. This can be identified by looking into text and context.

### 2.4.4 Arabic Grammar

As languages of distant origins with highly varying grammatical rules, translation from English into Arabic constitutes a challenge in translation. Arabic language provides several corresponding lexical items for a given English lexical item which is caused by various forms of a lexical item based on gender, number (singular, dual or plural) and the grammatical position.

i.    Gender:

Arabic lexical items are characterized by gender assigned to them whether they are living things, non-living things, abstracts or ideas. This results in several Arabic corresponding lexical items for a given English lexical item and the translator is faced with a challenge of making best lexical choices.

The command verb 'Stop', for example can have five corresponding lexical items in Arabic, i.e., 'قف' *qif*, 'قفي' *qifi*, 'قفا' *qifa*, 'قفوا' *qifu* and 'قفن' *qifna*. This is based on the gender and the number of the addressee which, if not accompanied by other co-texts, might cause a challenge of lexical choice and might lead to inappropriate translation.

ii.    Singularity, duality, plurality,

One of the peculiarities of Arabic grammar is that it has three categories in terms of being singular or plural as there is a third category called 'مثنّى' *muthanna*, which means dual or pertaining to two. In English language two and above are considered plural and in contrary to Arabic, no distinction is made between two on one side and three and more on the other side. Let us look, for example, at the following sentences:

The students passed the exam. (referring to two students)

The students passed the exam. (referring to three students)

Whether the numbers of students are expressly stated or understood from the context, the Arabic translation should make distinction between the two (the one that is pertaining to two and to three students). Considering the difference between the two sentences their translation would be as follows:

*Najaha attaliban al-imtihan* 'نجح **الطالبان** الامتحان'

*Najaha attullabu al-imtihan* 'نجح **الطلاب** الامتحان'

The lexical item 'students' in the first sentence is rendered as 'الطالبان' *attaliban*, while in the second sentence the same is rendered as 'الطلاب' *attullab*. In the absence of clear distinction in the English text, this could constitute a lexical challenge.

In addressing the lexical challenges posed by Arabic grammar where several lexical options are available to the translator to choose from as a result of various grammatical forms, it is necessary to look into the co-text that might hint to the best lexical choice or to look into other situational contexts that specify the best lexical choices.

In addition to the above-mentioned challenges, lexical items might have various meanings as they occur in conjunction with different lexical items. Identifying collocates would help in rendering more appropriate translation of lexical items as it helps to narrow down the intended meanings of the lexical items.

# CHAPTER THREE

# CHALLENGES IN CONTEXTUAL TRANSLATION FROM ENGLISH INTO ARABIC

## 3.1 Overview of Context

Context is a complex concept that could be approached in a variety of ways depending on the nature of the discipline involved. Context is related to external factors, i.e., cultural and situational as well as internal (cognitive) factors. These factors interact and can influence one another in the process of listening and speaking.

Researchers such as Zainab Kadim (2019), Ahmad Alharahsheh (2014); looked into linguistic contexts that could constitute a challenge in translating from English into Arabic such as grammatical positions, translation of pronouns, and translation of English modalities into Arabic.

Translation of lexical items is influenced by various contexts such as linguistic contexts, cultural contexts and situational contexts which determine their renderings.

Lichao Song (2010) identified three types of contexts which are: (1) linguistic context; (2) cultural context; and (3) situational context.

Linguistic context is the relationship between components of a text, i.e., words, phrases, sentences and paragraphs which could be revealed through expressions showing time, space and person. Linguistic contexts are in the text and can be captured by the translator as they are not time or place bound.

Situational context shows the place, time and environment surrounding a text or an utterance as well as the relationship between participants. An utterance may be considered an order or command if it is addressed to a subject by a supervisor whereas the same utterance may mean a request if it is the other way round.

Cultural context refers to custom, culture and background of the language community where the speech is uttered or where the text is produced.Lichao Song (2010)

## 3.2 Challenges in Contextual Translation from English into Arabic

According to Nida and Taber (1974:12), translating consists of reproducing in the receptor language the closest natural equivalent of the message of the source-language, first in terms of meaning and secondly in terms of style. Translation involves a transfer of meanings from a source language into a target language maintaining the sense and style of the original language while adapting it to the syntactic and semantic features of the target language. Lexical items constitute units that carry meanings as independent linguistic units as well as meanings that are acquired from the contextual state of these lexical items. Therefore context is an important element in rendering the meanings of the source text into the target text.

The study of the lexical items and their translations under various contexts revealed certain challenges that should be dealt with in the process of translation. These challenges are summarized as follows:

i.    Synonymy

The lexical items assessed are among common lexical items and appear in large number of documents. The concepts that they represent are broad and their corresponding Arabic translations have several lexical items that could be considered as equivalents at lexical level. These Arabic lexical items present themselves as possible lexical options in rendering the meanings of the English terms. Some of the possible lexical items could be considered as synonyms and used interchangeably without considerable change of meaning as is the case in the term 'to develop' which could be translated as 'وضع' or 'إعداد' with equal effect at least in some situations. However, this study revealed that these supposed synonyms are not interchangeable, and cannot be used in different situations. The use of such synonyms without due scrutiny of the textual and other contexts might result in inappropriate translation. Arabic lexical items 'مقرر' and 'قرار' are close translations for the English term 'decision'. However, the use of the term 'قرار', for example in place of 'مقرر' when dealing with official high-level decisions that have the effect of legal act, would result in inaccurate translation.

ii.    Polysemy

When a lexical item has more than one meaning, in the process of translation they compete in the mind of the translator who should choose one meaning among several competing meanings before rendering it into the target language. The challenge is how would the translator make the choice. If the translator failed in identifying the meaning sought by the author of the source text, then the subsequent lexical decision in the target text could probably be inappropriate. To deal with this challenge it is imperative to pay attention to the meanings and their usage in various contexts.

iii. Ambiguity of the source text

The proper rendering of translation depends on the sound understanding of the source text. The lack of clarity would lead to inappropriate or inaccurate translation. It is often the case that some texts lack clarity and leave the translator struggling to speculate and guess the intended meaning which is caused by lack of language proficiency of the author of the source text or lack of knowledge on the subject matter. The lexical items assessed in this study have not shown the issue of ambiguity due mainly to the professional nature of the authors and translators.

iv. Co-text (Phrases and collocates)

A lexical item might have more than one meaning as it stands alone. The context helps in identifying one specific meaning as the term occurs as part of other lexical items that are arranged to render a whole meaning. Phrases, sentences, paragraphs and even the whole article can serve as textual context. Collocates are specific type of textual context that accompany a given lexical item so that they have one new and relatively stable meaning. This study revealed the importance of collocates and common phrases in identifying the intended meaning of the source text and making the best lexical choice. The term 'gender' when uttered alone would be presented by several equivalents in Arabic such as 'الجنساني' ,'الجنسانية' ,'الجنسين' ,'المنظور الجنساني' ,'نوع الجنس' which are seemingly equal and it might be assumed that any of them could be picked. However, when the lexical item 'gender' combines with another lexical items to form, for example, the phrase 'gender equality' the meaning is now well specified and the

51

corresponding translation is provided as 'المساواة بين الجنسين' which is considered the best lexical choice.

## 3.3 Discussion and Data Analysis

*Lexical item 1: Development*

The English lexical item 'development' is among common lexical items that appear in the United Nations documents. It is one of the terms that have several corresponding lexical items in Arabic thereby posing a challenge of lexical choice.

A random search using lexical item 'development' as the search item yields the following possible Arabic translations, which are not necessarily true synonyms but have some semantic relations:

تنمية، تطوير، وضع، إعداد، إيجاد، إقامة، إنشاء، تعزيز، استحداث، النهوض بـ،

الإصابة بـ، التعرض لـ، تكوين

In order to assess the lexical item 'development' as it occurs in various contexts some common phrases or collocates containing the term have been identified. Other variants of the term 'development' such as the verb form of the term 'to develop', 'developed', 'developing' can also be considered together with their collocates.

The following table shows some common phrases or collocates containing the term 'development' and their corresponding Arabic translations arranged based on the lexical choice in the corresponding Arabic translatum for ease of evaluation.

**Table 1: Phrases containing the lexical item 'development' and their translations**

| SN | Collocate of 'Development' | Grammatical Position | Arabic translation | Lexical Choice |
|---|---|---|---|---|
| 1. | Social development | Noun preceded by an adjective | التنمية الاجتماعية | التنمية |
| 2. | Economic development | | التنمية الاقتصادية | التنمية |
| 3. | Human development | | التنمية البشرية | التنمية |
| 4. | Agricultural development | | التنمية الزراعية | التنمية |
| 5. | United Nations Conference on Sustainable Development | | مؤتمر الأمم المتحدة للتنمية المستدامة | التنمية |
| 6. | Economic and social developmentin Latin America and the Caribbean | | التنمية الاقتصادية والاجتماعية في أمريكا اللاتينية ومنطقة البحر الكاريبي | التنمية |
| 7. | International Conference on Financing for Development | Noun preceded by preposition (on, for,etc) | المؤتمر الدولي لتمويل التنمية | التنمية |
| 8. | United Nations Conference on Environment and Development | | مؤتمر الأمم المتحدة المعني بالبيئة والتنمية | التنمية |
| 9. | Sport for peace and development | | الرياضة من أجل السلام والتنمية | التنمية |
| 10. | New Partnership for Africa's Development | | الشراكة الجديدة من أجل تنمية أفريقيا | تنمية |
| 11. | International Conference on Population and Development | | المؤتمر الدولي للسكان والتنمية | التنمية |
| 12. | International Cooperation for Development | | التعاون الدولي لأغراض التنمية | التنمية |
| | | | | |

| | | | | |
|---|---|---|---|---|
| 13. | Technological development | Noun preceded by an adjective | التطور التكنولوجي/ التطوير التكنولوجي | التطور |
| 14. | Project development | | تطوير المشاريع | تطوير |
| 15. | Behavioral development | | التطوير السلوكي | التطوير |
| 16. | nuclear power development | | تطوير الطاقة النووية | تطوير |
| | | | | |
| 17. | Development goals | adjective | الأهداف الإنمائية | الإنمائية |
| 18. | Development results | | النتائج الإنمائية | الإنمائية |
| 19. | Development plans | | الخطط الإنمائية | الإنمائية |
| 20. | Millennium Development Goals | | الأهداف الإنمائية للألفية | الإنمائية |
| 21. | Development Cooperation Forum | | منتدى التعاون الإنمائي | الإنمائي |
| 22. | United Nations Development Programme | | برنامج الأمم المتحدة الإنمائي | الإنمائي |
| | | | | |
| 23. | to develop peace-building strategies | | وضع استراتيجيات بناء السلام | وضع |
| 24. | To develop confidence-building measures | | وضع تدابير لبناء الثقة | وضع |
| | | | | |
| 25. | To develop partnership | | إقامة شراكات | إقامة |
| 26. | To develop complications | | تعرّض لمضاعفات صحية | تعرّض |
| | | | | |
| 27. | Development of records management training course | | إعداد دورة تدريبية ومبادئ توجيهية في مجال إدارة السجلات | إعداد |
| 28. | development of | | إعداد الوثائق | إعداد |

| | documents, | | | |
|---|---|---|---|---|

The study of the challenges in contextual translation of lexical items requires assessment of the terms as they occur in various contexts, i.e., textual, situational and cultural. This study focuses on the textual and situational contexts through the assessment of various textual context of the lexical item 'development' so as to look into the pattern of lexical choices and the underlying challenges. This could be approached at two layers: lexical and contextual.

