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Sudan University of Science & Technology

College of Graduate Studies

College of Languages

كلية الدراسات العليا

Investigating the Translation Hurdles of Journalistic Figurative Languageas exemplified by Idiomatic and Metaphorical Expressions

تقصي صعوبات الترجمة الصحفية المتمثلة في التعابير المجازيةوالاصطلاحية

(A Case Study ofMA Students of Translation at the College of Languages Sudan University of Science and Technology)

A Thesis Submitted for the Degree of PhD in Translation

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2018

Quranic Verse

(الآيــــــة)

قال تعالى :

بــسم اللّه الــرحمن الــرحيم

(ر ب اشرح لــي صدري (25) ويـسـر لــي امـــري(26) و احـلـل عقـدة مــن لـسـاني(27) يـفـقـهوا قـولــي (28))

صدق اللّه الــعظيم

In The name of Allah Most Gracious Most Merciful

25" my lord expand my breast,

26" Ease my task for me,

27" And remove the impediment from my speech,

28" So they may understand what I say ,

(Surat Taha Verse: 25 -28)

I

DEDICATION

This thesis is dedicated to my family

ACKNOWLEDGEMENTS

Abstract

The present study sets out to examine the difficulties facing MA students of translation in translating newspaper metaphorical language mainly political news. The population of the study are students taking their MA program at the Sudan University of Science and Technology. The type of research methodology adopted in the present study is the descriptive analytical method. To collect the data, a questionnaire was designed and given to 30 English language Teachers as well as 10 copies were distributed to translator working at SUNA and Friendship hall.   The test was administered and distributed to 50 MA students of translation at the College of Languages,   at the Sudan University of Science and Technology. The data were analyzed by using the statistical package of social science (SPSS). The findings of study revealed that the students do actually face quite a number of difficulties due to the fact that newspaper language has a collocational nature the thing that our students were poorly exposed to during their undergraduate studies. The findings also showed that the nature of phrasal verbs, cause difficulty for EFL University Students particularly those phrasal verbs (language of newspaper) that require good knowledge of cultural background. The study recommended that the teachers of English language of Sudanese Universities should take care of this important linguistic area of phrasal verbs by providing more practice. The study also recommended that to increase students' practical competence in rendering or translating the cultural gap must be reduced by means of including texts known to have that effect as literature which is fully packed with figurative language required for such kind of translation.

المستخلص

تهدف الدراسة الحالية الى تقصي الصعوبات التي تواجه طلاب الماجستير في الترجمة ، في ترجمة التعابير المجازية في الصحف وخاصة الأخبار السياسية . الفئة المستهدفة هى طلاب الماجستير في جامعة السودان للعلوم والتكنولوجيا والطريقة المتبعة للبحث هى دراسة تحليلية وصفية . تم تصميم استبيان لجمع المعلومات و وزع على 30 أستاذ للغة الإنجليزية بالإضافة الى عشرة نسخ وزعت على المترجمين في وكالة السودان للأنباء وقاعة الصداقة ووزع الإختبار على 50 طالب من طلاب الماجستير في كلية اللغات – الترجمة في جامعة السودان للعلوم والتكنولوجيا تم تحليل المعلومات بواسطة البرنامج الإحصائي SPSS وأظهرت نتائج التحليل ان الطلاب يواجهون بالفعل مشاكل بسبب أن لغة الصحافة ذات طبيعة تحتوي على عبارات إصطلاحية الشئ الذي لم يمارسونه خلال دراستهم الجامعية.

واوضحت النتائج أن طبيعة الأفعال الإصطلاحية قد سببت مشاكل لطلاب اللغة بالجامعة وخصوصا الأفعال الإصطلاحية التي تتطلب المعرفة التامة للخلفية الثقافية. وأوصت الدراسة بأن ينبغي على أساتذة اللغة الإنجليزية بالجامعات السودانية الإهتمام بالناحية اللغوية والأفعال الإصطلاحية وان يولونها مزيدا من التطبيق. وأوصت الدراسة أيضا بترقية المهارات عند الطلاب في ترجمة الفجوة الثقافية التي ينبغي أن تقل عن طريق النصوص المجازية المعروفة للحصول على الأثر المطلوب.

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Introduction

CHAPTER ONE
INTRODUCTION

This introductory chapter will provide a description of the theoretical framework of the study with special focus on the statement of the problem, study questions, hypotheses, objectives and the methodology of the study.

1. Context of the Study

As regards metaphors in general, there is, for example, the work by many researchers most notably Glucksberg (2001), examining how spoken and written language is portrayed figuratively in different types of text. In this context, he claims that figurative language has the same kind of linguistic and pragmatic operations as regular literal language, and that it therefore should been treated equivalently. Metaphor being a major topic of his work, he puts forward the theory that metaphors create new concepts in the original meaning of a word, and that a word's meaning extends into a wider spectrum than originally intended when a metaphorical expression is used. Another relevant study is by Kövecses (2002), who aims to give an explanatory survey of the different categories of metaphors. In his book, Kövecses presents important central parts of studies done on metaphors, and how the understanding of figurative language impacts on our views on culture. Lakoff & Johnson (1980), ground-breaking study is also newsworthy in this context. In particular, they state that metaphorical usage describes how people view the world and that metaphors add a colorful aspect to our language. An action, emotion or object can thus be viewed differently depending on the expression used in the description of it.

Turning to the subject of translation proper, Newmark (1991) provides a useful overview of the translation of different texts. Among other things, he discusses the role of words and discourse in translation, claiming that there is a difference between cultural and universal aspects of languages. He also argues that translation is critical in exposing a language's culture and literature.

Finally, Klingberg (1986), represents another study on translation, in this case on children's literature, where problems occurring during the

translation process are identified, and where examples are given of both good and bad solutions to them.

The rich body of experimental results that has appeared in the psychological literature in recent years (for reviews, see Cacciari & Glucksberg, 1994; Gibbs, 1994a) has changed our understanding of how non-literal statements such as metaphors are comprehended. Prior to that work the dominant view was that the comprehension of non-literal statements involves two steps: first, it must be recognized that the statement makes no sense if interpreted literally; then its intended, non-literal meaning is computed by some kind of inference. Now we know that, instead, metaphors can be understood directly, like literal statements. A computational model of literal comprehension should therefore be able to understand metaphorical statements in the same way that it "understands" literal sentences.

LSA –Latent Semantic Analysis (Landauer & Dumais, 1997) is a contextual theory of meaning in that it represents the meaning of a word by its relationships to other words in a semantic space. To construct this semantic space, it analyses word co-occurrences in a large number of written documents. Specifically, the semantic space used in all the examples below is based on a corpus of some 37,000 documents containing over 92,000 different word types - a total of about 11 million word tokens. From this statistical input LSA generates a high-dimensional semantic space by means of a mathematical technique called singular value decomposition, followed by dimension reduction. Thus, while the input to LSA consists of occurrence patterns over contexts, LSA does not represent meaning in terms of co-occurrence frequencies, but as vectors in a semantic space of 300-400 dimensions.

The technique is related to factor analysis, but the dimensions of the space have no interpretation. The meaning of a word or sentence is represented by a vector of 300 numbers. This 300-dimensional space suffices to reconstruct not the accidental detail but the essential features of the original co-occurrence matrix and allows us to represent the meaning of arbitrary combinations of words and to compare them.

2. Statement of the Problem

Usually the problem with translating figurative language in relation to newspaper arises from the difference involved between the two languages in

question. In the present study the languages are English and Arabic. Arabic is Semitic, whereas English is Endo-European. Apart from this, there are clearly some things that the translator needs to be observant of. For example, the translated text should contain basically the same information as the original text, and it should have the same literary qualities as the original. Further, if the language used in the source language (SL) is of a more classy variety, the target language (TL) used should be on the same stylistic level, and if there is a lot of figurative language this should be transferred to the TL (e.g. Lindquist 1989:67).

3. Objectives

This study sets out to explore the world of figurative language with special emphasis on metaphors and similes with the following objectives in mind:

1. Very few studies in this domain have been carried in Sudan as far as the researcher knows, and hence this present study is a breakthrough in the field.

2. The study will have good implications for students of translation particularly those who specialize in newspaper language translation.

3. The study will further urge many to conduct similar research in other genres of figurative as connected with newspaper language.

4. Significance of the Study

What makes the current study specially significance is the fact that very few studies have been conducted in newspaper   language despite the apparent need for such studies. Why figurative newspaper language in translation? Essentially figurative language may often foreground the complexities of the translation process as well as the strong link between language and culture that this process has to renegotiate. Metaphors, similes, metonyms, synecdoche, hyperboles personifications and proverbs are figures of speech which far from being peculiar to literary discourse have stylistic and cognitive functions in different types of discourse.

Psycholinguistics has shown us that idiomatic multiword units may cause difficulties in identification and comprehension. They have a holistic meaning; they are stored and retrieved whole from memory with their associated meaning and form (see Wray 2002). Problems arise when there is no stored representation in our mind, that is, there is no direct correspondence between the PUs of the two languages. Naturally, the translation of phraseological terms is more difficult than the translation of single words. However, if an international PU exists and an adequate metaphorical loan translation is possible, it will maintain the associations and facilitate the process of translation, securing recognizably, thus avoiding potential L1 interference in back translation.

5. Questions

The present research seeks to find answers to the following questions in relation to the topic under discussion:

1. To what extent can figurative and newspaper language be rendered into another language without apparent loss of meaning?
2. How far can the cultural differences affect the process of rendering?
3. Will it be possible to translate metaphorical expressions into their exact equivalents?

6. Hypotheses

1. Figurative language newspaper language can be rendered into another language without apparent loss of meaning.

2. As far as figurative language is concerned, cultural differences can affect the process of rendering.

3. It is possible to translate metaphorical expressions into their exact equivalents.

7. Methodology

In this study, experimental methods will be adopted. The proposed experiment will be conducted in Sudan University of Science and

Technology, namely MA students of translation, college of languages. There will be two groups of students. First they will be given pre-test including idiomatic expressions among other language elements.   The experiment is expected to take two months. Then the process of teaching idiomatic expressions starts immediately. The same test will be used again to see if there is difference after the teaching of idioms. A questionnaire will be administered to both teachers and students. Furthermore, some language classes will be observed. The researcher will also confirm the validity and the reliability of the research tools before their application.

8. Limits of the study

This study will be restricted to the introduction of idiomatic expressions only apart from all other parts of figurative and literary language. The time allotted for the experiment is only two months which is relatively short.