The search of the first 50 documents in the UN corpus yielded the majority of documents having Arabic equivalent of 'تنمية' and its variant 'الإنمائي' or 'الإنمائية' as the dominant lexical equivalent. The remaining Arabic lexical items are used in lessor frequency with some appearing only in a limited usage. This pattern hints at the semantic layers that guide the lexical choice in various contexts.

Lexical items have various meanings which could be classified as primary meaning and secondary meanings. The differentiation between the two requires the study of the semantics of the lexical items. However, one of the hints that can help in identifying the original meaning could be the frequency of its usage. Therefore, it may be deduced that the Arabic lexical item 'تنمية' could be considered as the primary meaning of the lexical item 'development'. The identification of the primary meaning(s) and the corresponding lexical item(s) would ease the study of the remaining lexical items.

At contextual level, the assessment of the lexical items reveals that they occur as part of phrases and collocates that help in identifying the specific meanings of the term 'development'. The study of these common phrases containing the lexical item under study helps in the assessment of the pattern of lexical choices which could help in making the best lexical decisions. The term development appears in the UN documents as part of the following phrases, for example, 'social development', 'economic development', 'development partners', 'development program', 'development goals', 'technological development', 'women development', 'youth development', 'development of documents', etc.The Arabic equivalents of the above phrases are: 'التنمية الاجتماعية, ' التنمية

'النهوض بالمرأة' ,'التطوير التكنولوجي' ,'الأهداف الإنمائية' ,'البرنامج الإنمائي' ,'الشركاء الإنمائيون' ,'الاقتصادية' 'النهوض بالشباب' ,'إعداد الوثائق'.The corresponding Arabic lexical items for the term 'development' in the above phrases are: 'التنمية', 'الإنمائية', 'الإنمائي', 'التطوير' ,'النهوض ب' and 'إعداد'.

The evaluation of the term 'development' in these and other phrases shows that they can be classified into three grammatical genres: a. noun (preceded by adjective), b. noun (preceded by preposition), and c. adjective.

### a. Noun preceded by an adjective

It is observed that when the term is in the noun place as in 'social development' and 'technological development', two Arabic lexical equivalents of the term 'development' present themselves as possible lexical choices. These are 'التنمية' and 'التطوير', thus the above two phrases would yield Arabic translations 'التنمية الاجتماعية' and 'التطوير التكنولوجي' respectively. Further differentiation between the two lexical equivalents requires looking at the semantic concepts of the phrases. The lexical item 'التنمية' which is the dominant lexical choice of the term 'development' is the exploitation of the available natural resources for better use ( هي تحويل الموارد الطَّبيعية غير المستثمرَة إلى موارد منتجة مثل استصلاح الأراضي الصَّحراوية)while the Arabic term 'تطوير' means the enhancement and change for the better (التطوير هو التَّعْدِيلُ وَالتَّحْسِينُ إِلَى مَا هُوَ أَفْضَلُ). Looking at the group of phrases for which the Arabic equivalent 'تطوير' was adopted they involve enhancement and change for the better as in 'technological development' 'التطوير التكنولوجي أو التطور التكنولوجي' and 'nuclear power development' which is rendered as 'تطوير الطاقة النووية'.

### b. Noun preceded by a preposition

The term 'development' appears in some phrases in a grammatical noun position preceded by prepositions such as 'for', 'on' etc. as in phrases 'International Cooperation for Development' and 'International Conference on Population and Development'. In such cases the assessment of the pattern of lexical choices reveals that the Arabic equivalent 'التنمية' is taken as the corresponding lexical choice. Thus, the phrase 'International Cooperation for Development' is rendered as 'التعاون الدولي لأغراض التنمية'

56

while 'International Conference on Population and Development' is rendered as ' المؤتمر الدولي للسكان والتنمية'.

   c. Adjective

The term 'development' may occur in adjective grammatical position in some common phrases as in 'development goals', 'development plans', and 'development cooperation'. In this case the Arabic lexical equivalents would be either 'الإنمائي' or 'الإنمائية' depending on the gender and singularity or plurality of the accompanying term.Thus, the three phrases are rendered as 'الأهداف الإنمائية', 'الخطط الإنمائية' and 'التعاون الإنمائي' respectively.

The study of the contextual translation of the lexical item 'development' into Arabic reveals that in quite large number of instances it is given the Arabic lexical equivalent 'تنمية'. The evaluation of the term in various contexts reveals that the term takes various lexical equivalents in various phrases depending on the semantic and grammatical features of the term.

Furthermore, the assessment of the above translations of the phrases containing the term 'development' reveals that the phrases or collocations containing the term 'development' could be classified into three broad categories. These are

i)     Terminologies: Considerable number of the phrases or collocates of which the term 'development' constitutes a part are phrases that are used regularly by the United Nations and have agreed upon and established translations that have been in use and are listed in the terminology database. These phrases do not require much effort from the translator as they could easily be found through terminology search.

ii)    Common phrases or collocates:  Several phrases or collocates containing the term 'development' fall under this category whereby the terms are commonly used that they acquired one or more common Arabic corresponding translations. Phrases such as 'technological development' and 'nuclear power development' are examples of such phrases where the Arabic equivalents 'التطوير التكنولوجي' / 'التطوّر التكنولوجي' and 'تطوير الطاقة النووية' are used. Some phrases under this category

also constitute part of some terminologies. For instance, the term 'human development' is part of the terminological term 'Human Development Initiative' which is rendered in Arabic as 'مبادرة التنمية البشرية'.

iii) Less common phrases: The search of the term 'development' in the United Nations documents revealed that some corresponding Arabic lexical items are used only in specific instances. For example, the Arabic terms 'إنشاء', 'التكون', 'الإصابة ب','التعرض ل', when they are treated as equivalents of the term 'development' generally fall under this category whereby their specific usage could be identified.

The three categories of the phrases containing the term 'development' can be summarized in the following figure with some examples.

Figure 1: Categories of phrases containing the term 'development' with some examples

| Terminology | • Millennium Development Goals | الأهداف الإنمائية للألفية |
| | • United Nations Development Program | برنامج الأمم المتحدة الإنمائي |
| | • International Cooperation for Development | التعاون الدولي لأغراض التنمية |
| Common Phrases | • social development | التنمية الاجتماعية |
| | • economic development | التنمية الاقتصادية |
| | • human development | التنمية البشرية |
| | • nuclear power development | تطوير الطاقة النووية |
| Specific Usage Phrases | • to develop partnership | إقامة الشراكات |
| | • to develop complications | التعرض لمضاعفات |
| | • behavioural development | التطور السلوكي/ التطوير السلوكي |

**Lexical item 2: Community**

The lexical item 'community' is among common lexical items that appear in the United Nations documents. The Marriam-Webster dictionary defines community as a group of people with a common characteristic or interest living together within a larger society. The random search of the lexical item in the UN bi-textual database yields various corresponding Arabic translations for the term 'community' which are 'مجتمع', 'مجتمعات', 'مجتمعية', 'المجتمع المحلي', 'جماعة', 'مجموعة', 'طائفة', 'جالية', 'تجمُع'...etc.

The assessment of documents containing the lexical item 'community' reveals that in many instances the term appears with some other lexical items that specify its contextual meaning which inform the lexical choice in the target text. The term appears in conjunction with lexical items such as 'international', 'donor', 'economic', 'religious', etc. thus giving expressions such as 'international community', 'donor community', 'economic community', 'religious community' which are translated into Arabic as 'المجتمع الدولي', 'مجتمع المانحين', 'الجماعة الاقتصادية', 'الطائفة الدينية'. The table below lists some of the common phrases that contain the lexical item 'community' and their Arabic translations in the UN- LEO Arabic Documents, Bi-texts and Terminology.

**Table 2: Phrases containing lexical item 'community' and their Arabic translations**

| SN | English Collocates | | Arabic translations | Lexical choice |
|----|-------------------|---|---------------------|----------------|
| 1. | Andean Community countries | | جماعة دول الإنديز | جماعة |
| 2. | East African Community | | جماعة شرق أفريقيا | جماعة |
| 3. | Caribbean Community | | جماعة الكاريبي | جماعة |
| 4. | Heads of State and Government of the Ibero-American community of nations | | رؤساء دول وحكومات جماعة الأمم الأيبيرية الأمريكية | جماعة |
| 5. | European Community | | الجماعة الأوروبية | الجماعة |
| 6. | Pacific Community | | جماعة المحيط الهادئ | جماعة |
| 7. | Community of | | جماعة البلدان الناطقة باللغة البرتغالية | جماعة |

| | | | | |
|---|---|---|---|---|
| | Portuguese-speaking Countries | | | |
| | | | | |
| 8. | German-speaking community | | المجموعة الناطقة بالألمانية | المجموعة |
| | | | | |
| 9. | Global community | | المجتمع العالمي | مجتمع |
| 10. | International community | | المجتمع الدولي | المجتمع |
| 11. | community of nations | | مجتمع الأمم | مجتمع |
| | | | | |
| 12. | Community participation | | مشاركة المجتمع المحلي | المجتمع المحلي |
| 13. | Community consultation | | المشاورات مع المجتمع المحلي | المجتمع المحلي |
| | | | | |
| 14. | Community of Sahelo-Saharan States | | تجمع دول الساحل والصحراء | تجمع |
| 15. | The Community of Democracies | | تجمع الديمقراطيات | تجمع |
| | | | | |
| 16. | Religious community | | الطائفة الدينية | الطائفة |
| 17. | Baha'í International Community | | الطائفة البهائية الدولية | الطائفة |
| 18. | Ismaili community | | الطائفة الإسماعيلية | الطائفة |
| 19. | Hindu community | | الطائفة الهندوسية | الطائفة |
| | | | | |
| 20. | Roma community | | جالية الروما | جالية |
| 21. | Muslim community | | الجالية المسلمة | الجالية |
| 22 | The Congolese Community Living in Kenya | | الجالية الكونغولية في كينيا | الجالية |

| | | | | |
|---|---|---|---|---|
| 23. | Chadian community residing in Bangui | | الجالية التشادية في بانغي | الجالية |
| 24. | Chile is home to the largest community of descendants of Croatians that exists outside of Croatia. | | شيلي وطن لأكبر جالية من أصل كرواتي موجودة خارج كرواتيا | جالية |

The assessment of the Arabic lexical equivalents of the term 'community' reveals that the term can have several corresponding lexical items that vary in usage depending on the context. The term can be analysed on two layers: lexical and contextual. At lexical level the various corresponding lexical items can be divided into two depending on the semantic characteristics of the term, i.e., primarymeaning and secondary meanings. The assessment of the UN documents reveals that the Arabic equivalent 'مجتمع' carries the primary meaning of the English term 'community'.