Chapter Two

Literature review

CHAPTER TWO

LITERATURE REVIEW

This chapter reviews relevant literature on the issue of metaphorical and idiomatic expressions and other related topics with some emphasis on the nature of figurative language and how can be developed. Important findings and arguments from opponents and proponents of an English-only teaching method will be discussed. The chapter is divided into two parts, the first one is on the theoretical framework, and the other is on previous studies.

Part one: Theoretical framework

2.1 General Linguistic Theory

Translation is an operation performed on languages : a process of substituting a text in one language for a text in another. General linguistics is, primarily, a theory about how languages work. It provides categories, drawn from generalizations based on observation of languages and language events. These categories can, in turn, be used in the description of any particular language.

Our starting-point is a consideration of how language is related to the human social situation in which it operates. Language is a type of patterned human behavior it is a way, perhaps the most important way, in which human being interact in social situations. The specific type of behavior in which language is manifested not only identifies the behavior as language behavior but also defines the medium which the performer is using.

In order to account for language-events we make abstractions from these events : abstraction of various types, or at a series of levels . We distinguish, first, the levels of medium – substance (phonic, substance, for the spoken medium, and graphic substance for the written medium), and situation (or situation substance). The internal levels of language are those of medium form – phonology and graphology arrived at by a

process of abstraction from phonic and graphic substance, and the differently abstracted, levels, which Halliday call the "formal levels" – grammar and lexis. The relationship between (the units of) grammar lexis and situation (substance) is that of contextual meaning, or context.

Language

medium

phonic
substance

graphic
substance

Phonology

Graphology

Grammar

Lexis

situation
substance
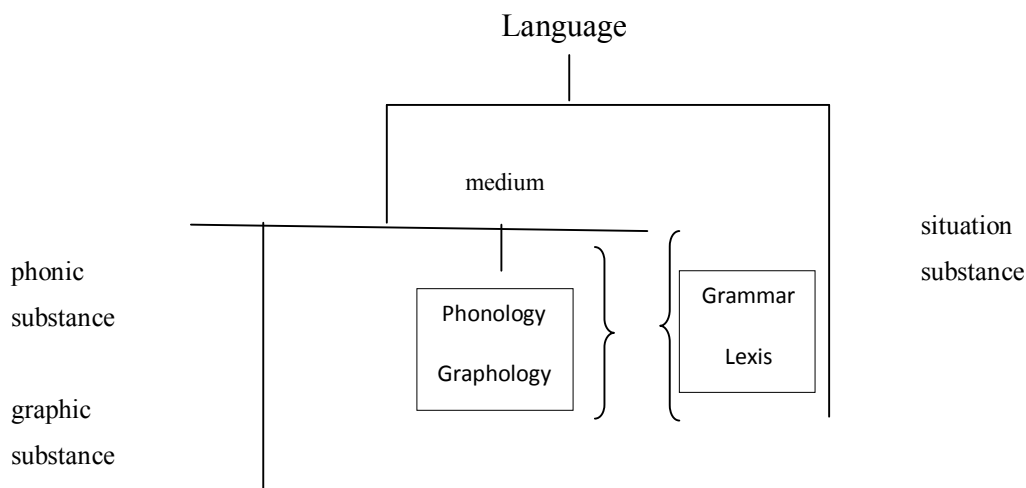
The relationship between (the units of) phonology and phonic substance has no generally recognized name, though phonetic meaning might be suggested. The relationship between graphology and graphic substance might like wise be called graphetic meaning .

Context is the inter level relating grammar/lexis and situation, indicated by the dashed line on the right of the above diagram.

In English grammar we have units such as sentence, clause and group: each of these is the carrier of a particular kind of meaningful grammatical pattern . The following are examples of sentences, each carrying the same pattern of arrangement of clauses.

/// If you do that, // you will regret it ///

And these are examples of clauses, each carrying the same pattern of arrangement of groups :

// John/ loves/Mary//

// The young man/was writing /a letter//

A structure is an arrangement of elements. Thus the elements of structure of the English unit clause are **P** (Predicator), **S** (Subject), **C**(Complement), **A** (adjunct). The above English sentences consist of a single clause . Each clause has the structure SPC . The following clauses :

He /ran/quickly.

The young man / was writing / with a ball-point are examples of the structure SPA.

The rank scale is the scale on which units are arranged in a grammatical or phonological hierarchy. In English grammar we set up a hierarchy of 5 units – the largest, or highest, on the rank scale is the sentence. The smallest, or lowest, or the rank scale is the morpheme. Between these, in descending order, are the clause, the group and the word .

2.2 Figurative Language

Literal Language, Figurative Language and Linguistic Structure. Speaking about **language**, as a concept, raise a different definition in the mind that is confirming different facts about this unique human phenomenon. Each definition yields a certain image which is remarkably different from the other due to the angle from which it describes the language and the field in which the language is applied.

One such an image is defined by Razzak and Al-Hassan (1986:237) describes the language as a word or group of words (structure) can be used in one of two ways; literally or figuratively. This definition confirms the existence of the interrelation among the three aspects.

Hauser and Fitch (2003:6) state that the language is basically a mental faculty that allows humans to undertake linguistic behavior: to learn language and to produce and understand utterances. It can be said that this definition stresses the cognitive ability and the unique development of the human brain in acquiring, learning and using a complex system of communication, and to describe the set of the grammatical rules that make up this system, and the set of utterances that can be produced from those rules for the sake of communication.

Ferdinand de Saussure (cited in Trask 2007:116)sees language as a formal system of signs that are governed by grammatical rules to communicate meaning. Obviously, this definition implies that language is a system of structures to convey a message with full meaning. In other words, a language relies on signs (oral or written) that are associated with particular meaning.   Evans and Stephen (2009: 429-432), on their side,define language as a communicative system that enables mankind to cooperate. This definition stresses the social functions of language and the fact that humans use language to express themselves and to manipulate objects in their environment.

Accordingly, it can be said that the language is a structural system that is cognitively functioned on the social objects, traditions and conventions for communication. Viewing language as so, means that it is a main way of self-feelings and needs reflection. This view is associated with the study of language in the pragmatic, cognitive and interactive frameworks. This perspective is adopted in the present study to fulfill its requirements.

As for **literal language**, Razzak and Al-Hassan (1986:237) argue that it meanswords refer exactly to what is said. Relatively, Reddy (1979:64) states that literal means adhering to the basic facts, or to the ordinary usage and standard meanings of words.

Ortony (1993:112) argues that a literal usage is the "normal" meanings of the words. It maintains a consistent meaning regardless the context. He says that the **intended** meaning is exactly corresponded the utterance. It refers to what is actually or obviously true, with no exaggeration, embellishment or alterations of the subject. This means that literal language refers to words that do not deviate from their defined meaning. In other words, literal is fact-based.

Figurative language (or non-literal) from other hand, refers to words exaggerate or alter the literal meaning to convey an intended meaning or to achieve a high impression by affecting the senses and feelings of the recipient. In other words, it is the use of words, phrases or sentences in a manner where the literal meaning of the words is not true or does not make sense, but "implies a non-literal meaning which does make sense of that could be true". It can be described as an intentional departure/deviation from ordinary language usage to purposefully emphasizing, clarifying, or decorating the utterance.

In its general sense, figurative language may refer to expressions that exaggerate or alter the semantic content of the word. Figurative language is usually used for comparing, identifying or altering one thing with another that has a meaning or connotation familiar to the recipient. In other words, it deals with something by relating it to something else.

Eysenck and Keane (2005:396)argue that the much experiments confirmed that figurative language is comprehended at the same time as literal language (i.e.) literal and non-literal (figurative) are associated together in their appearance within the recipient's response.

As for the comprehension of the figurative expression, Katz (1998:36) states that the interpretation is shifting from literal to non-literal due to what is called "standard pragmatic" model of comprehension which assumes that the recipient would first attempt to comprehend the meaning as if it was literal, but when a certain literal inferred meaning could not be made, the recipient would shift to look for a figurative interpretation that would allow comprehension. In other words, the recipient no longer thinks literally about the expression. In this sense, figurative words are abstract and are not meant to be taken literally but paint an image in the recipient's mind. For example when someone complains his manager in the work by saying **'My manager has a stony heart'**, that would be a figurative speech because defiantly the heart of the manager is not literally created from stone as one imagines, but he actually claims that his manager treats him badly.

Again in this sense, it may be inferred that figurative language is not the incorrect use of the language that debases or deforms the language. To the contrary it is an integral part of language concerning a matter of linguistic exaggeration to polish a particular linguistic point by making the recipient looks at the word differently. It may be argued that it is the manner of language using to get better effect and may be more expressive of emotional content, relative values, or esthetic quality and psychological terms in addition to its rhetorical side. For example:

-He is drowned in a sea of grief.

This expression paints an image of a certain person who is drowned in the sea after long swimming. But the recipient soon infers that the meaning could not be made, so he shifts to look for a figurative interpretation that would allow the comprehension because actually, there is no one coming across a sea that is filled not with water, but with grief.

The literal expression in the above example is "sea" while "grief" is the figurative item. These two aspects (literal and figurative) are associated together in one linguistic structure which represents the ground of their occurrence. Their association definitely was according to specific grammatical rule and pattern which is (SVC) that governs the occurrence of this expression in such a correct grammatical way to get its own correct figurative meaning.

Figurative language (including the metaphor) is used in different disciplines and is very common in literature (poetry and prose where the place in which the author deals with the sense) and in everyday speech generally to capture the attention or as an eye-catching device, for example newspaper headlines, commenting on a certain image especially nowadays on Facebook posts, greeting-card, commercial advertising, the captions of cartoons, caricatures, maxims and proverbs, mottoes of companies, sports, business, politics, or any specialized groups.

In this, figurative language is a way by which the recipient finds the comparison interesting or even a bit surprising; this is the category of language which the current study sets out to investigate, and metaphor is the concept that converses its theme.

Alexander (1963:15-20), Sequrira et al (1982:10-15) and Razzak and Al-Hassan (1986:237-252) among others classify figurative language into three main categories: structural, sense and sound category. Each category comprises different types as follows:

First: Structural Category

In which a clear indication to the way apoem\expression has been built. Some of the common types of this category are:

a- Contrast:occurs when two completely opposite pictures are found together side by side. Sometimes it is immediately obvious and sometimes it is implied, for example:

-Margret, the nice woman is a wild tiger.(obvious)
- A violet by a mossy stone
Half hidden from the eye!(implied)

b- Imagery or **Illustration:** deals with the feelings to constructs a vivid picture\image by which one can make his idea clear. The following lines are quoted form S. T. Coleridge's "The Ancient Mariner" as an example:
- "All in a hot and copper sky,

**The bloody sun, at noon,
Right up above the mast did stand"**

 C-Repetition: occurs to emphasize a particular idea to show that it is the center of the subject. It is of musical effects. The following stanza is one example:

**-   Water, water everywhere,
 And all the boards did shrink;
 Water, water everywhere,
 Nor any drop to drink.**

Second: Sound Category

By which a considerable effects can be added to the musical quality a poem\expression has. The most common types of this category are:

c- Alliteration: is a repetition of the first consonant sounds in several words, for example:

- Betty **b**ought **b**utter **b**ut the **b**utter was **b**itter, so **B**etty **b**ought **b**etter

butter to make the **b**itter **b**utter **b**etter.

d. Onomatopoeia is the occurrence of the natural sounds alternatively words to give the intended meaning or to suggest the object described i.e. one may name an action by imitating the sound associated with it, examples are:

 -She hissed the meat.