In the study of the contextual translation of the lexical item, the focus here will be on the textual and situational contexts which can be deduced from the accompanying terms. The above table lists some of the common phrases that contain the lexical item 'community' and their various translations. The assessment of the lexical equivalents in the listed phrases reveals certain patterns of lexical choice.

The phrases listed in the table above can be categorized into 5 groups depending on the equivalent lexical items in Arabic translations.

Group 1: These are phrases containing the term 'community' which is characterized by broader and more formal meanings. Their meanings involve large entities such as union or grouping of countries or nations. Example of such phrases are East African Community, Caribbean Community, Ibero-American Community of nations, European Community, Pacific Community, …etc. Phrases under this category yield the Arabic equivalent 'جماعة' for the term 'community'. Thus, the above phrases are rendered respectively as 'الجماعة الأوروبية', 'جماعة الأمم الأيبيرية الأمريكية', 'جماعة الكاريبي', 'جماعة شرق أفريقيا', 'جماعة المحيط الهادئ'.

Group 2: This group contains phrases whose translations yield the Arabic equivalents 'مجتمع' and 'مجتمع محلي'. These phrases include terms that yield more formal meanings such as: global community; international community, regional community, etc. The Arabic translations of these phrases would yield the term 'المجتمع', i.e., 'المجتمع العالمي; المجتمع الدولي:المجتمع الإقليمي' . On the other hand; phrases of less formal nature which involve grassroots such as community consultation, community participation are rendered as 'المجتمع المحلي' etc. adopting 'استشارة المجتمع المحلي', 'مشاركة المجتمع المحلي' as the Arabic equivalent for the term 'community'.

Group 3: This category includes phrases that yield the Arabic equivalent 'تجمّع' for the English term 'community'. The assessment of these phrases reveals that the phrases under this category belong to a higher genre and involve more formal usage of the term 'community' such as 'Community of Sahelo-Saharan States' and 'The Community of Democracies' which are rendered in Arabic 'تجمع دول الساحل والصحراء' and 'تجمع الديمقراطيات' respectively. The term 'community' yields the corresponding Arabic 'تجمّع' only in certain instances.

Group 4: This group includes phrases that contain lexical term 'community' and which have some relationship with religion or faith such as 'religious community', 'Baha'I International Community', 'Hindu community'. In these phrases the Arabic equivalent of the term 'community' is 'طائفة', thus, the three phrases above are rendered as 'طائفة دينية'; 'الطائفة البهائية الدولية' and 'الطائفة الهندوسية' respectively.

Group 5: This category of phrases containing the term 'community' refers to a group of people or a society that exists outside its original or main setting often with minority status. Examples of this specific usage are 'Congolese community living in Kenya', 'Chadian community residing in Bangui, Central African Republic' whereby the Arabic equivalent 'الجالية' for the English term 'community' is adopted as the best lexical choice. Thus, the translations of the two phrases would be 'الجالية الكونغولية في كينيا' and ' الجالية التشادية في بانغي، جمهورية أفريقيا الوسطى' respectively.

The Arabic lexical equivalent 'مجموعة/ المجموعة' for the term 'community' appears in a limited usage of the term which is related to group of speakers of a certain language as in 'German-speaking community'; 'French-speaking community' and 'Portuguese-speaking

community' which is rendered as ‘المجموعة الناطقة بالفرنسية’; ‘المجموعة الناطقة بالألمانية’ and ‘المجموعة الناطقة بالبرتغالية’ respectively.

The assessment of the Arabic translations of the phrases containing the term 'community' reveals that the phrases or collocates containing the term 'community' could be classified into three categories. These are:

i) Terminologies: Considerable number of the phrases or collocates of which the term 'community' constitutes a part are common phrases used by the United Nations and have agreed upon and established translations. Since these translations are incorporated in the terminology database, no much effort is required from the translator to retranslate the terms.

ii) Common phrases or collocates: Several phrases or collocates containing the term 'community' fall under this category whereby the terms are commonly used that they acquired one or more common Arabic corresponding translations. Phrases such as 'community service' and 'community consultation' for example are translated into Arabic as ‘الخدمة المجتمعية / خدمة المجتمع’ and ‘استشارة المجتمع’. Some phrases under this category are considered an integral part of some terminologies. For instance, the term 'community financing' is part of the terminological term 'Conference on Community Financing in Primary Health Care' which is rendered in Arabic as ‘المؤتمر المعني بالتمويل المجتمعي للرعاية الصحية الأولية’.

iii) Specific-use phrases: The search of the term 'community' in the United Nations documents revealed that some corresponding Arabic lexical items are used only in specific instances. For example, the term 'community' would take the Arabic lexical equivalent ‘طائفة’ when the accompanying term shows relation with religion or faith such as 'Hindu community' and 'Bahai International community' which are rendered as ‘الطائفة البهائية الدولية’ and ‘الطائفة الهندية’ respectively. On the other hand, the Arabic lexical item ‘الجالية’ is adopted in translating phrases that denote a group of people away from their natural setting such a group of people residing in another country. Example of this is 'Congolese community in Kenya' which is rendered as ‘الجالية الكونغولية في كينيا’.

The above mentioned three categories of the phrases containing the term 'community' can be summarized in the following figure with some examples.

Figure 2: Categories of phrases containing the term 'community'

| Terminology | •international commuity<br>•East African Community<br>•European Community<br>•Community of Sahelo-Saharan States<br>•Baha'i International Community | المجتمع الدولي<br>جماعة شرق أفريقيا<br>الجماعة الأوروبية<br>تجمع دول الساحل والصحراء<br>الطائفة البهائية الدولية |
|---|---|---|
| Common Phrases | •global community<br>•religious community<br>•Muslim community | المجتمع العالمي<br>طائفة دينية<br>الجالية المسلمة |
| Specific Usage Phrases | •German-speaking community   المجموعة الناطقة بالألمانية<br>•Portuguese-speaking community   المجموعة الناطقة بالبرتغالية | |

### *Lexical item 3: Promotion*

The assessment of the corresponding Arabic translations for the lexical item 'promotion' reveals that in quite large number of documents where the term appeared the corresponding translation in Arabic was 'تعزيز' and thus this Arabic translation can be considered as the primary meaning of the term. Other corresponding translations for the lexical item 'promotion' included 'تشجيع' , 'تحقيق' , 'ترقية' ,'إقامة' ,'النهوض بـ' ، 'ترويج'.

In order to assess the various lexical choices in Arabic translations of the term 'promotion' the contextual study would be required. In quite large number of documents the lexical item appeared in conjunction with some lexical items which yield various translations in Arabic such as: promotion and protection; promotion of workers; promotion of women; promotion of (durable) peace, …etc.

These phrases would yield the following Arabic translations: 'تعزيز وحماية'; ' /ترقية العمال 'العاملين'; 'النهوض بالمرأة'; 'تحقيق السلام'; 'إقامة النظام'. In order to assess the pattern of the lexical

choice of the Arabic equivalents of the term 'community' the following phrases/ collocates have been identified.

**Table 3: Phrases and collocates containing lexical item 'Promotion' and their Arabic translations**

| SN | Phrases containing 'promotion' | Arabic translations | Lexical choice |
|---|---|---|---|
| 1. | Promotion of human rights | تعزيز حقوق الإنسان وحمايتها | تعزيز |
| 2. | Promotion of the rule of law | تعزيز سيادة القانون | تعزيز |
| 3. | Promotion of gender equality | تعزيز المساواة بين الجنسين | تعزيز |
| 4. | Trade promotion | تشجيع التجارة | تشجيع |
| 5. | Promotion of interreligious and intercultural dialogue | تشجيع الحوار والتفاهم والتعاون بين الأديان والثقافات | تشجيع |
| 6. | Promotion of a democratic and equitable international order | إقامة نظام دولي ديمقراطي ومنصف | إقامة |
| 7. | Promotion of durable peace | تحقيق السلام الدائم | تحقيق |
| 8. | Promotion of workers | ترقية العمال | ترقية |
| 9. | Ministry of Social Affairs and the Promotion of Women and Childhood | وزارة الشؤون الاجتماعية والنهوض بالمرأة والطفل | النهوض بـ |
| 10. | Promotion of women and childhood | النهوض بالمرأة والطفل | النهوض بـ |
| 11. | Trade Promotion Organization | منظمة ترويج التجارة | ترويج |

The assessment of the term 'promotion' would reveal that the term can take various Arabic equivalents based on the textual and situational contexts surrounding the term. The translation of lexical item 'promotion' may take one of the following Arabic lexical items: 'تعزيز', 'تشجيع', 'تحقيق', 'ترقية', 'إقامة','النهوض بـ', 'ترويج'.

In order to evaluate the various translations of the term as it occurs in various situations, phrases containing the term 'promotion' are identified from the United Nations documents. To show the various lexical choices in the Arabic translation and the underlying challenges, these phrases which provide textual context to the term 'promotion' are studies and the following general observations were drawn from the assessment.

a.  Arabic lexical items 'تعزيز' and 'تشجيع' are more flexible in their usage as they can be used alternatively;

b.  Lexical choices 'ترقية' and 'النهوض بـ' are used in the context of dealing with human beings such as in phrases 'promotion of workers' and 'promotion of women and family' which are rendered as 'ترقية العمال' and 'النهوض بالمرأة والأسرة' respectively.

c.  The Arabic term 'ترويج' when it is treated as the equivalent of the term 'promotion' it is used in contexts that are pertaining to trade and other related activities.

d.  The term 'إقامة' is used as the corresponding lexical item for the term 'promotion' when the context involves some process that ends with the establishment of, for example, an order, a system, etc. Example of this is 'Promotion of a democratic and equitable international order' which is translated as 'إقامة نظام دولي ديمقراطي ومنصف'.