 - The bees buzz.

e.Rhyme: occurs at line endings in poetry and consists of words that have the same sound. Examples are:

-The furrow followed free \i:

…   Into that silent sea   \i:

-   There was a lady live in a hall   \l

Large in eyes, and slim and tall \l

f.Rhythm: is the pattern of the sound used in the poem. Commonly, it has much to do with music. Rhythm gives some indication of the poet's mood. For example, notice when S. T. Coleridge describes the gentile

motion of the ship in the sea, and how he matches the speed of the ship with utterance:

- A: The fair breeze blew
The white foam flew

Notice when the ship stopped, how he describes the motionless and the routine in which the sailors be.

- B: Day after day, day after day
We stuck, nor breath nor motion

Third: Sense Category

In which a peculiar effect lies in the way that unrelated objects are brought together to attract attention. The most common types of this category are:

d-   Metaphor: This concept is the undertaken issue of this study. It will be explained in details and analyzed syntactically and semantically in at another part of this study. It is enough her to introduce metaphor in general.

Hornby's Oxford English Dictionary (2003:498) defines metaphor as "a figure of speech in which a name or a descriptive term is transferred to some object different from but analogous to that to which it is properly applicable".

Crystal (1992:249), on his side, states that metaphor is "a semantic mapping from one conceptual domain to another, often using anomalous or deviant language". Examples are:

- The curtain of night
- Broken heart.
-The world is a stage

It can be said that metaphor is an indirect comparison between two unalike things but have something in common. It sounds like stating afact, but makes a sense of replacing one thing in place of another (source and target).Let us consider the following example:

-Jack is the wind beneath my wings.

It is not to say that Jack can actually be wind, nor the speaker has real wings. Instead, that it is a reference to the support the speaker can get from Jack.

It is clear that <u>thinking is strongly demanded</u> to deduct, guess or infer the meaning of the metaphorical expressions.

e.Simile: Is a figure of speech that makes a comparison between two different things by the assistance of certain words often used for comparison. In other words, simile is where two unalike things are compared by using 'as' or 'like.' Therefore, it is a direct comparison. An example of a simile would be:

> **-"I wandered lonely as a cloud**
> **That floats on high o'er vales and hills."**

This verse is taken from the Daffodils poem by William Wordsworth. He compares himself to a free cloud that floats alone in the blue sky above valleys and mountains. It is worthily to say that simile differs than metaphor in that simile <u>needs no mush of thinking</u> to get the comparison.

One thing to be mentioned here is that Shakespeare, in his Sonnet 18, succeeded to produces simile without using "as" or "like":

-"Shall I compare thee to a summer's day?

Thou art more lovely and more temperate"

It can be seen that a comparison being drawn between the poet's darling and 'a summer's day' without using 'as' or 'like'. However, the use of the word 'compare' makes the comparison in the scope of simile. Other examples are:

> **-They fought like cats and dogs.**
>
> **- He is as funny as a monkey.**

e. Analogy: It is a comparison in which an idea or a thing is compared to another thing that is quite different from it but is familiar to the reader/listener to explain that idea or thing (New Dictionary of Cultural Literacy: 2005). In other words, analogy is to link an unfamiliar or a new idea with common one to facilitate the understanding of the expression or the comprehension of the described sight. The noticeable thing is that <u>deduction or thinking is not needed</u>. Let us check this example:

"They crowded very close about him, with their hands always on him in a careful, caressing grip, as though all the while feeling him to make sure he was there. It was like men handling a fish which is still alive and may jump back into the water."

The lines above are taken from George Orwell's narrative essay **"A Hanging"** where it exhibits an analogy between a prisoner and a fish.The people take the prisoner to the gallows to be hanged. They are holding him firmly as if he was a fish which might slip and escape.
Analogy is also used to show a similarity between function of two things for example analogy between **the heart and a pump**. Or between features or things that have different origins, for example the wings of a fly, bee, butterfly, bird, etc. This can be considered as analogous because wings perform a common function (flying).Other examples are:

-**Just as a sword is the weapon of a warrior; a pen is the weapon of a writer.**
-**Revealing his deed is like dropping a washbasin down the ground and waiting for the echo.**
    Metaphors and similes sometimes can be used as tools to draw an analogy. For example:

- **"Structure of an atom is like a solar system. Nucleus is the sun and electrons are the planets revolving around their sun."**

Here an atomic structure is compared to a solar system by using "like".

Therefore, it is a simile. Metaphor is used to relate the nucleus to the sun and the electrons to the planets without using words "like" or "as'.

Hence, similes and metaphors are employed to develop an analogy; therefore, analogy is more extensive and elaborate than either a simile or a metaphor.

e- **Personification**: is a figure of speech in which a thing, an idea or an animal is given human attributes. In other words, it occurs wheninanimate objects are given human characteristics, or when they are made to speak. The non-human objects are portrayed in a way to have the ability to act like human beings. For example, when we say,

"The sky weeps" we are giving the sky the ability to cry, which is a human quality. Thus, we can say that the sky has been personified in the given sentence.

Personification is not merely a decorative device but it serves the purpose of giving deeper meanings to literary texts. It adds vividness to expressions. Writers and poets rely on personification to bring inanimate things to life, so that their nature and actions are understood in a better way.

Let us consider this example which is taken from Act I, Scene II of "Romeo and Juliet" by Shakespeare:

   -"When well-appareled April on the heel of limping winter treads."

There are two personification examples here. April cannot put on a dress, and winter does not limp and it does not have a heel on which a month can walk. Shakespeare personifies April month and the winter season by giving them two distinct human qualities. Other examples are:

   -The wind whispered through dry grass.
   -The news took me by surprise.
   -The storm attacked the town with great rage.

Confusion may take place when distinction between personification and metaphor, for example: **The flower danced in the gentle breeze**. It is a metaphor if by flower meant certain girl, otherwise it is personification.

f- Hyperbole is the exaggeration in speech, often in a humorous or to express strong feelings or to emphasize a certain idea, examples are:
   -You snore louder than a rushed train.
   -I am thirsty enough to drink an entire lake.

g-   Symbolism is an object or an event which represents an abstract idea. Sometimes occurs in one's utterance and other times occurs in his behavior especially when a noun which has a meaning by itself is used to represent something entirely different. Symbols are associated with the cultural community (culture-specific). Symbols may be classified in two terms:

First: public symbols; the cross for example to the Christians, the white color is representing purity and innocence, a dove is representing Peace, etc. The image of a famous person (actor, athletic, hero, politician, etc.) represents admiration or love, the lifting up of a flag or the image of the flag of a certain country to represent love for one's country.

Second: private symbol usually found in literature. That is not generally known and that can only be decoded from their usage in a specific text. In the following verse 'grass' functions as a private symbol for the world's forgetfulness of the horrors of war and destruction:

> **"Pile the bodies high at Austerlitz and Waterloo.**
> **Shovel them under and let me work –**
> **I am the <u>grass;</u> I cover all."**

2.2 Language and Culture

Certainly, there is a lot more to learn about a country or a community before engaging seriously in studying of their language. There are certain underlying features which can help us better understand and assess the values of the community in question. Culture is such one important institution. Forming a clear image of the cultural aspects of a community further hardens our understanding of the legacy of the country. It goes without saying that a nation's culture prospers as it come into contacts with other powerful nations.

Undoubtedly, we live in times of much accelerating change. As we educators prepare our students for the 21st century, we are aware of many changes occurring globally. Population mobility continues throughout the world at an all-time high in human history, bringing extensive cross-cultural contact among diverse language and cultural groups. Predictions focus on an increasingly interconnected world, with global travel and instant international communications available to more and more people. Businesses and professions seek employees fluent in more than one language, to participate in the international marketplace as well as to serve growing ethno-linguistic minorities living within each community. Employers increasingly want their employees to be interculturally competent. They want them to be skilful negotiators in increasingly intercultural work situations.

Change is not exclusive or selective in terms of the sectors of society which it affects. Industry, health, politics and business are affected, but also education. In different parts of Europe, just as elsewhere in the world, the presence of ethnic and linguistic minority children in schools is becoming an everyday phenomenon. Policy makers include intercultural objectives in curricula, and teachers find themselves faced with the challenge of promoting the acquisition of intercultural competence through their teaching. This is true for teachers of diversity of subjects. It is definitely true for teachers of foreign languages. Foreign language education is, by definition, intercultural. Bringing a foreign language to the classroom means connecting learners to a world that is culturally different from their own. Therefore, all foreign language educators are now expected to exploit this potential and promote the acquisition of intercultural competence in their learners. The objective of language learning is no longer defined in terms of the acquisition of communicative competence in a foreign language. Teachers are now required to teach intercultural communicative competence.

2.2 Types and Kinds of Translation

In his article 'On Linguistic Aspects of Translation', Roman Jakobson distinguishes three types of translation:

(1) Intralingual translation, or *rewording* (an interpretation of verbal signs by means of other signs in the same language).

(2) Interlingual translation or *translation proper* (an interpretation of verbal signs by means of some other language)

(3) Intersemiotic translation or *transmutation* (an interpretation of verbal signs by means of signs of nonverbal sign systems).

Having established these three types, of which (2) *translation proper* describes the process of transfer from SL to TL, Jakobson goes on immediately to point to the central problem in all types: that while messages may serve as adequate interpretations of code units or messages, there is ordinarily no full equivalence through translation. Even apparent synonymy does not yield equivalence, and Jakobson shows how intralingual translation often has to resort to a combination of code units in order to fully interpret the meaning of a single unit. Hence a dictionary of so-called synonyms may give *perfect* as a synonym for *ideal* or *vehicle* as a synonym for *conveyance* but in neither case can there be said to be complete equivalence, since each unit contains within itself a set of non-transferable associations and connotations.

Because complete equivalence (in the sense of synonymy or sameness) cannot take place in any of his categories, Jacobson declares that all poetic art is therefore technically untranslatable:

> Only creative transposition is possible: either intralingual
> transposition—from one poetic shape into another, or

> intralingual transposition—from one language into another, or finally intersemiotic transposition—from one system of signs into another, e.g. from verbal art into music, dance, cinema or painting.

What Jakobson is saying here is taken up again by Georges Mounin, the French theorist, who perceives translation as a series of operations of which the starting point and the end product are *significations* and function within a given culture. So, for example, the English word *pastry*, if translated into Italian without regard for its signification, will not be able to perform its function of meaning within a sentence, even though there may be a dictionary 'equivalent'; for *pasta* has a completely different associative field. In this case the translator has to resort to a combination of units in order to find an approximate equivalent. Jakobson gives the example of the Russian word *syr* (a food made of fermented pressed curds) which translates roughly into English as *cottage cheese*. In this case, Jakobson claims, the translation is only an adequate *interpretation* of an alien code unit and equivalence is impossible.

2.3 Problems of Equivalence

The translation of idioms takes us a stage further in considering the question of meaning and translation, for idioms, like puns, are culture bound. The Italian idiom *menare il can per l'aia* provides a good example of the kind of shift that takes place in the translation process.11 Translated literally, the sentence:

> *Giovanni sta menando il can per I'aia.* becomes
> *John is leading his dog around the threshing floor.*

The image conjured up by this sentence is somewhat startling and, unless the context referred quite specifically to such a location, the sentence would seem obscure and virtually meaningless. The English idiom that most closely corresponds to the Italian is *to beat about the bush,* also obscure unless used idiomatically, and hence,the sentence correctly translated becomes *John is beating about the bush.*

Both English and Italian have corresponding idiomatic expressions that render the idea of prevarication, and so in the process of interlingual translation one idiom is substituted for another. That substitution is made not on the basis of the linguistic elements in the phrase, nor on the basis of a corresponding or similar image contained in the phrase, but on the function of the idiom. The SL phrase is replaced by a TL phrase that serves the same purpose in the TL culture, and the process here involves the substitution of SL sign for TL sign. Dagut's remarks about the problems of translating metaphor are interesting when applied also to the problem of tackling idioms:

Since a metaphor in the SL is, by definition, a new piece of performance, a semantic novelty, it can clearly have no existing 'equivalence' in the TL: what is unique can have no counterpart. Here the translator's bilingual competence—'le sens', as Mallarmé put it 'de ce qui est dans la langue et de cequi n'en est pas'—is of help to him only in the negative sense of telling him that any 'equivalence' in this case cannot be 'found' but will have to be 'created'. The crucial question that arises is thus whether a metaphor can, strictly speaking, be translated as such, or whether it can only be 'reproduced' in some way.

But Dagut's distinction between 'translation' and 'reproduction', like Catford's distinction between 'literal' and 'free' translation does not take into account the view that sees translation as semiotic transformation. In his definition of translation equivalence, Popovič distinguishes four types:(1) *Linguistic equivalence,* where there is homogeneity on the linguistic level of both SL and TL texts, i.e. word for word translation.

(2) *Paradigmatic equivalence,* where there is equivalence of 'the elements of a paradigmatic expressive axis', i.e. elements of grammar, which Popovič sees as being a higher category than lexical equivalence.

(3) *Stylistic (translational) equivalence,* where there is 'functional equivalence of elements in both original and translation aiming at an expressive identity with an invariant of identical meaning'.

(4) *Textual (syntagmatic) equivalence,* where there is equivalence of the syntagmatic structuring of a text, i.e. equivalence of form and shape.

The case of the translation of the Italian idiom, therefore, involves the determining of stylistic equivalence which results in the substitution of the SL idiom by an idiom with an equivalent function in the TL.

Translation involves far more than replacement of lexical and grammatical items between languages and, as can be seen in the translation of idioms and metaphors, the process may involve discarding the basic linguistic elements of the SL text so as to achieve Popovič's goal of 'expressive identity' between the SL and TL texts. But once the translator moves away from close linguistic equivalence, the problems of determining the exact nature of the level of equivalence aimed for begin to emerge.

Albrecht Neubert, whose work on translation is unfortunately not available to English readers, distinguishes between the study of translation as a *process* and as a *product.* He states bluntly that: 'the "missing link" between both components of a complete theory of translations appears to b be the theory of equivalence relations that can be conceived for both the dynamic and the static model.' The problem of equivalence, a much-used and abused term in Translation Studies, is of central importance, and although Neubert is right when he stresses the

need for a theory of equivalence relations, Raymond van den Broeck is also right when he challenges the excessive use of the term in Translation Studies and claims that the precise definition of equivalence in mathematics is a serious obstacle to its use in translation theory.

Eugene Nida distinguishes two types of equivalence, *formal* and *dynamic,* where formal equivalence 'focuses attention on the message itself, in both form and content. In such a translation one is concerned with such correspondences as poetry to poetry, sentence to sentence, and concept to concept.' Nida calls this type of translation a 'gloss translation', which aims to allow the reader to understand as much of the SL context as possible. *Dynamic equivalence* is based on the principle of *equivalent effect,* i.e. that the relationship between receiver and message should aim at being the same as that between the original receivers and the SL message. As an example of this type of equivalence, he quotes J.B.Phillips rendering of *Romans* 16:16, where the idea of 'greeting with a holy kiss' is translated as 'give one another a hearty handshake all round'. With this example of what seems to be a piece of inadequate translation in poor taste, the weakness of Nida's loosely defined types can clearly be seen. The principle of *equivalent effect* which has enjoyed great popularity in certain cultures at certain times, involves us in areas of speculation and at times can lead to very dubious conclusions. So E.V.Rieu's deliberate decision to translate Homer into English prose because the significance of the epic form in Ancient Greece could be considered equivalent to the significance of prose in modern Europe, is a case of *dynamic equivalence* applied to the formal properties of a text which shows that Nida's categories can actually be in conflict with each other.

2.4 Loss and Gain

Once the principle is accepted that sameness cannot exist between two languages, it becomes possible to approach the question of *loss and gain* in the translation process. It is again an indication of the low status of translation that so much time should have been spent on discussing what is lost in the transfer of a text from SL to TL whilst ignoring what can also be gained, for the translator can at times enrich or clarify the SL text as a direct result of the translation process. Moreover, what is often seen as 'lost' from the SL context may be replaced in the TL context, as in the case of Wyatt and Surrey's translations of Petrarch (see pp. 60–1; 105–10).

Eugene Nida is a rich source of information about the problems of loss in translation, in particular about the difficulties encountered by the translator when faced with terms or concepts in the SL that do not exist in the TL. He cites the case of Guaica, a language of southern Venezuela,

where there is little trouble in finding satisfactory terms for the English *murder, stealing, lying,* etc., but where the terms for *good, bad, ugly* and *beautiful* cover a very different area of meaning. As an example, he points out that Guaica does not follow a dichotomous classification of *good* and *bad,* but a tri-choto mous one as follows:

(1) *Good* includes desirable food, killing enemies, chewing dope in moderation, putting fire to one's wife to teach her to obey, and stealing from anyone not belonging to the same band.

(2) *Bad* includes rotten fruit, any object with a blemish, murdering a person of the same band, stealing from a member of the extended family and lying to anyone.

(3) *Violating taboo* includes incest, being too close to one's mother in-law, a married woman's eating tapir before the birth of the first child, and a child's eating rodents.

Nor is it necessary to look so far beyond Europe for examples of this kind of differentiation. The large number of terms in Finnish for variations of snow, in Arabic for aspects of camel behavior, in English for light and water, in French for types of bread, all present the translator with, on one level, an untranslatable problem. Bible translators have documented the additional difficulties involved in, for example, the concept of the Trinity or the social significance of the parables in certain cultures. In addition to the lexical problems, there are of course languages that do not have tense systems or concepts of time that in any way correspond to Indo-European systems. Whorf's comparison (which may not be reliable, but is cited here as a theoretical example) between a 'temporal language' (English) and a 'timeless language' (Hopi) serves to illustrate this aspect.

2.5 Untranslatability
When such difficulties are encountered by the translator, the whole issue of the translatability of the text is raised. Catford distinguishes two types of *untranslatability,* which he terms *linguistic* and *cultural*. On the linguistic level, untranslatability occurs when there is no lexical or syntactical substitute in the TL for an SL item. So, for example, the German *Um wieviel Uhr darf man Sie morgen wecken?* or the Danish *Jeg fondt brevet* are linguistically untranslatable, because both sentences involve structures that do not exist in English. Yet both can be adequately translated into English once the rules of English structure are applied. A translator would unhesitatingly render the two sentences as What *time would you like to be woken tomorrow?* and *I found the letter,* restructuring the German word order and adjusting the position of the postpositive definite article in Danish to conform to English norms.
Catford's category of linguistic untranslatability, which is also proposed by Popovič, is straightforward, but his second category is more

problematic. Linguistic untranslatability, he argues, is due to differences in the SL and the TL, whereas cultural untranslatability is due to the absence in the TL culture of a relevant situational feature for the SL text. He quotes the example of the different concepts of the term *bathroom* in an English, Finnish or Japanese context, where both the object and the use made of that object are not at all alike. But Catford also claims that more abstract lexical items such as the English term *home* or *democracy* cannot be described as untranslatable, and argues that the English phrases *I'm going home,* or *He's at home* can 'readily be provided with translation equivalents in most languages' whilst the term *democracy* is international.

Now on one level, Catford is right. The English phrases can be translated into most European languages and *democracy* is an internationally used term. But he fails to take into account two significant factors, and this seems to typify the problem of an overly narrow approach to the question of untranslatability. If *I'm going home* is translated as *Je vais chez moi,* the content meaning of the SL sentence (i.e. self-assertive statement of intention to proceed to place of residence and/or origin) is only loosely reproduced. And if, for example, the phrase is spoken by an American resident temporarily in London, it could either imply a return to the immediate 'home' ora return across the Atlantic, depending on the context in which it is used, a distinction that would have to be spelled out in French. Moreover the English term *home,* like the French *foyer,* has a range of associative meanings that are not translated by the more restricted phrase *chez moi*. *Home*, therefore, would appear to present exactly the same range of problems as the Finnish or Japanese *bathroom*. With the translation of *democracy,* further complexities arise. Catford feels that the term is largely present in the lexis of many languages and, although it may be relatable to different political situations, the context will guide the reader to select the appropriate situational features. The problem here is that the reader will have a concept of the term based on his or her own cultural context, and will apply that particularized view accordingly. Hence the difference between the adjective *democratic* as it appears in the following three phrases is fundamental to three totally different political concepts:

> the American Democratic Party
> the German Democratic Republic
> the democratic wing of the British Conservative Party.