*Lexical item 4: Gender*

According to Cambridge dictionary, the word 'gender' in English means a group of people in a society who share particular qualities or ways of behaving which that society associates with being male, female, or another identity: or the condition of being a member of group of people in society who share particular qualities or ways of behaving which that society associates with being male, female or another identity.

The lexical item 'gender' appears in quite large number of instances in conjunction with some other lexical items giving rise to various corresponding terms in Arabic. Thus, the

following common phrases can be identified: gender equality, gender balance, gender perspective(s), gender-based discrimination, mainstreaming gender, gender development, gender policy, gender statistics …etc.

The assessment of the lexical item 'gender' as a single term yields the following corresponding Arabic translations 'الشؤون الجنسانية' or 'مسائل الجنسين' , 'نوع الجنس'.

In order to assess the lexical choice patterns in the translation of this term in various contexts, the following common phrases, expressions or collocations have been identified:

**Table 4: Phrases containing lexical item 'gender'**

| SN | Collocates | Collocate in Arabic | Lexical choice |
|----|-----------|---------------------|----------------|
| 1. | Gender policy | السياسة الجنسانية | الجنسانية/ الجنساني |
| 2. | Gender statistics | الإحصاءات الجنسانية | |
| 3. | Gender perspectives | المنظورات الجنسانية | |
| 4. | Gender perspective | المنظور الجنساني | |
| | | | |
| 5. | Gender equality | المساواة بين الجنسين | الجنسين |
| 6. | Gender balance | التوازن بين الجنسين | |
| 7. | Gender justice | العدل بين الجنسين | |
| | | | |
| 8. | Gender-based violence | العنف القائم على نوع الجنس | نوع الجنس |
| 9. | Gender-based discrimination | التمييز القائم على نوع الجنس | |
| 10. | limitations based on gender | القيود القائمة على نوع الجنس | |

The evaluation of the phrases containing the term 'gender' in the table above would reveal that the Arabic equivalents for the term are 'الجنسين' and 'الجنساني/ الجنسانية' ,'نوع الجنس'. The assessment would reveal some patterns in the lexical choices of the corresponding Arabic translations. The phrases containing the term 'gender' which are listed in the table above can be classified into three categories: a) the term 'gender' appearing in adjective

grammatical position; b) the term 'gender' appearing in a noun grammatical position; c) the term accompanying lexical items that infer some relation or comparison.

a) Group 1: This group includes phrases that contain the term 'gender' which is in an adjective grammatical position such as 'gender policy', 'gender statistics', 'gender perspective', etc. The term gender in these phrases often takes the Arabic equivalent 'الجنساني' or 'الجنسانية' depending on the gender (i.e., masculinity or femininity) of the accompanying noun.

b) Group 2: In this group of phrases containing the term 'gender' the term appears in the adjective grammatical position. However, the phrases are different from the phrases under (group 1) in that their meanings infer some sort of comparison or relativity such as 'gender equality' which by inference indicates comparison with another entity. In this group of phrases, the Arabic lexical choice adopts explication as it shows clearly this relation or comparison. The Arabic term 'بين الجنسين' is taken as the corresponding lexical item, which could be back translated as 'between the two genders'.

c) Group 3: Under this category, the term 'gender' in the phrases appears in a noun grammatical position such as in the phrase 'limitations based on gender'. In such cases the Arabic equivalent 'نوع الجنس' is taken as the corresponding lexical choice. Hence the Arabic translation for this phrase would be 'القيود القائمة على نوع الجنس'.

The English term 'gender' can be rendered in three different ways into Arabic based on the context. The study of the textual context of the term as it appears in the company of other lexical items reveals that the phrases containing the term 'gender' can be classified under three categories depending on the grammatical and semantic features of the term 'gender' which results in various lexical choices. The corresponding Arabic lexical choices are 'الجنساني/ الجنسانية', 'بين الجنسين', and 'نوع الجنس'.

***Lexical item 5: Decision***

The lexical item 'decision' is among common lexical items in the United Nations documents. The assessment of the Arabic equivalents for this term reveals that it can be

rendered as 'مقرر' *muqarrar*, 'قرار' *qarar*, 'قرارات' *qararat* 'حكم' *hukm*, etc. including the derivates or the various grammatical and morphological forms of the word.

The term appears in conjunction with other lexical items that provide the context for the lexical choice of the Arabic equivalent. Thus, it may appear in conjunction with terms such as 'draft', preposition 'on', 'making', 'taking', 'Assembly', 'Council', 'Committee', 'Government', etc. to yield phrases like: 'draft decision', 'decision on …', 'decision-making', 'making decision', 'decision-taking', 'taking decision', 'Assembly decision', 'Council decision', 'Committee decision', 'Government decision' … etc. These phrases provide textual context for best lexical choice of the Arabic equivalent. The table below provides the Arabic translations of the above and other expressions:

**Table 5: Phrases containing lexical item 'decision' and their Arabic translations**

| SN | Phrases containing the term 'Decision' | Arabic translation | Lexical choice |
|---|---|---|---|
| 1. | draft decision | مشروع مقرر | مقرر |
| 2. | decision on | مقرر بشأن | مقرر |
| 3. | Assembly decision | مقرر المؤتمر | مقرر |
| 4. | Council decision | مقرر المجلس | مقرر |
| | | | |
| 5. | decision-making | صنع القرار | القرار |
| 6. | making decision | اتخاذ قرار | قرار |
| 7. | decision-taking | اتخاذ القرار | القرار |
| 8. | taking decision | اتخاذ قرار | قرار |
| 9. | Government decision | قرار الحكومة | قرار |
| 10. | Committee decision | قرار/ مقرر اللجنة | قرار/ مقرر |
| 11. | Court decision | قرار المحكمة | قرار |
| | | | |
| 12. | Court decision | حكم المحكمة | حكم |

The assessment of the phrases containing the term 'decision' would reveal that the term can have at least three corresponding Arabic translations: 'مُقرَّر', 'قرار/ قرارات' and 'حكم'.

The table above shows the three groups of phrases that take these various Arabic lexical items. The analysis of these phrases reveals that phrases that are of high tier that infer high level formal decisions that could be considered as legal acts would take the Arabic equivalent 'مقرر'. In the phrases such as 'Assembly decision' or 'Council decision' the decision is made at the highest levels and have more weight than other decisions. The two phrases can be rendered as 'مقرر المجلس' and 'مقرر المؤتمر' respectively.

When the term 'decision' in the phrases involves usual decision making at any level the Arabic term 'قرار' is taken as the corresponding lexical choice as in phrases like 'decision-making', 'taking decision' which are rendered as 'اتخاذ القرار' and 'صنع القرار' respectively.

In phrases such as 'Committee decision' the lexical choice depends on the situational context whereby if it concerns high-level committees such as the Committees under United Nations General Assembly the lexical choice would be 'مقرر' whereas if it involves a committee of lower status the Arabic term 'قرار' will be taken.

Where the term 'decision' in the phrases involve decisions made by a court of law such as in phrases like 'court decision' the Arabic corresponding lexical items could be 'قرار' or 'حكم'. It is observed that the Arabic term 'حكم' is used only for decisions made by court of law or similar entities.

The assessment of the lexical items and their corresponding translations, reveals that one or two lexical items present themselves as the dominant equivalents. For example, the lexical items 'تنمية' is considered the dominant corresponding lexical item for the term 'development'. These equivalents could be taken as the original or direct meanings of the English lexical items.

Some of the identified common phrases or collocates are phrases that are established as terminologies that could be found in terminology databases and where they are accessible there is no need to retranslate them.

Other collocates are considered among common expressions that have one or more dominant equivalents which could be used by translators through familiarizing oneself to the expressions.

Other equivalent Arabic terms occur less frequently and are used in specific situations and therefore can be identified and used accordingly as per the context.

# CHAPTER FOUR

# SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

## 4.1 Summary of the Study Findings

The data analysis of this study is aimed at assessing the lexical items and their translations in various contexts to identify the patterns of lexical choices made under various circumstances. The study looked into five common lexical items that appear in the United Nations-Arabic Documents, Bi-texts and Terminology namely 'development, community, promotion, gender and decision'. The search of the lexical items in the corpus of documents would yield the highest number of documents, i.e., which shows that they are among the most common lexical items in the United Nations documents. The translations of these lexical items were retrieved and the various lexical choices in the target language (Arabic) were assessed. The documents are assumed to be prepared by professional drafters and no linguistic issues were observed. The translations were also assumed to be handled by professional and experienced translators and rendered the intended meanings of the original text adequately.

The study has found that the various lexical choices in Arabic translation for the English terms is dependent on the textual and situational contexts. To make the context more evident in the assessment of the lexical items and their translations, the co-texts (phrases, collocates) were identified and used as search terms so as to retrieve and assess the corresponding phrases in Arabic. While some translations could be considered as synonyms which can be conveniently used interchangeably as is the case with the two

translations of the term 'decision-making' i.e., 'صنع القرار' and 'اتخاذ القرار', others terms have one best lexical choice and, in some cases, the other options would yield inappropriate translations. For example, the lexical item 'decision' when it appears with other lexical items to form expressions 'Council decision' and 'Court decision' would yield 'مقرر المجلس' and 'حكم المحكمة', respectively. The translations given for the term 'decision' are 'مقرر' and 'حكم' and they cannot be used interchangeably. This is because the intended semantic meanings of the term in the two expressions are different. 'decision' in the first expression has a meaning of a high-level agreement on certain issues of high importance usually after deliberations while in the second expression 'decision' involves a different meaning which is an authoritative statement made by a court of law or a similar entity usually on disputed matters. The two Arabic lexical choices, therefore, cannot be used interchangeably.

The study revealed that one of the ways of handling contextual translation is to identify the co-texts (phrases or collocations) that help in specifying the intended meaning of the original text and to look for their meanings some of which are considered as terminologies or commonly used and accepted translations in Arabic to avoid inappropriate lexical choice.

Skopos Theory

Skopos theory was introduced into translation by Hans Vermeer and Katharina Reiss in 1970s. This theory emphasizes on the 'Skopos', which means 'purpose' or 'aim' of translation. The analysis of the data in accordance with the Skopos theory of translation, which this study adopted as its theoretical framework would yield the following.

i.    **Purpose**

The first tenet of Skopos theory states that the target text, referred to as translatum, is determined by its purpose. The assessment of the lexical items and their corresponding translations would reveal that the translations were done in accordance with this tenet. This is evident from the lexical choices that were made from among many possible lexical options available in the target text. If the target texts were not purpose-driven the translations could have been different while still being linguistically correct. The lexical

choices of the target texts indicate purpose awareness by the translators. Therefore, this tenet of the Skopos theory has been met.