So although the term is international, its usage in different contexts shows that there is no longer (if indeed there ever was) any common ground from which to select relevant situational features. If culture is perceived as dynamic, then the terminology of social structuring must be dynamic

also. Lotman points out that the semiotic study of culture not only considers culture functioning as a system of signs, but emphasizes that 'the *very relation of culture to the sign and to signification* comprises one of its basic typological features. Catford starts from different premises, and because he does not go far enough in considering the dynamic nature of language and culture, he invalidates his own category of *cultural untranslatability*. In so far as language is the primary modeling system within a culture, cultural untranslatability must be *de facto* implied in any process of translation.

Darbelnet and Vinay, in their useful book *Stylistique comparée du français et de l'anglais* (A Comparative French—English Stylistics), have analysed in detail points of linguistic difference between the two languages, differences that constitute areas where translation is impossible. But once again it is Popovič who has attempted to define untranslatability without making a separation between the linguistic and the cultural. Popovič also distinguishes two types. The first is defined as

> A situation in which the linguistic elements of the original cannot be replaced adequately in structural, linear, functional or semantic terms in consequence of a lack of denotation or connotation.

The second type goes beyond the purely linguistic:

> A situation where the relation of expressing the meaning, i.e. the relation between the creative subject and its linguistic expression in the original does not find an adequate linguistic expression in the translation.

The first type may be seen as parallel to Catford's category of linguistic untranslatability, while into this second type come phrases such as *Bon appetit* or the interesting series of everyday phrases in Danish for expressing thanks. Bredsdorf's Danish grammar for English readers gives elaborate details of the contextual use of such expressions. The explanation of the phrase *Tak for mad,* for example states that 'there is no English equivalent of this expression used to a host or hostess by the guests or members of the household after a meal.'

A slightly more difficult example is the case of the Italian *tomponamento* in the sentence *C'è stato un tamponamento*. Since English and Italian are sufficiently close to follow a loosely approximate pattern of sentence organization with regard to component parts and word order, the sentence appears fully translatable. The conceptual level is also translatable: an event occurring in time past is being reported in time present. The difficulty concerns the translation of the Italian noun, which emerges in English as a noun phrase. The TL version, allowing for the variance in

English and Italian syntax, is *There has been/there was a slight accident (involving a vehicle)*

Because of the differences in tense-usage, the TL sentence may take one of two forms depending on the context of the sentence, and because of the length of the noun phrase, this can also be cut down, provided the nature of the accident can be determined outside the sentence by the receiver. But when the significance of *tomponamento* is considered vis-à-vis Italian society as a whole, the term cannot be fully understood without some knowledge of Italian driving habits, the frequency with which 'slight accidents' occur and the weighting and relevance of such incidents when they do occur. In short, *tomponamento* is a sign that has a culture-bound or context meaning, which cannot be translated even by an explanatory phrase. The relation between the creative subject and its linguistic expression cannot therefore be adequately replaced in the translation Popovič's second type, like Catford's secondary category, illustrates the difficulties of describing and defining the limits of translatability, but whilst Catford starts from within linguistics, Popovič starts from a position that involves a theory of literary communication. Boguslav Lawendowski, in an article in which he attempts to sum up the state of translation studies and semiotics, feels that Catford is 'divorced from reality', while Georges Mounin feels that too much attention has been given to the problem of untranslatability at the expense of solving some of the actual problems that the translator has to deal with. Mounin acknowledges the great benefits that advances in linguistics have brought to Translation Studies; the development of structural linguistics, the work of Saussure, of Hjelmslev, of the Moscow and Prague Linguistic Circles has been of great value, and the work of Chomsky and the transformational linguists has also had its impact, particularly with regard to the study of semantics.

Mounin feels that it is thanks to developments in contemporary linguistics that we can (and must) accept that:

(1) Personal experience in its uniqueness is untranslatable.

(2) In theory the base units of any two languages (e.g. phonemes, monemes, etc.) are not always comparable.

(3) Communication is possible when account is taken of the respective situations of speaker and hearer, or author and translator.

In other words, Mounin believes that linguistics demonstrates that translation is a dialectic process that can be accomplished with relative success:

> Translation may always start with the clearest situations, the most concrete messages, the most elementary universals. But as it involves the consideration of a language in its entirety, together with its most subjective messages, through an examination of common situations and a multiplication of contacts that need clarifying, then there is no doubt that communication through translation can never be completely finished, which also demonstrates that it is never wholly impossible either.

As has already been suggested, it is clearly the task of the translator to find a solution to even the most daunting of problems. Such solutions may vary enormously; the translator's decision as to what constitutes invariant information with respect to a given system of reference is in itself a creative act. Levý stresses the intuitive element in translating

As in all semiotic processes, translation has its *Pragmatic dimension* as well. Translation theory tends to be normative, to instruct translators on the OPTIMAL solution; actual translation work, however, is pragmatic; the translator resolves for that one of the possible solutions which promises a maximum of effect with a minimum of effort. That is to say, he intuitively resolves for the so-called MINIMAX STRATEGY

2.6 History of Translation in Arab world

Some scholars believe that the early translations used in Arabic are dated back to the time of *Omar Ibn Al-khattab*, who is considered to be the first person to start the so-called Arabicizing (to translate from foreign languages into Arabic), when he translated some *Diwans* from Persians. The first official scientific translation was done in *Ommiad's* era by *Khaild Ibn Yazeed* , who was famous for his interests in sciences and philosophy.

Generally speaking, the time of the prophet Mohamed (peace be upon him) is of paramount importance for history of translation. The spread of Islam and the communication with non-Arabic speaking communities as Jews, Romans and others leads the prophet to look for translators and to encourage the learning of foreign languages. One of the most famous translators of that time is *Zaid Ibnu Thabet*, who played a crucial role in translating the letters that were sent by the prophet to foreign kings of Persia, Syria, Rome and Jews, and also letters sent by those kings to the prophet.

Another era that knew significant changes in Arabic translation was related to the translation of the Holy Koran. Consequently, the early translators of the Koran focused on its meaning. *Salman El Farisi*, for instance, translated the meaning of Surat Al Fatiha for Persian Muslims, who did not speak Arabic. One of those famous writers who contributes significantly in this field, was *Sheikh Mohamed Al-Hafid Al-Boukhari,* who translated the Holy Koran into Persian.

Despite the increase of the Koran translations, this matter was and is still the point of many debates and conflicts in the Arab world. An example of these conflicts occurs after the translation of the Koran into Turkish

language by the Turkish government in the time of Mustapha Kamal Ataturk. The latter aimed to use the translation instead of the original book as a way to spread secularism in the Islamic country. This led to a wave of criticism from Arab intellectuals, journalists and muftis.

Besides, the central part of the conflicts that existed and still exist in the translation of Koran are related to the reasons behind translation itself, i.e., whether to use the translation as a way to teach the principles of Islam or to use it in praying and legislation was the difficult choice that faced translators. Nevertheless, some Islamic scholars and theologians state that it has been forbidden for non-native Arabic speaking people to use the translation of Koran in praying and legislation, whereas they can use it to explain the meanings and thoughts. In general, translation of Koran faces various changes. This is the fact that led to the creation of special committees that took the responsibility of translating Koran in a way that preserves it from falsification.

Another era that characterized by important developments in the Arab translation is that of *'the first Abbasid period'* (750-1250). Translation knew an enhancement with the *Caliph Al-Mansour*, who built the city of Baghdad, and was also developed in the time of the *Caliph Al-Ma'moun*, who built 'Bait Al Hikma', which was the greatest institute of translation at the time. During the period translators focused on Greek philosophy, Indian science and Persian literature. The Arab history of translation is also characterized by the name of *Al-Jahid* (868-577), one of the greatest theorists in translation. His theories and writings in the domain of translation are still used today by many professional Arab translators. According to *Al-Jahid* (1969), "the translator should know the structure of the speech, habits of the people and their ways of understanding each other." In addition to his insistence on the knowledge of the structure of

the language and the culture of its people, *Al-Jahid* talked too much about the importance of revision after translation. In brief, *Al-Jahid* puts a wide range of theories in his two books *Al-Hayawān* (1969) and *Al-Bayān Wa Attabayyun* (1968). Further, the Egyptian scholar Mona Baker (2005) distinguished between two famous methods in Arab translation; the first belongs to *Yohana Ibn Al- Batriq* and *Ibn Naima Al-Himsi,* and is based on literal translation, that is, each Greek word was translated by its Arabic equivalent word, while the second refers to *Hunayn Ibn Ishaq Al-Jawahiri* and is based on sense-for-sense translation as a way to create fluent target texts that preserve the meaning of the original. Nowadays, Arab translations know many changes. The proliferation of studies in the domain helps in the development of translation and the birth of new theorists. Translation in the Arab world also benefits from the use of computers, digital materials and the spread of databases of terminologies that offer translators a considerable number of dictionaries. This has led to the creation of many associations of translation like 'The *Committee of Arab Translators*' in Saudi-Arabia and 'World *Association of Arab Translators & Linguists*' in Egypt, besides many others. However, in comparing the number of translated books by Arab translators with those of westerners, it is obvious that the gap between the two is still wide, as the translations used by Arabs since the time of *Al-Ma'moun* up to now do not exceed ten thousand books, which is less than what Spain translates in one year (Ali Al-Kasimi, 2006). In short, the history of translation in the Arab world is marked by many changes and events. Since its early beginnings with Syrians, translation knew the birth of many theorists who sited up the basis of Arabic translation and theories. In fact, it is in religious discourse where Arabic translation reaches its peak. For the translation of *Koran* received much interest from Arab translators. Today, translation in the Arab world knows a sort of

progression, especially with its openness to Western theories and theorists, but it is still suffering from many problems and difficulties.

To sum up, translation history is rich in inventions and theories. Each era is characterized by the appearance of new theorists and fields of research in translation. It is true that the western history of translation is larger and more prosperous in proportion than that of the Arabs, but it should not be denied that the history translation of the latter started to develop year by year, especially with the great efforts of Arabic universities in the domain

2.7 Cultural Consideration in Translation

It has been long taken for granted that translation deals only with language. Cultural perception, on the other hand, has never taken into consideration. When defines translation, Catford, for example, concentrates on the replacement of textual material in one language by equivalent textual material in another language. According to this definition, the equivalent textual material is most important part in translation process. Yet, it is still blurred in terms of the type of equivalence in which culture is not taken into account.