### ii.    Offer of Information

The evaluation of the data in light of the second tenet of the Skopos theory, which states that concerning the offer of information in a source culture and source language a target text is an offer of information in a target culture and target language, shows that the translated lexical items offered information intended by the source language in the target language. The lexical items under study are not culture-related and therefore the cultural element is not a dominant feature. The information was adequately rendered in the target text. Thus, this tenet has also been fulfilled.

### iii.    Irreversibility

The third tenet of the Skopos theory states that a target text does not initiate an offer of information in a clearly reversible manner. The assessment of the translations of the lexical items in light of this rule shows that the translatum is not clearly reversible into the source language. For example the term 'gender equality' is translated into Arabic as ' المساواة بين الجنسين' *almusawa bainal jinsayn* and this Arabic phrase can be back translated into English as 'equality between the two sexes' which is different from the original English phrase. Therefore, it can conveniently be claimed that this tenet of the Skopos theory has been achieved.

### iv.    Internal coherence

The assessment of the lexical items and their translations in various contexts reveals that they comply with the fourth tenet of the Skopos theory which states that the target text must be internally coherent. The assessed lexical items form part of documents assumed to be drafted and translated by professional drafters and translators. The translations are internally coherent and they provide seamless understanding of the source text.

### v.    Inter-textual coherence

The assessment and comparison of the source and target texts reveal that the tenet of the Skopos theory which states that a target text must be coherent with the source text revealed that this aspect is well captured. The translations were coherent with the source text and both the source and target texts carry the same ideas and information.

## 4.2 Conclusions

Translation is a process of rendering a source language text into a target language text maintaining to the extent possible the syntax and style of the source text. Lexical items are linguistic units that might have several meanings which could be classified as primary meaning, and secondary meanings. The understanding of the source text is a key in rendering the intended meaning by the author of the source text. This understanding could be achieved through considering the contexts of the text.

This study attempted to look into contextual challenges in translating lexical items from English into Arabic. The subject of the study was some common lexical items from the United Nations LEO- Arabic Documents, Bi-texts and Terminology which is a bilingual corpus of translated documents from English into Arabic. The chosen lexical items for the study were 'development, community, promotion gender and decision'. These terms are among the most common lexical items as they appear in the corpus in 5000 documents which is the maximum number of documents that a lexical search would yield.

The assessment of the lexical items and the corresponding translations as they occur in various documents revealed that the lexical items were rendered in various ways in different documents. Looking further into the various Arabic renderings, the lexical choices were based on the context. Among the various types of contexts, i.e., linguistic, situational and cultural, the linguistic and situational contexts appear more evident in the documents. This could be attributed to the fact that the United Nations is an international organization that serves as a forum for world states, and there is a high degree of

standardization of concepts and terminologies and deals mainly with global issues and policies which limit the amount culture-based differences.

The major sources of challenges in contextual translation arise from polysemy, synonymy, Arabic morphology, Arabic grammar and collocation. The lexical items that have more than one meaning, or the meanings that have more than one lexical item to represent them constitute a challenge to translators in making appropriate lexical choices. From the assessment of the lexical items and the corresponding translations, the challenge could be addressed through identifying the intended meaning by the author of the source text and finding the lexical item that renders that meaning in the target language.

The grammatical and morphological challenges also constitute challenges of contextual translation of the lexical items, albeit to a lesser degree. This could be attributed to the fact that the documents are deemed to be translated by professional translators who are deemed proficient in both languages.

The assessment of the lexical items subject of the study further revealed that the lexical items join with other lexical items to form phrases or collocates which helps in specifying the intended meaning. Thus, familiarity with common phrases and collocations would facilitate rendering the intended meaning more accurately. The study found that some phrases or collocations are considered terminologies or common expressions for which accepted and agreed translations exist making it easier for the translator to identify their meanings and make best lexical choices.

Lexical choice decisions in translation from English into Arabic pose challenges as individual lexical items in English might have several supposedly possible lexical choices in Arabic. However, these available lexical choices in Arabic cannot be used in all situations. Their use as synonyms which could replace each other might not be acceptable in all situation. There is a need to take into consideration the context in which the lexical items are found. From the study and analysis of the contextual translation of lexical items, the following approaches could be adopted to overcome the challenges.

### a. Multiple Equivalent Translatum

The translation of some lexical items in some instances could yield more than one possible translatums that have the same meaning and effect and could be used alternatively. The English term 'to develop a plan' for example can be rendered in Arabic as 'وضع خطة' *wad'u khittah* or 'إعداد خطة' *I'dadu khittah*. The following table shows some English phrases with more than one translatum in Arabic.

| English phrase | Transliteration | Arabic equivalents |
|---|---|---|
| Trade promotion | *Ta'ziz attijarah* | تعزيز التجارة |
| | *Tarwij attijarah* | ترويج التجارة |
| Court decision | *Hukm almahkamah* | حكم المحكمة |
| | *Qarar almahkamah* | قرار المحكمة |
| Gender equality | *Almusawa aljinsaniyyah* | المساواة الجنسانية |
| | *Almusawa baynal jinsayn* | المساواة بين الجنسين |
| Community development | *Tanmiyat almujtama'* | تنمية المجتمع |
| | *Alnuhudh bilmujtama'* | النهوض بالمجتمع |

### b. Field-Specific Translation

Translation of lexical items in documents is influenced by the type of field which the text deals with. Apart from the various contextual translations of the term 'gender' discussed in the previous sections within the context of the United Nations where it could be rendered as 'الجنساني', 'الجنسانية', 'الجنسين', 'الجنس', or 'نوع الجنس', the same term, i.e., gender, for example, when approached from grammatical point of view it means a subclass within a grammatical class of a language such as noun, pronoun, adjective, or verb. (The Merriam-Webster Dictionary), in which case it is rendered as 'الذكورة والأنوثة'. The term 'decision' can only be translated in Arabic as 'حكم' *hukm* when it appears in legal setting such as 'court decision'. In other circumstances the term takes the Arabic equivalent 'قرار' *qarar*. The English term 'organ' can be rendered in Arabic as either 'عضو' *udhw* or 'جهاز' *jihaz*. When dealing with organizational structure such as council, agency or

authority the term 'جهاز' *jihaz* is the appropriate translation while in dealing with medical or other related fields the term is rendered as 'عضو' *udhw*, which is part of body.

### c. Spatial Considerations

In contextual translation of lexical items that are meant for utilization by certain places or entities the spatial considerations should be regarded. In documents that are meant for utilization by the Unted Nations certain lexical items could be rendered in different ways in Arabic. For example, the term 'Regional Economic Communities' is translated in the United Nations as 'الجماعات الاقتصادية الإقليمية' while the same is rendered as 'المجموعات الاقتصادية الإقليمية' in the African Union thereby yielding two different translations for the lexical item 'Communities', I.e., 'الجماعات' and 'المجموعات'. The term 'African Development Bank' is rendered in Arabic in two different ways depending the place where the translatum is to be utilized. In the African Development Bank itself the term used is 'البنك الأفريقي للتنمية' which is also adopted by the African Union while in the United Nations it is termed 'مصرف التنمية الأفريقي'. It is therefore essential to take into consideration the place where the text is to be utilized before making lexical decisions.

### d. Author-Oriented Translation

The lexical choices in translating lexical items from English into Arabic depend on the author of the text. Various multilingual entities which use Arabic as one of their working languages adopted certain terms or expressions as equivalent to the English terms. Some of the adopted terms could be considered as synonyms that could be used alternatively. Others terms could be lexical items that are characterized by various lexical tiers. For example, the term 'Commission' is used in the names of the 'United Nations Economic Commission for Africa' (UNECA) and 'African Union Commission' (AUC). Literally, the term 'commission' could be translated as 'لجنة' *lajna* or 'مفوضية' *mufawwadhiya*. The assessment of the two Arabic equivalents reveals the existence of some difference related to lexical tier. 'لجنة' *lajna* can also be back translated as 'committee' which can mean any group of people of any social, or hierarchical position with some mandate to carry out

certain duties. On the other hand, the term 'مفوضية' belongs to a higher lexical tier or genre and is considered more formal. The Arabic translation adopted in the UNECA for the same term is 'لجنة' *lajana*, i.e., 'لجنة الأمم المتحدة الاقتصادية لأفريقيا' whereas in the African Union Commission the adopted term is 'المفوضية' *almufawwadhiya*, i.e., 'مفوضية الاتحاد الأفريقي'. In the absence of justification for the choice by the UNECA for this lower-tier term, the translation could be considered as 'not the best'. Despite these aspects, translators should comply with the terms adopted by the authors of the text and make their lexical choices accordingly.

## 4.3 Recommendations

In light of the findings of this study, I recommend the following:

1. Use of the findings of the study in organizations where English and Arabic languages are the medium of work;
2. For translation between other languages the study can be used as guide and may provide an insight on how to deal with challenges of contextual translation by adapting the findings to specific nature of the organizations involved;
3. Conduct trainings to novice translators on how to deal with challenges of contextual translation in light of the findings of this study;
4. Undertake more researches with regard to more lexical items in various situations with a view to having more insights on how to overcome the challenges and to make best lexical decisions in translation.

# REFERENCES

Abdelmajd, A.E.M. & Akan, M.D.F. (2018). An Approach to English-Arabic Translation: Problems and Proposals. European Journal of Literature, Language and Linguistic Studies, 2, 4.

Alfaori, N. (2017). Equivalence Problems in Translation. Sino-US English Teaching, 14, 2.

Alhihi, N. (2015, June). Lexical Problems in English to Arabic Translation: A Critical Analysis of Health Documentation in Australia. Arab World English Journal, 6,2 .

Ali, A.Y., Trans. (2011) English Translation of Holy Quran. Tehrike Tarsile Qura'n Incorporated, New Delhi.

Dweik, S. (2021, Feb-May). Adequacy Of Procedures In Translating Political And Cultural Expressions From English Into Arabic. Educational Research International, 10(1).

El-Farahty, H. (2014). Arabic-English-Arabic Legal Translation. London: Routledge.

Hasan, S.S. (2017). Translating Technical Terms into Arabic: Microsoft Terminology Collection (English-Arabic) as an example. The International Journal for Translating and Interpreting Research.

House, J. (2005, June). Text and Context in Translation. Journal of Pragmatics.

https://azharegypt.org/

https://www.almaany.com/ar/dict/ar-ar

Kovacs, E. (2011). Polysemy in Traditional vs. Cognitive Linguistics. Eger Journal of English Studies, XI, 3-19.

Kroeger, P. (2022). Analyzing meaning: An introduction to semantics and pragmatics (Textbooks in Language Sciences 5). Berlin: Language Science Press.

Merriam-Webster's Dictionary (https://www.merriam-webster.com/dictionary/)

Merriam-Webster's Dictionary, Merriam-Webster, https://www.merriam-webster.com/dictionary/gender. Accessed 11 Oct. 2023.

Munday, J. (2012). Introducing Translation Studies: Theories and Applications. London: Routledge.

Newmark,P. (1988). A Textbook of Translation. London: Prentice Hall. Oxford bibliographies (https://www.oxfordbibliographies.com/)

Putsejovsky, J. (2006). Lexical Semantics. The Cambridge Handbook of Formal Semantics, 33-64.

Reiss, K. & Vermeer, J. V. (2013). Towards a General Theory of Translational Action. New York:Routledge.

Sheikh, S.H. (2014, May). The Importance of Cultural Awareness in English-Arabic Translation. Arab World English Journal, 3, 173-181.

Song, L. (2010, November). The Role of Context in Discourse Analysis. Journal of Language Teaching and Research, 1, 6.

Wehrli,E. (2003, January). Translation of Words in Context. University of Geneva.

Yuschenko, E. (2019). Adequacy Problems in Translation. Translation Journal. (https://translationjournal.net/January-2019/adequacy-problems-in-translation.html)

Arabic References:

الأنصاري، ابن هشام. (1383). شرح قطر الندى وبل الصدى. القاهرة: دار نشر اللغة العربية للطباعة والنشر.

الحملاوي، أحمد. (2009). شذا العرف في فن الصرف. دار الكيان.

الرماني، أبو الحسن (1992)، الألفاظ المترادفة المتقاربة المعنى. المنصورة: دار الوفاء.

# APPENDICES

## Appendix 1: Lexical item 'development'

| S.N. | English term | Arabic term | The Arabic Equivalent for 'development' | Document Code (Hit No.) |
|------|--------------|-------------|------------------------------------------|-------------------------|
| 1. | Progressive development | التطوير التدريجي | التطوير | |
| 2. | International Cooperation for Development | التعاون الدولي لأغراض التنمية | التنمية | |
| 3. | Millennium Development Goals | الأهداف الإنمائية للتنمية | التنمية | |
| 4. | Security and development | الأمن والتنمية | التنمية | |
| 5. | Human development | التنمية البشرية | التنمية | |
| 6. | Development Cooperation Forum | منتدى التعاون الإنمائي | الإنمائي | |
| 7. | Preparatory Committee for United Nations Conference on Sustainable Development | اللجنة التحضيرية لمؤتمر الأمم المتحدة للتنمية المستدامة | التنمية | |
| 8. | Economic and social developmentin Latin America and the Caribbean | التنمية الاقتصادية والاجتماعية في أمريكا اللاتينية ومنطقة البحر الكاريبي | التنمية | |
| 9. | International Conference on Financing for Development | المؤتمر الدولي لتمويل التنمية | التنمية | |
| 10. | Conference on Environment and Development | مؤتمر الأمم المتحدة المعني بالبيئة والتنمية | التنمية | |
| 11. | Sport for peace and development | الرياضة من أجل السلام والتنمية | التنمية | |
| 12. | United Nations | برنامج الأمم المتحدة | الإنمائي | |

| | | | |
|---|---|---|---|
| | Development Programme | الإنمائي | |
| 13. | nuclear power development | تطوير الطاقة النووية | تطوير |
| 14. | New Partnership for Africa's Development | الشراكة الجديدة من أجل تنمية أفريقيا | تنمية |
| 15. | international development cooperation | التعاون الإنمائي الدولي | الإنمائي |
| 16. | Trade and development | التجارة والتنمية | التنمية |
| 17. | Sustainable development: | التنمية المستدامة | التنمية |
| 18. | Eradication of poverty and other development issues | القضاء على الفقر وقضائية إنمائية أخرى | إنمائية |
| 19. | International Conference on Population and Development | المؤتمر الدولي للسكان والتنمية | التنمية |
| 20. | progress on capacity development | إحراز التقدم في مجال تنمية القدرات | تنمية |
| 21. | making timely emergency obstetric care available to women who develop complications; and meeting the unmet need for family planning | تعرّض لمضاعفات صحية | |
| 22. | One of the adopted recommendations was to develop partnership programmes and projects | إقامة شراكات | |
| 23. | Further strengthening of the capacity of DFS in the development and roll-out of peacekeeping | زيادة تعزيز قدرة إدارة الدعم الميداني في إعداد ونشر خطط عمل الموارد البشرية والتعيين وأنشطة | إعداد |

| | | | |
|---|---|---|---|
| | operations human resources action plans and recruitment and outreach activities (Field Personnel Division) | التوعية في عمليات حفظ السلام (شعبة الموظفين الميدانيين)؛ | | |
| 24. | Development of records management training course and guidelines for the Department | عداد دورة تدريبية ومبادئ توجيهية في مجال إدارة السجلات، على مستوى الإدارة | إعداد | |
| 25. | The secretariat, provided under arrangements with UNEP and located in Vienna, arranges the annual sessions and coordinates the development of these documents, which are meticulously based on scientific and technical information obtained from Member States and the scientific literature, according to the Committee's requests. | وتقوم أمانة اللجنة، التي يتم توفيرها بموجب ترتيبات مع برنامج الأمم المتحدة للبيئة وتتخذ من فيينا مقرا لها، بالتحضير للدورات السنوية وبتنسيق عملية إعداد هذه الوثائق التي تستند بدقة شديدة إلى المعلومات العلمية والتقنية المستمدة من الدول الأعضاء ومن الأدبيات العلمية، وذلك وفق طلبات اللجنة. | إعداد | إعداد-23 |
| 26. | The Office will assist in the establishment of other tribunals, as mandated, and help to develop transitional justice mechanisms if mandated. | وسيساعد المكتب على إنشاء محاكم أخرى، حسبما يُأذن به، وسيساعد على إيجاد آليات القضاء الانتقالية إذ كلف بذلك. | إيجاد | إيجاد-13 |
| 27. | If this siege goes on, | وفي حالة استمرار هذه | يتكوّن لدى | Develop |

| | | | |
|---|---|---|---|
| | Palestinian youth will develop hatred towards the perpetrators of a siege that they have known since their birth. | الظاهرة الحصارية سيتكون لدى الشباب الفلسطيني نوع من الكراهية نحو من تسبب في ذلك في ظل احتلال وعَى عليه منذ ولادته | | hatred-1 |
| 28. | Based on their common interests and desire to develop relations of friendship and cooperation, | واستنادا إلى المصلحة والرغبة المشتركة بينهما لإقامة علاقات الود والتعاون، | إقامة | Develop relations-2 |
| 29. | Convention on the Prohibition of the Development, Production and Stockpiling of Bacteriological (Biological) and Toxin Weapons and on Their Destruction | اتفاقية حظر استحداث وإنتاج وتكديس الأسلحة البكتريولوجية (البيولوجية) والسُميِّة وتدمير تلك الأسلحة | استحداث | استحداث-2 |
| 30. | Convention on the Prohibition of the Development, Production, Stockpiling and Use of Chemical Weapons and on Their Destruction | تنفيذ اتفاقية حظر استحداث وإنتاج وتكديس واستخدام الأسلحة الكيميائية وتدمير تلك الأسلحة | استحداث | استحداث-19 |
| 31. | Develop housing and shelter that is affordable and socially mixed | إنشاء سكن ومأوى معقول التكلفة؛ ويتيح الاختلاط الاجتماعي | | |
| 32. | This policy will focus on strengthening families, supporting early | وسينصب تركيز هذه السياسة على تقوية الأسر، ودعم تنشئة | | |

| | | | |
|---|---|---|---|
| | childhood development and promoting health through the schools. | الطفولة المبكرة وتعزيز الصحة عن طريق المدارس | | |
| 33. | In order for the people to achieve prosperity and develop positive cross-strait relations, both sides must actively seek to establish an interactive and effective mechanism of exchange based on government-to-government negotiation and dialogue. | وحتى يستطيع الشعب أن يحقق الازدهار **ويقيم** علاقات إيجابية عبر المضيق، ينبغي على كلا الطرفين أن يسعيا بفعالية إلى إنشاء آلية تفاعلية وفعالة للتبادل المستند إلى التفاوض والحوار بين الحكومتين | | إقامة (يقيم) |
| 34. | In collaboration with UNICEF, the FTSE Group introduced the first global index series of ethical stocks, FTSE4Good, to monitor private sector environmental sustainability, develop positive relationships with stakeholders, and support universal human rights. | وبالتعاون مع اليونيسيف، أدخلت مجموعة فوتسي (FTSE أول سلسلة) من الأسهم الأخلاقية للمؤشر العالمي، FTSE4Good، لرصد الاستدامة البيئية في القطاع الخاص، **وإقامة** علاقات إيجابية مع أصحاب المصلحة، ودعم حقوق الإنسان للجميع | | إقامة |
| 35. | Develop, review and implement laws, [practices and procedures] [and help to develop positive attitudes] to prohibit and | وضع واستعراض وتنفيذ قوانين، [وممارسات وإجراءات] [والمساعدة على تكوين | | تكوين |

| | | | |
|---|---|---|---|
| | eliminate all forms of discrimination [against women and girls] [on the basis of sex, race or ethnic origin, religion or belief, disability, age or sexual orientation]; | مواقف إيجابية] لحظر وإلغاء جميع أشكال التمييز [ضد المرأة والفتاة] [على أساس الجنس، أو العرق أو الأصل الإثني أو الدين أو المعتقد، أو الإعاقة أو بسبب العمر أو التوجه الجنسي] | |
| 36. | The programme teaches young people to resist drugs and helps them to develop positive life skills. | ويعلّم البرنامج الشباب كيفية مقاومة المخدرات، ويساعدهم على اكتساب مهارات حياتية إيجابية. | اكتساب |
| 37. | Young people may develop a global consciousness yet still have to function and survive in their own locality and culture. | ومع أنه يمكن أن يتكون لدى الشباب وعي عالمي فإن عليهم مع ذلك أن يعملوا ويعيشوا في مناطقهم وثقافتهم | يتكون لدى |