Some scientists believe that translation is a process of transferring of thoughts and ideas from one language (source) to another (target), whether the languages are in written or oral form; whether the languages have established orthographies or do not have such standardization or whether one or both languages is based on signs, as with sign languages of the deaf. Yet, there is no indication that culture is taken into account except in that of Nida and Taber.

Actually, Nida and Taber themselves do not mention this matter very explicitly. Following their explanation on *"closest natural equivalent"*, however, it can be inferred that cultural consideration is well thought-out.

They maintain that the equivalent sought after in every effort of translating is the one that is so close to the meaning/message that is intended to be transferred.

It is obvious that out of the definitions of translation only one takes cultural aspects into account, that is, the one by Nida and Taber. As the content addresses all walks of life and culture plays an important role in human life, culture, therefore, should have more consideration.

2.8 Language and Culture

Language and culture are inseparably connected. It is universally agreed that a language is a part of culture and culture is a part of language. Samovar Etal (1982:24) observes:

> *"Culture and communication are inseparable because*
>
> *culture does not mean only dictates who talks to whom about what and how the communication proceeds, it also helps to determine how people encode message, the meaning they have for message and the conditions and circumstances under which various messages may or may not be sent, noticed or interpreted – culture is the foundation of communication".*

Culture in this regard is not only understood as the advanced intellectual development of humankind as reflected in the arts, but also it refers to all socially conditioned aspects of human life.

According to Snell-Hornby (1988), culture means how to organize things, people, behavior, or emotions in a manner acceptable to the members of the societies and how do people deal with their circumstances.

2.9 Cultural Translation

The term cultural translation is used in several dissimilar contexts and carries a variety of meanings. In its narrower sense, as defined by Kate

Sturge in her entry in the "*Routledge Encyclopedia of Translation Studies*" (2009), cultural translation is used to refer to literary translation that conveys cultural difference, tries to express extensive cultural background, or intends to represent another culture through translation. This perception also includes an ideological perspective involved in the discussions over the right strategy to provide the cultural difference of a text (Sturge 2009:67). In its broader sense, cultural translation is an intricate concept as it has been used in different senses in different contexts.

In his book "*A Conceptual and Empirical Approach to Cultural Translation*" (2012) Kyle Conway presents a matrix of cultural translation, which encompasses all the combinations that stem from the diverse meanings of "culture" and "translation". Conway mainly categorizes culture as "anthropological culture," "symbolic culture," and "community," and classifies translation as "rewriting," and "transposition". While explaining the matrix, Conway reminds his readers that the distinctions between the modes of cultural translation are not clear cut, and emphasizes the points of conceptual similarity and difference between the modes (Conway 2012:4).

2.10 The characteristics of good translator

Translation must be a complete transcript of the same ideas found in the original   text   and must reflect all the elements and clarity in the original text. A good translator must have a great deal of information and knowledgeable that will enable him/her to retain the same method and the original characteristics of writing that found in the original text. The translator also must have a complete knowledge of the rules of the target language and the source language as well. Besides, he/she must have fully aware of

the cultural background of both languages. Then the translator must have adequate aware of the topic to be translated and has the ability to correct less important or unclear expressions that present in the original text. In addition to, the translator must have a literary sense that will enable him/her to critique and judge the validity of the method and evaluated the literary text. Hence, translation process is divided into two main phases: The first phase deals with analyzing the written text in the source language (SL), in order to reach the real meaning which is embedded in the text. Then begin the process of rethink which leads to enter into the second phase, that is, the synthesis which concentrates on wording the meaning of the translated text of the target language (TL) in order to reach absolutely similar methods to that exists in the target language (TL).

2.11 Translation problems and difficulties

There are some difficulties and problems that translators faced during the translation process between Arabic and English language.

Basically, these difficulties and problems are due to the fact that most of translators find it difficult to transfer some semantic equivalent in the source language to their equivalent in the target language. Other reason is that the linguistic template that displays the message in the source language is different or is not sufficient for that asset in the language they transferred to, especially if the shared information assumptions between the reader and carrier are slightly different from each other.

2.11.1 Translation Techniques

One of the basic problems of translation is that the translators always trying to look for the equivalents and not to find the Formal Correspondent. There are various methods that can be performed when translating vocabulary, one of which is Transliteration which means to

transfer the vocabularies according to their pronunciation in the source language:

Examples from Arabic into English:

Intifada	انتفاضة
Jihad	الجهاد

And from English to Arabic:

Technology	تكنولوجيا
Democracy	ديمقراطية

The latter process is called Arabicization (i.e. from English to Arabic).

2.11.2 Translation Equivalent:

Examples of such translation are:

candid camera	الكاميرا الخفية
contact lenses	العدسات اللاصقة

The local sayings and wisdoms also goes under this part such as:

Haste makes waste	في التأني السلامة وفي العجلة الندامة
Still water runs deep	ميه من تحت تبن

2.11.3 Formal Correspondent:

For example:

to float currency	تعويم العملة
the first lady	السيدة الأولى
to launder money	غسيل الأموال
	(إضفاء الشرعية على تحويلات النقود)
cold war	حرب باردة

the premier	الوزير الأول (رئيس الوزراء)
black market	السوق السوداء

2.11.4 Functional Shift:

Functional Shift is a translation procedure involving a change in the grammatical structure from SL to TL. Translators usually resort to this method when there is no direct equivalent - with the same function in the source language SL - to the meaning of the target language. This method can be implemented only to the content words, such as nouns, verbs, adjectives or adverbs.

Following are some of the techniques in this procedure:

First, the possibility of converting the adverbs to one of the following formulas:

(1)He admires her greatly.

يعجب بها أيّما إعجابا. / يعجب بها إعجابا شديدا /   يعجب بها بشدة.

(2)The situation has deteriorated very sharply.

- تدهور الموقف بشدة.
- تدهور الموقف تدهورا حادا.
- تدهور الموقف أيّما تدهور.
- إن تدهور الموقف لشديد.
- لشد ما تدهور الموقف.

Second: To convert the adjectives to nouns, such as:

(1)The decision was made for the good management of the company.

اُتخذ القرار لما فيه **حسن** إدارة الشركة.

(2)The conference recommended the early implementation and speedy operation of the project.

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أوصى المؤتمر **بالتبكير** (أو **الإسراع**) في تنفيذ المشروع و**التعجيل** بتشغيله.

Third, the verb form can be converted to adjectives or past participle form, such as:

The conference reviewed the <u>achieved</u> progress (progress achieved) in the projects <u>being implemented</u>.

استعرض المؤتمر ما <u>تحقق</u> من تقدم فيما <u>يجري</u> تنفيذه من برامج.

Fourth: The conversion of nouns to verbs, such as:

The President recommended that a committee <u>should be</u> formed for handling that matter.

أوصى الرئيس **بوجوب** (أو **بضرورة**) تشكيل لجنة لبحث ذلك الأمر.

Fifth: converting the adjectives or nouns to verbs, for example:

(1) *I should like to make a <u>slight reference</u> that the University has lavishly given out insignificant prizes to all graduates.*

أريد أن **أنوه** أن الجامعة قد أفرطت في توزيع الجوائز على الخريجين كافة.

(2) *<u>Brutal</u> as he is, sometimes he betrays signs of unequalled delicacy.*

على الرغم مما **يتسم به من وحشية**، إلا أنه يبدي في بعض الأحيان ما ينم عن رقة منقطعة النظير.

Sixth: changing the form of prepositions, for example:

(1) *The achievements <u>of</u> the past decades*

الإنجازات **التي تحققت في** العهود الماضية

(2) *The lady <u>in</u> black*

المرأة **التي تتشح** بالسواد

(3) *Mubarak <u>of</u> Egypt*

مبارك **رئيس** مصر

From all the above mentioned problems, it is impossible to obtain unexceptionably and exhaustively determined translational rules. Therefore, the translator may add to or delete from the translated text with sound discretion. Nevertheless, untranslatability occurs when it is impossible to build functionally relevant features of the situation into the contextual meaning of the TL text. Broadly speaking, this falls into two inter-related categories:

Cases where the difficulty is linguistic,

Cases where the difficulty is cultural.

2.11.5 Parts of speech (word classes) in Arabic and English language:

Word classes in Arabic language are divided into three parts: noun, verb and article, whereas in English language there are eight parts:

Nouns (n.): France, book, Ali, etc.; Pronouns (pro.): you, we, they, he, himself, etc.; Adjectives (adj.): happy, long, small , etc.; Verbs: drink, learn, watch , etc.; Adverbs (adv.): slowly, always, next to, etc.; Prepositions (prep.): at, on, of, etc.; Conjunctions(conj.): although, therefore, so, etc.; Interjections (interj.): oh, wow, aha, etc.

2.11.6 Language problems which represent difficulties for the translator:

Taking few examples for this part, the researcher will refer to the story *"Zein's Wedding"* which written by the Sudanese famous writer, *Al-Taybe Salih* (1962) and translated into English by: Denys Davies.

The   following   Arabic   text   in   the   story:
وسقط حنك الناظر من الدهشة ونجا الطرفي

Translated to:

The headmaster's lower jaw dropped in astonishment and Tureifi escaped punishment.

The translator added the word '*lower*' before '*jaw*', as well as the word '*punishment*' after the word '*escape*', to the English text in order to remove any ambiguity that may arise if these words remained as it is in the Arabic text.

Another example is: الحنين رجل مبروك

The translation is: *Haneen is a man blessed of God*

In the above example, the translator added the word '*God*' to the English expression to refer to the religious concern and righteous of the man, which somehow expressed in the Arabic text.

Other expression used by the writer:

o   والحنين ولي صالح، وهو لا يصادق أحدا إلا إذا أحس فيه قبس من نور.

The direct translation is:

and that Haneen was a <u>holy</u> man who would not frequent the company of someone unless he had perceived in him a glimmering of <u>spiritual</u> light.

In this example, the translator dropped out the word '*good*' and replaces it with '*holy*' in order to conform it to the context of the text. The translator also added word '*spiritual*' to '*light*' to clarify the intended meaning. Here it is important to note that the phrase "*QaBas of Light*" is a Koranic term, which refers to the spirit of a person.

2.12 Theories of Metaphor

The title of the present study indicates that the study is an attempt to analyze the metaphors commonly used in contemporary English poetry from linguistic point of view to identify their linguistic features and peculiarities. According to such an aim, the researcher sees that it is inevitable to survey and discuss some theoretical issues concerned metaphors.

The purpose behind presenting these theories is to indulging the specific details of the topic, namely metaphor, on one hand and to strengthen the current study scientifically, on other hand.