**Appendix 2: Lexical Item 'Community'**

| S.N. | English term | Arabic term | Arabic Equivalent for 'community' |
|---|---|---|---|
| 1. | Community-based forest management | إدارة المجتمع المحلي للغابات | المجتمع المحلي |
| 2. | Discussion paper on the Community Forestry Programme in Nepal | ورقة مناقشة بشأن برامج الحراجة المجتمعية في نيبال | المجتمعية |
| 3. | Consultation and feedback from non-government organisations and the community | التشاور والتعليقات الواردة من المنظمات غير الحكومية والمجتمع المحلي | المجتمع المحلي |
| 4. | This instrument, in our opinion, represents the international community's desire to prohibit nuclear tests for all time | في رأينا أن هذا الصك يجسد رغبة المجتمع الدولي في إلغاء التجارب النووية بصفة نهائية | المجتمع |
| 5. | Implementation of this plan by the Ministry of Women, Community and Social Development | وفي تموز/يوليه 2009، بدأت وزارة شؤون المرأة، والمجتمعات المحلية والتنمية الاجتماعية | المجتمعات المحلية |
| 6. | In accordance with the understanding reached in the Council's prior consultations, I shall take it that the Security Council agrees to extend an invitation under rule 39 of its provisional rules of procedure to His Excellency Mr. Louis Sylvain-Goma, Secretary General of the Economic Community of Central African States; | سأعتبر أن مجلس الأمن يوافق على توجيه دعوة بموجب المادة 39 من نظامه الداخلي المؤقت، إلى سعادة السيد لويس سيلفين ـ غوما، الأمين العام للجماعة الاقتصادية لدول وسط أفريقيا؛ | الجماعة |

| | | | |
|---|---|---|---|
| 7. | Cooperation between the United Nations and regional and other organizations: cooperation between the United Nations and the Community of Portuguese-speaking Countries | التعاون بين الأمم المتحدة والمنظمات الإقليمية والمنظمات الأخرى: التعاون بين الأمم المتحدة وجماعة البلدان الناطقة باللغة البرتغالية | جماعة |
| 8. | My mandate, instead, is to work with the Government and the people of Haiti, the United Nations agencies involved in-country, the donor community, potential investors, non-governmental organizations (NGOs) and diaspora groups to do the following six things. | وبدلا من ذلك، تتمثل ولايتي في العمل مع حكومة هايتي وشعبها، ووكالات الأمم المتحدة المشاركة داخل البلد، ومجتمع المانحين، والمستثمرين المحتملين، والمنظمات غير الحكومية ومجموعات المغتربين للاضطلاع بالمهام الست التالية | مجتمع |
| 9. | (c) the regional community will assign priority to the active integration of sociodemographic factors in the design and application of social policies and programmes in order to improve their effectiveness | (ج) أن يعطي المجتمع الإقليمي الأولوية لإدماج العوامل الاجتماعية الديمغرافية فعليا في تصميم وتطبيق السياسات والبرامج الاجتماعية، من أجل تحسين فعاليتها | |
| 10 | Cooperation between the United Nations and regional and other organizations: cooperation between the United Nations and the Caribbean Community | التعاون بين الأمم المتحدة والمنظمات الإقليمية والمنظمات الأخرى: التعاون بين الأمم المتحدة والجماعة الكاريبية | الجماعة |
| 11 | Cooperation between the United Nations and the Eurasian Economic Community | التعاون بين الأمم المتحدة والجماعة الاقتصادية للمنطقة الأوروبية الآسيوية | الجماعة |

| | | |
|---|---|---|
| 12 | … these marginalized groups were not strongly represented at the community consultation sessions. | حيث أن هذه الفئات المهمشة لم يجر تمثيلها بشكل قوي في دورات التشاور مع المجتمع المحلي | المجتمع المحلي |
| 13 | The Committee on Relations with the Host Country was an important forum in which representatives of Member States tried to solve the various problems confronting the diplomatic community by means of cooperation and a frank and constructive exchange of views. | أضاف قائلاً إن لجنة العلاقات مع البلد المضيف محفل مهم يحاول فيه ممثلو الدول الأعضاء حل المشاكل المختلفة التي تواجه الجالية الدبلوماسية عن طريق التعامل والتبادل الصريح والبنّاء للآراء | الجالية |
| 14 | Please find attached the resolution adopted by the Summit Conference of Leaders and Heads of State of the Community of Sahel Saharan States (CEN-SAD) on the Lockerbie case | تجدون طيه القرار الذي اعتمده مؤتمر قمة زعماء ورؤساء تجمع دول الساحل والصحراء بشأن قضية لوكربي (انظر المرفق). | تجمع |
| 15 | Thereafter religious community foundations would not be obliged to inform the relevant Administration on Foundations in writing in case they wanted to hire a lawyer to sue somebody or to protect the rights of the foundation. | ولم تعد مؤسسات الطوائف الدينية ملزمة من ذلك الحين فصاعدا بإبلاغ الإدارة المسؤولة عن المؤسسات خطيا في حالة ما إذا أرادت انتداب محام لرفع قضية ضد شخص أو لحماية حقوق المؤسسة | الطائفة/ الطوائف |
| 16 | Those that did it were predominantly Roma girls, this being explained by the cultural tradition of the Roma community which does not put much value on the education of girls. | والبنات اللاتي يتركن التعليم الإلزامي ينتمين إلى جالية الروما وهي جالية لا تعلق أهمية كبيرة على تعليم البنات | جالية |

| | | | |
|---|---|---|---|
| 17 | It urged the government to make London and other parts of the country safer, in partnership with the Muslim community, and to avoid making any community a scapegoat. | وحث الحكومة على أن تجعل لندن ومناطق أخرى من البلد أكثر أمناً، بالشراكة مع الجالية المسلمة، وأن تتجنب اتخاذ أي جالية كبش فداء | الجالية |
| 18 | Chile is home to the largest community of descendants of Croatians that exists outside of Croatia. | وشيلي وطن لأكبر جالية من أصل كرواتي موجودة خارج كرواتيا | جالية |
| 19 | Yet again, the Chadian community residing in Bangui and elsewhere in Central African territory was subjected to executions and assassinations at the hands of forces under President Patassé. | وتعرضت الجالية التشادية في بانغي وفي بقية إقليم جمهورية أفريقيا الوسطى، مرة أخرى، إلى الإعدامات والاغتيالات على أيدي القوات الموالية للرئيس باتاسي | الجالية |
| 20 | The Congolese Community Living in Kenya | الجالية الكونغولية في كينيا | الجالية |
| 21 | The Chadian Community residing in Bangui | الجالية التشادية في بانغي | الجالية |

## Lexical Item 4: 'Community' (B)

| | Arabic Search Term | English Collocate | Arabic Translations | Observations |
|---|---|---|---|---|
| 1 | جماعة | Community of Portuguese-speaking Countries | جماعة البلدان الناطقة باللغة البرتغالية | The Arabic equivalent of community 'جماعة' does not collocate with lexical items that have negative connotations such as criminal, rebel, etc. Thus no expressions such as 'جماعة إرهابية', 'جماعة متمردة' rather the right expressions are 'مجموعة', 'مجموعة إرهابية' 'متمردة' |
| | | Andean Community countries | جماعة دول الإنديز | |
| | | East African Community | جماعة شرق أفريقيا | |
| | | Caribbean Community | جماعة الكاريبي | |
| | | Heads of State and Government of the Ibero-American community of nations | رؤساء دول وحكومات جماعة الأمم الأيبيرية الأمريكية | |
| | | European Community | الجماعة الأوروبية | |
| | | Pacific Community | جماعة المحيط الهادئ | |
| 2 | مجموعة | German-speaking community | المجموعة الناطقة بالألمانية | |
| 3 | مجتمع | global community | مجتمع عالمي | |
| | | community of nations | مجتمع الأمم | |
| | | | | |
| | | | | |
| | | | | |
| 4 | تجمع | Community of Sahelo-Saharan States | تجمع دول الساحل والصحراء | |
| | | The Community of Democrats | تجمع الديمقراطيات | |
| | | | | |
| 5 | طائفة | Turkish community | الطائفة التركية | |

| | | Religious community | الطائفة الدينية | |
| | | Baha'í International Community | الطائفة البهائية الدولية | |
| | | Ismaili community | الطائفة الإسماعيلية | |
| | | Hindu community | الطائفة الهندوسية | |

## Appendix 3: Lexical item 'Promotion'

| S.N. | English term | Arabic term | Arabic Equivalent for 'promotion' |
|---|---|---|---|
| 1. | Promotion and protection of human rights | تعزيز حقوق الإنسان وحمايتها: مسائل حقوق الإنسان، | تعزيز |
| 2. | Operational aspects of trade promotion and export development | الجوانب التشغيلية لتشجيع التجارة وتنمية الصادرات | تشجيع |
| 3. | The inventory is intended to serve as a practical guide to the work of the United Nations system for the promotion of the rule of law at the national and international levels | والمقصود بهذا الجرد أن يكون دليلا عمليا لعمل منظومة الأمم المتحدة في تعزيز سيادة القانون على الصعيدين الوطني والدولي | تعزيز |
| 4. | to eliminate discrimination based on sex and the promotion of gender equality | للقضاء على التمييز القائم على أساس نوع الجنس وتعزيز المساواة بين الجنسين | تعزيز |
| 5. | Promotion of sustained economic growth and sustainable development in accordance with the relevant resolutions of the General Assembly and recent United Nations conferences | تحقيق النمو الاقتصادي المطرد والتنمية المستدامة وفقا للقرارات ذات الصلة الصادرة عن الجمعية العامة والمؤتمرات التي عقدتها الأمم المتحدة مؤخرا | تحقيق |
| 6. | Promotion of a democratic and equitable international order | إقامة نظام دولي ديمقراطي ومنصف | إقامة |
| 7. | New Partnership for Africa's Development: progress in | الشراكة الجديدة من أجل تنمية أفريقيا: التقدم المحرز | تحقيق |

| | | | |
|---|---|---|---|
| | implementation and international support: causes of conflict and the promotion of durable peace and sustainable development in Africa | في التنفيذ والدعم الدولي: أسباب النزاع في أفريقيا وتحقيق السلام الدائم والتنمية المستدامة فيها | |
| 8. | Measures which concern the promotion of workers and which apply a criterion concerning the worker's experience of having been reassigned to a workplace other than the workplace where the worker had formerly worked | التدابير التي تتعلق بترقية العمال والتي تطبق معيارا متعلقا بتحمل العامل للنقل إلى مكان عمل بخلاف المكان الذي عمل فيه من قبل | ترقية |
| 9. | Ms. Adebada (Cameroon) read out a statement on behalf of the Minister for the Promotion of Women and the Family. | السيدة أديبادا (الكاميرون): تلت رسالة نيابة عن وزير النهوض بشؤون المرأة والأسرة | النهوض بـ |
| 10. | Promotion of interreligious and intercultural dialogue, understanding and cooperation for peace | تشجيع الحوار والتفاهم والتعاون بين الأديان والثقافات من أجل السلام | تشجيع |
| 11. | New Partnership for Africa's Development: progressin implementation and international support: causes of conflict and the promotion of durable peace and sustainable development in Africa | الشراكة الجديدة من أجل تنمية أفريقيا: التقدم المحرز في التنفيذ والدعم الدولي: أسباب النزاع في أفريقيا وتحقيق السلام الدائم والتنمية المستدامة فيها | تحقيق |
| 12. | It had elaborated a plan of action for the period 2000-2002 to combat female genital | وقد وضعت الخلية خطة عمل للفترة 2000-2002 لمكافحة تشويه الأعضاء | |

| | | |
|---|---|---|
| mutilation in cooperation with the Ministry of Social Affairs, Promotion of Women and Childhood, and, as a result of its large-scale awareness-building campaign, practitioners of female genital mutilation in Kouroussa, Kérouané and Conakry had voluntarily surrendered their instruments. | التناسلية للأنثى بالتعاون مع وزارة الشؤون الاجتماعية والنهوض بالمرأة والطفل، وقد أسفرت حملة إرهاف الوعي الواسعة النطاق التي اضطلعت بها الخلية عن قيام من يمارس عمليات تشويه الأعضاء التناسلية للأنثى في كوروسا، وكيرواني وكوناكري بتسليم آلاتهم بصورة طوعية. | |
| | | |

**Appendix 4: Lexical Item 'Gender'**

| S.N. | English term | Arabic term | The Arabic Equivalent for 'gender' |
|---|---|---|---|
| 1. | Mainstreaming a gender perspective into all policies and programmes in the United Nations system | تعميم مراعاة المنظور الجنساني في جميع سياسات منظومة الأمم المتحدة وبرامجها | مراعاة المنظور الجنساني |
| 2. | Gender equality in access to and control over resources | المساواة بين الجنسين في الحصول على الموارد والسيطرة عليها | الجنسين |
| 3. | Matrix of progress in the implementation of the management response to the gender policy evaluation | مصفوفة التقدم المحرز في تنفيذ رد الإدارة على تقييم السياسة الجنسانية | السياسة الجنسانية |
| 4. | The Bill of Rights in the Constitution ensures the foundation for a non-racist, non-sexist, and human rights-based society where race, class, gender, sexual orientation, disability, diversity, age, social security and protection from harm are, among others, primary considerations. | ويكفل ميثاق الحقوق في الدستور الأساس لقيام مجتمع غير تمييزي يساوي بين الجنسين ويستند إلى حقوق الإنسان ويراعي العنصر، والطبقة، ونوع الجنس، والتوجه الجنساني، والإعاقة، والتنوع، والعمر، والضمان الاجتماعي، والحماية من الأذى ضمن اعتبارات رئيسية أخرى | نوع الجنس |
| 5. | Gender statistics | الإحصاءات الجنسانية | الجنسانية |
| 6. | Legislation on Gender Equality | التشريعات بشأن المساواة بين الجنسين | الجنسين |
| 7. | Gender policy | السياسة الجنسانية | الجنسانية |
| 8. | Gender Justice | العدل بين الجنسين | الجنسين |

| 9. | gender-based discrimination. | التمييز القائم على نوع الجنس | نوع الجنس |
|---|---|---|---|
| 10 | achieving gender balance | تحقيق التوازن بين الجنسين | الجنسين |
| 11 | Gender issues and advancement of women | القضايا الجنسانية والنهوض بالمرأة | الجنسانية |
| 12 | Gender perspective | المنظور الجنساني | الجنساني |
| 13 | Gender perspectives | المنظورات الجنسانية | الجنسانية |
| 14 | The 7th Report of the Republic of Kenya on its implementation of the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) has been prepared under the auspices of the Ministry of Gender, Children and Social Development | أعد التقرير السابع لجمهورية كينيا عن تنفيذها لاتفاقية القضاء على جميع أشكال التمييز ضد المرأة تحت إشراف وزارة الشؤون الجنسانية، والطفولة، والتنمية الاجتماعية، | الشؤون الجنسانية |
| 15 | The Labour Code categorically forbids any forms of discrimination, privileges, limitations based on gender and introduces the principle of equal payment of men's and women's labour. | ويحظر قانون العمل بصورة قاطعة أي شكل من أشكال التمييز والامتيازات والقيود القائمة على نوع الجنس ويطبق مبدأ المساواة في الأجر بين المرأة والرجل في العمل | |
| 16 | Coordination, programme and other questions: mainstreaming a gender perspective into all policies and programmes in the United Nations system | مسائل التنسيق والبرنامج ومسائل أخرى: تعميم مراعاة المنظور الجنساني في جميع السياسات والبرامج في منظومة الأمم المتحدة | الجنساني |

## Appendix 5: Lexical Item 'Decision'

| S.N. | Hit No. | English term | Arabic term | Arabic Equivalent |
|---|---|---|---|---|
| | | | | |

| | | | | for 'decision' |
|---|---|---|---|---|
| 1 | | Decision of the Committee to request approval from the General Assembly for additional meeting time in 2011 and 2012 | قرار اللجنة طلب موافقة الجمعية العامة على تخصيص وقت إضافي للاجتماعات في سنتي 2011 و 2012 | قرار |
| 2 | | Implementation of article VI and paragraph 4 (c) of the 1995 decision on principles and objectives for nuclear non-proliferation and disarmament: report submitted by Sweden | تنفيذ المادة السادسة والفقرة 4 (ج) من مقرر عام 1995 بشأن المبادئ والأهداف المتعلقة بعدم انتشار الأسلحة النووية ونزع السلاح النووي: تقرير مقدم من السويد | مقرر |
| 3 | | General debate (resolution 57/301 and decision 63/553). | المناقشة العامة (القرار 301/57 والمقرر 553/63) | المقرر |
| 4 | | The promulgation of the Equality Act of 2000 sought to translate the legislative processes into practical measures relating to the empowerment of women in all decision-making processes and development. | وكان إعلان قانون المساواة لسنة 2000 يهدف إلى ترجمة العمليات التشريعية إلى تدابير عملية تتعلق بتمكين المرأة في جميع عمليات صنع القرار وفي مجال التنمية. | القرار |
| | | Participation of the President in decision-taking | مشاركة الرئيس في اتخاذ القرارات | القرارات |
| | Hit 109 | The Acting President: The | الرئيس بالنيابة (تكلم | |

| | | | | |
|---|---|---|---|---|
| | | Assembly has before it a draft decision recommended by the Special Committee in paragraph 4 of its report. | بالإنكليزية): معروض على الجمعية العامة مشروع مقرر أوصت به اللجنة الخاصة في الفقرة 4 من تقريرها | |
| | Hit 115 | The provisional agenda of the Economic and Social Council for its substantive session of 2010 has been drawn up on the basis of the list of items approved by the Council at its organizational session for 2010 (Council decision 2010/203). | وُضع جدول الأعمال المؤقت للمجلس الاقتصادي والاجتماعي لدورته الموضوعية لعام 2010 على أساس قائمة البنود التي أقرها المجلس في دورته التنظيمية لعام 2010 (مقرر المجلس 203/2010) | مقرر |
| | | Federal Constitutional Court Decision of 8 May 2007 on the issue of whether Argentina was able to invoke a state of emergency as a defence against private claims in German courts (the previous decision by the Frankfurt am Main Higher Regional Court was already presented in Document A/62/63 of 9 March 2007). | قرار المحكمة الدستورية الاتحادية المؤرخ 8 أيار/مايو 2007، بشأن مسألة ما إذا كان بإمكان الأرجنتين أن تدفع بحالة الطوارئ كحجة ضد طلبات أطراف خاصة أمام المحاكم الألمانية (ورد القرار السابق الذي اتخذته المحكمة الإقليمية العليا في | قرار |

| | | | | |
|---|---|---|---|---|
| | | | فرانكفورت آم ماين بالفعل في الوثيقة A/62/63 المؤرخة 9 آذار/مارس 2007). | |
| | | According to Supreme Court decision of 20 November 1996, evidence obtained by unlawful methods is inadmissible. | وحسب حكم المحكمة العليا الصادر في 20 تشرين الثاني/نوفمبر 1996، تُرفض الأدلة التي يتم الحصول عليها بأساليب غير مشروعة. | |
| | | Constitutional Court Decision 41/1999, of 22 March | حكم المحكمة الدستورية 1999/41 المؤرخ 22 آذار/مارس | |

# Appendix 7: LEO- Arabic Documents, Bi-texts and Terminology

File   Edit   View   Window   Help

**dtSearch Web Search**

Prev Doc | Next Doc | First Hit | Next Hit | Prev Hit | Help

English-Arabic bitexts
English-Arabic resolutions
French-Arabic bitexts
French-Arabic resolutions
Russian-Arabic bitexts
Russian-Arabic resolutions
Spanish-Arabic bitexts
Spanish-Arabic resolutions

☐ Stemming
☐ Fuzzy searching
☐ Phonic searching
Sort type [hits ▾]

**Search Results**

Request: "decision"
5000 document(s) retrieved

Items 1 - 10   Next 10

**Score Document**

100% 1049025a_eng-ara_bt.htm
859
28/09/2010
7294k
1049025a_eng-ara_bt.htm [ENG] 1049027e.doc [ARA] 1049025a.doc
[~] [ENG] ##Txt

36% 1056601a_eng-ara_bt.htm
317
12/10/2010
3661k
1056601a_eng-ara_bt.htm [ENG] 1056603e.doc [ARA] 1056601a.doc
[~] [ENG] ##Txt

in which it decided that the governing bodies of the United
Nations Development Programme/the United Nations
Population Fund and the United Nations Children's Fund shall
be transformed into Executive Boards,

[ENG] "Recalling also decisions 2008/35 and 2010/7 of the
Executive Board of the United Nations Development
Programme,

[ENG] "Recalling further its decision 48/501 of 19 September
1994. in which it decided that the United Nations Office for
Project Services should become a separate and identifiable
entity,

[ENG] "Reaffirming the mandate of the United Nations Office
for Project Services, in the context of coherence and the
furtherance of United Nations objectives, to act as a service
provider to the agencies, funds and programmes of the United
Nations system, international and regional financial institutions,
intergovernmental organizations, donor and recipient
Governments and non-governmental organizations,

[ENG] "Reaffirming also the role of the United Nations Office
for Project Services as a central resource for the United Nations
system in procurement and contracts management as well as in
civil works and physical infrastructure development, including the
related capacity development activities,

103

CAP   NUM   SCRL