2.9.1 The Aristotelian Theory of Metaphor

Bywater (1984:16)states that in his theory, Aristotle (the Greek philosopher, 348-322 B.C.) is concerning with describing the contribution made by metaphor to the force and beauty of poetry. He argues that metaphor stimulates the consciousness of relations existed between the objects and concepts. He discusses metaphor primarily in two terms: The *Poetics* and *Rhetoric*. Rhetoric is the term in which the composition of persuasive speeches represents the main feature. Marcos (1997:123-139) relatively states that metaphor can be treated linguistically as a cognitive phenomenon, while a flourishing tradition exists in rhetorical term that is advocated the cognitive and communicative relevance of metaphor and other tropes in different discursive contexts. Aristotle gives a strong reflection to the nature of metaphor in human cognition. He states that:

> *"Metaphor consists in giving the thing a name that belongs to something else; the transference being either from genus to species, or from species to genus, or from species to species, or on grounds of analogy."* (Ibid: 138).

First: from genus to species is exemplified in **"Here stands my ship"**; for lying the anchor (species) is the "standing" (genus) of a particular thing.

Second: from species to genus is exemplified in **"Truly ten thousand good deeds has Ulysses wrought,"** where "ten thousand" (species) standsfor large number (genus).

Third: from species to species in **"Drawing the life with the bronze,"**is instead of "severing with the bronze" which means 'taking something away'. The poet uses 'draw' in the sense of'sever' and 'sever' in that is 'draw,' both words (drawing and severing) mean'taking'.

Fourth: this is all on the grounds of analogy. Analogically, it is possible to alter concepts by other concepts that qualify in a way or another relative meaning. Analogy would seem to be another step in the development of metaphor, as**'An opportunity knocked my door'**

is a metaphor, **'The old age is like the evening'** is a simile and**"As old age is to life, so evening is to day"** is an analogy.

Levin (1982:31) offers a uniform treatment of Aristotle's four types of metaphor. The treatment shows that Aristotle's theory is based on its constitutive categories. As for the first two types, Levin says that it is observed that those constitutive categories are central to Aristotle's analysis of real existence classes (ontological).

The ontological, for Aristotle being classes of things, not of words, it may happen that the words may not have been used to point or refer to all the things that lie potentially within their ranges; in other words, a certain categorical relations may not at a given time have been linguistically realized. When such a relation is for the first time so realized, the reader is prompted into seeing the relation. This is the dynamic that lies behind Aristotle's first two types.

Whereas type (3) is concerned the fact that specific words are used novelty in crossover fashion that seduces the reader to think about their common genus.

In Type 4, facts are brought into generic relations. In all four types, therefore, the interpretation operates within the categories of genus and species, either of an a priori or an accidental nature. Thus thesecategories reflect or present an aspect of reality, bear with them great of knowledge.

About the nature of metaphor, Aristotle states that:

> *"It is the one thing that cannot be learnt from others; and it is also a sign of genius, since good metaphor implies an intuitive perception of the similarity in dissimilars."* (Ibid).

This statement means that metaphorworks at the level of individual words. The quality of perceived similarity between the two objects enables the transferring (metaphoric connections must draw from similarities).Aristotlestresses that a good metaphor corresponds the thing be signified. He also intends that the objects cannot be obviously related or it lessens the impact of the metaphor. In this sense, metaphor is both the realm of the genius (one who can perceive the similarity) and a linguistic deviance.

Aristotle stresses that in order to be cognitive, metaphor must fulfil certain requirements, that is, metaphor must be proper. In this case an image is proper as it is based upon an objective proportional analogy and expresses a realsimilarity allowing the information to transfer from one side to the other. Aristotle states that "we all naturally find it agreeable to get hold of new ideas easily". Words normally express ideas, ordinary words convey only what one already knows, but strange words simply are puzzleed; it is from metaphor that one can best get hold of something fresh. For example when the poet uses the word **'withered stalk'** to refer to the old age, he conveys a new idea or a new factby means of the general notion of **'lost bloom'**.

Aristotle's view of metaphor focuses on single words that deviate from ordinary, literal language to evoke a change in meaning based on perceived similarities. Metaphor has the clarity, sweetness and strangeness, and its use cannot be learned from others. One should speak both epithets\property and metaphors that are appropriate, and this will be from analogy, if not, the expression seems inappropriate\deficiency because speech shortage will take place.

2.12.2 The Conceptual Theory of Metaphor

It is also called Cognitive Theory of Metaphor. Deignan and Potter (2004:128) states that a conceptual metaphor, cognitively, refers to the understanding of one idea, or concept in terms of another. The conceptual metaphor, in this sense, uses one ideaand links it to another (familiar) to better understand something. For example, the understanding of the changing of the prices of goods in terms of high direction in the following example **(The prices are on fire).**

Lakoffand Johnson (1980:189) state that the basic principle of this theory says that metaphors are issues of thought and not merely of language, i.e. metaphor operates at the level of thinking. As a matter of confirming, "The Linguistic Society of America" (LSA about Linguistics 2012:3-4) claims that "metaphor is not a mode of language, but a mode of thought. Lakoff and Johnson add that metaphors are structured from source domains which is of schematized bodily or a cultured experience into target domains which is of abstract notion (Ibid).

The assumption of this theory is that few or even no abstract notions can be expressed without metaphor, i.e., there is no direct way of perceiving metaphors and we can only understand them through the filter of directly experienced (concrete notions). In other words, the abstract notions cannot be understood without concrete notions. For example **"Life is a journey"** can only be realized and understood through the development of an individual's life. At the same time it is not used to talk about literal journeys.

Another commonly used example of the conceptual metaphors is **'Argument is war'**. This metaphor shapes the language in a way toview argument as war or as a battle to be won. In this sense it is not uncommon to hear someone says **'He won that argument'**.

Kovecses (2010:69) explains this idea by analyzing **'Life is a journey'** as example:

- **Source domain**: It is the conceptual domain from which we derive the metaphorical expressions (e.g., Life is **_a journey_**).

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- **Target domain**: It is the conceptual domain from which we try to understand (e.g., **_Life_** is a journey).

The source domain consists of a set of literal entities, attributes, processes and relationships that are linked semantically and apparently stored together in the mind of any adult. These are expressed in language through related words and expressions, which can be seen as organized in groups resembling those sometimes described as 'lexical sets' or 'lexical fields' by linguists.

The target domain, on the other hand, tends to be abstract, and takes its structure from the source domain, through the metaphorical link, or 'conceptual metaphor'. Target domains are therefore believed to have relationships between entities, attributes and processes which reflect what found in the source domain. At the level of language, entities, attributes and processes in the target domain are lexicalized using words and expressions from the source domain. These words and expressions are sometimes called 'linguistic metaphors' or 'metaphorical expressions' to distinguish them from conceptual metaphors.

Conceptual metaphors typically employ a more abstract concept as target and a more concrete or physical concept as their source.In their 1980

work, Lakoff and Johnson closely examined a collection of basic conceptual metaphors, including:

-**Life is a *journey.***
-**Social organizations are *plants.***
-**Love is *war.***

The last part of each of the above phrases shows certain assumptions about concrete experience and requires the recipient to apply them to the preceding abstract concepts (life, organizing or love) in order to understand the sentence in which the conceptual metaphor is used.

Accordingly, the conceptual metaphors are seen in language in our everyday lives. Lakoff and Johnson (1980:220) argues that the language of everyday is filled with metaphors which may not always notice. Metaphors in this sense design the property of communication and also shape the way of thinking **and** acting. As so, it can be said that this theory suggests that the more specific social experiences lead to form the more specific cognitive background.

2.12.4 The Context-Limited Simulation Theory of Metaphor

Barsalou (1999:82) confirms that Context-Limited Simulation Theory (henceforth: CLS) is based on a perceptual simulation of language use and interpretation. In the perceptual neural system, perceptions (including perceptions of language and other communicative acts) are filtered, combined and aggregated at series levels, beginning with raw perceptions, reaching to the experienced objects. Only those, the most highly aggregated and unitary perceptions are ordinarily accessible to conscious attention.

This theory sees the metaphors as verbal expressions depends on simulation, either in replacement or as a supplement to other approaches, principally in terms of perception and feeling.

The assumption of CLS theory is that metaphors are often used, modified, and re-used precisely when a speaker or apoet is struggling to express either a particular thought or a particular powerful emotion.

Sperber and Wilson (1986:76) state that language (words and syntax) is so inter-connected with the conceptual neural system; perceptions and simulations can activate language as well as other simulators, and in turn language activates complex sets of simulators. These include simulators associated with the conventional meaning, as well as simulators of

thought and emotion associated with a word or phrase. Simulators that are activated by a word or phrase but are not relevant in the current context (the nature of the conversation plus recent utterances) are settled down or suppressed; those that are relevant become even more highly activated, and are connected with the current contents of working memory, constituting the meaning of the utterance.

Sperberand Wilson illustrate this idea with this example; when someone sees a cat walks across a room, the raw perception of shape and pattern, color, movement, sound, and location are aggregated and combined into a single coherent object.

Conversely, from other hand, when hearing or reading the word **'cat'**in a certain context, a large quantity of perceptual simulators become momentarily activated and then settled down, but only those relevant features that appropriate the context are likely to remain activated. These features are then connected with the topic of the metaphor to form its meaning.

Another example argued by Sperber and Wilson is**"The fog comes on little cat feet"** most of the simulators activated as part of the **cat** schema are irrelevant to fog, so the features of hunting, smelling, size, color, etc. are quickly settled down. The only features are left in a heightened state of activation are the little difference in perception that is associated with the calm silence with which a cat walks, perhaps the precise way a cat places its feet, and most importantly the emotions associated with watching a cat walking across a space. These little differences of perception and emotional responses are connected with the complex system of perceptual simulators already activated by fog to form a rich meaning (Ibid).

Another example cited by Ritchie (2006:96) is **"It was like I was crying in a desert."** Certainly, this expression refers to an idea of (being alone) as the speaker said the idiom (a desert). But that interpretation may not capture or explain its full expressive force. Looking at the two words, **crying** and **desert,** one may infer that each of these words activates an a quantity of perceptual, visceral, and emotional simulators that are not at all easy to assign to simple conceptual categories.

This activation unfold an image even for those who have never been near an actual desert, because of our cultural associations the word activates powerful simulators, not only of silence and isolation, but also of helplessness, fear, hot, sand, thirst, timelessness, etc. The use of this phrase, on the other hand, also emphasizes the seriousness of **crying** in this context which is certainly intended to be sued metaphorically rather than literally. According to the phrase, it is notentirely clear whether he is forced, obliged, harshly or smoothly carried. The purpose of this expression is to activate the reader's or hearer's mind a complex set of intense but subtle perceptual simulators that combine with what has gone before to create an effect that defies any simple paraphrase or categorization.

From the above discussion, two important points can be inferred about the core of this theory: the first is that a metaphor is created when the topic activates perceptual simulators, which in turn activate various schemas (and language associated with each) from which the originator may choose in formulating an expressive utterance. The second point is that a metaphor is interpreted by settled down context-irrelevant perceptual simulators from one hand, and enhancing the activation of context-relevant perceptual simulators, and linking these to the topic, from other hand.

2.12.5 The Lexical Concepts and Cognitive Theory of Metaphor

The title of this theory implies that the lexical concept and the cognitive are the two central aspects of this theory. Evans (2007:16) states that this is a theory of lexical representation and meaning construction. This means that this theory is concerned with modeling the nature of conventional meaning (lexical representation) that is associated with words, and the mechanism (composition) whereby words combine in order to produce units of discourse (an utterance). In other words, meaning is usually associated with a complete utterance.

Linguistically, Evans confirms that lexical concept represent the encoded information which is conventionally associated with a particular form. For example, the English form **cat,**(uttered /kæt/) is conventionally associated with a lexical concept, a semantic unit that includes information related to the fact that it is a noun, and thus combines in certain ways with other lexical concepts in an utterance. In addition, a lexical concept provides an access to a large body of knowledge that is

related to cats. This body of knowledge is termed a lexical concept's semantic potential.

This theory assumes that the lexical concept's semantic potential are modeled in terms of units of knowledge known as cognitive models. Thus the lexical concept associated with the form **cat** provides access to a large number of cognitive models, comprising widely-known (conventional) information (e.g. **cats purr when happy**) and also more individually known (non-conventional) information (e.g. **I am allergic to cats**).

Meaning-construction, according to this theory, occurs by the virtue of each lexical concept in an utterance being interpreted in a way which is identical with the other lexical concepts in that utterance. Interpretation involves activation of part of the cognitive model profile. This is achieved by the virtue of the access rout\path of activation through the cognitive model profile. For example, in the following utterances, the semantic contribution of the lexical concept **'Woman'** is slightly different by the virtue of the access associated with each utterance:

 - \A\ **Woman is a home of amazing compassion.**
 - \B\ **Woman rejects to be slave to the discrimination policy.**

In (**42\A**) 'Woman' by the primary cognitive model: involves knowledge contained a building at a certain geographical location full of an abstract thing (feelings). The concept of **'Woman'** here tends to be morefigurative because the access route involved in the interpretation is associated with concrete thing (building) includes several secondary cognitive models, while in (**42\B**) the access route reaches in the cognitive model to the social system and even to the political system, electorates and election. **'Woman'** in (**42\B**) tends to be more literal.

Accordingly, this theory sees metaphor as a meaningful expression consists of two lexical (principle words) one of them is interpreted by the virtue of the other. In other word, this theory implies that metaphor constitutes an **'aboutness'** relation between the target and vehicle lexical concepts i.e.**source tells something about a target**. To illustrate, consider this example:

 -**The time whizzes by.** In this example the target lexical concept is **'time'**, and relates to the phenomenological real experience in which time 'feels' as if it is passing by rapidly or more quickly than usual. The verbal

complement **whiz** is figurative here because it makes a sense of rapid motion. In other words, **whiz** is normally physical artifacts that have the potential to undergo rapid motion. Clearly, the lexical concept 'temporal compression', associated with the form **time** is not such a physical artifact. Accordingly, there is a clash in the primary cognitive models associated with **'time'** and with **'whizzes'**.

Our primary sort of knowledge about **(whiz)** perceptually forms part of a secondary cognitive model accessed by the lexical concept associated with **(whiz).** Thus, by virtue of the primary cognitive models of **(whiz)** clashing with that of 'temporal compression', an access route to the secondary cognitive model of 'perceptual access' is activated giving rise to an interpretation of **(whiz)** which is compatible with **'time'**.

Accordingly, this theory then is talking about the benefit of metaphor to facilitate activation of cognitive models that increases the range of information provided. The activation of an extended access route involving secondary cognitive models provides a greater degree of information. This happens by providing the requisite propositional content (the target cognitive model).

2.12.6 The Discourse Dynamics Theory of Metaphor

Cameron (1999:27) states that two linguistics principles are the main reason behind the strength of the discourse dynamics framework: thought and culture. He adds that the association between these two linguistic principles gives the features of the natural dynamism to the discourse. This point of view reveals that metaphor needs to be considered in the context of linguistic, cognitive, affective physical and culture dimensions to be understandable.

Human linguistic systems are comprised of different types of interacted relations between agents and\or elements. Items that people use and the meanings they construct, or neural synopses in the brain from social systems represent elements, while individual people or groups represent agents.

Agents and elements (people, words and meanings, synopses etc.) are continuously changed according to the occasion. This makes the system non-linear and complex. As so, the relations between agents or elements are also

Continuously changed, and this makes the human systems opened to new energy rather than closed.

As with complex dynamic systems, the context or environment is considered as a part of the system, rather than a separated background against which the system operates. Metaphor, in all its manifestations, can then be seen as an expression of agent and element operate as a part ofthe continuously changed and interconnected systems of language.

Bakhtin(1981:122), Clark (1996:67) and Linell (1998:32) argue that the level of two individuals (or a small group), when they are thinking and using language(dialog)is taken here as central since the meanings are negotiable while the flexibility of language is exploited for different purposes such as to construct understanding, to persuade or to achieve some other discourse purpose through interaction in which a participant takes account of the other participant(s) through a kind of reaching across into the other's world (or his\their idea of what that might be) in order to select what to say and how to say it, trying to match utterances to their understanding of the other and the other's possible interpretations.

Morson and Emerson (1990:129) comment that in such a dialogic process, words, phrases and metaphors are not 'owned' by the individuals who produce them, but are "inter individual", belonging to both speaker and listener that essentially connected to the specific context.

Linguistically, a metaphor can be said as stretch of language. The metaphorical expression is processed in production/comprehension, through mental activation of two distinct ideas; interaction or blend of meaning between them in order to make sense and contribute to the building of coherence in the discourse context. For example**' There is no way of purging that debt**' this phrase has the potential to be interpreted metaphorically, in that two distinct ideas (interaction or blend) can be found and these can be linked metaphorically to make sense and build coherence in the discourse context.

This theory assumes that metaphor is a self-organizing phenomenon, emergent on the discourse event level, that seem to signal intensive discourse

work of some sort involving the use of language for long time such as a conversation, a school lesson or university lecture, an interview, a radio\TV programs, a meeting, conference, ceremony, a consultation, etc.

This theory also sees metaphor is of systematic and cluster appearance. For example' **The negative effect of using violence is a price to pay'.** This phrase contains asset of semantically-connected linguistic metaphors, collected together across one or more discourse events. The accumulated set of connected metaphors is an emergent phenomenon. A metaphor label is attached to the set. A systematic metaphor emerges upwards, in a process of analysis and interpretation, from the micro-genetic dynamics of talking between specific people and, as such, is a different phenomenon than a conceptual metaphor, which is held to act downwards from the phylogenetic scale and socio-cultural group level.

2.12.6 The Instinctive Theory of Metaphor

Hoffman (1990:187) argues that metaphors are not simply literary devices, but some activation in mind to be understood. Metaphor commonly means saying one thing while intending another. It is a means of presenting implicit comparisons between things that are shared a common featuredisregarding the literal meaning of the words, regarding metaphor as picturesque ornament.

Lucas (1955:193) and Becker (1975:86) refer to the obvious fact which says that language is built of dead metaphors. Metaphor means the carrying across of a term or expression from its normal usage to another. They declare that metaphor is every expression comprised of **objects** and **actions**, though the **original** meaning is dulled by **constant** use. This declaration refers that the any expression intends to gain an implicated intention that comes from the root and transfers to the stem. (Object) is something thrown in the way, while an (action) is something driven or conducted; (original) means rising up like a spring or heavenly body; (constant) is standing firm.

Black (1979:112) argues that a reader comes to metaphors armed with little understandings of the employed words and how to read the passage. For example **'When sorrows come, they come not in single spies, but in battalions'** both **(spies and battalions)** have different connotations that interact and   shape one's understanding in ways that escape a literal

paraphrase. In this sense, metaphors have the properties to organize one's experience and create realities.

This theory rejects the concepts of abstraction and homonymy. It assumes that abstraction doesnot apply throughout, in height, emotion, future, etc. One can say **A is B (Juliet is the sun)**, but the reverse, **B is A (The sun is Juliet)**, is not equivalent and ill-formed expression. Moreover this concept does not account for the structuring of different aspects of a concept, nor with the fact that when one says A is B, the B is always the more concrete and clearly defined. The systematic way in which metaphors apply is not explained, nor how metaphors are made to fit the occasion.

As for the homonymy concept (the same word may be used for different concepts), for example:

 - \A\ **My <u>car</u> is new.** (Car) here refers to a vehicle
 - \B\ **Tom is very <u>car</u>.**(Car) indicates the wickedness degree of Tom

Car, as a concept, in its strong form cannot account for relationships in systems of metaphors, nor for extensions of such metaphors. In its weak form it does not account for categories of metaphor. In addition to that **B** is always more concrete and clearly-defined than **A**. The rejection of the previous concepts gives a feeling of that there is an objective world, independent of ourselves, to which words apply with fixed meanings. Metaphors, in this sense, are primarily matters of thought and action and are culturally-based while language (as endless chain of words) represents merely the ground of metaphor.

Metaphor is simply a trope: a literary device deriving from the rhetoric schools intending to put an argument clearly and persuasively. Leech (1974:153) states that metaphor involves a transfer of sense because it describes the specific patterns of human behavior that surface in art and social life.

Lakoff and Johnson (1980) say that there is no central interpretation for metaphor because there are different turns of speech as it done naturally in everyday speech, and the "meaning" alters from one mind-set to another without

Thinking twice. Translation\interpretation is not an issue in the classical world: the literate, for example speaks several languages and could interpret (i.e. recast) from one to another.

Metaphors, into this theory, are active in understanding. They are used in different directions for example to group areas of experience **(Life is a journey)**, to orientate ourselves **(My consciousness was raised),** to convey expression through the senses **(His eyes were glued to the screen)**, to describe learning **(It had a germ of truth in it),** etc. Even ideas are commonly pictured as objects **(The idea had been around for a while),** as containers **(I didn't get anything out of that)** or as things to be transferred **(He got the idea across).**

2.12.6 The Contemporary Theory of Metaphor

It is also called Lakoff's theory. This theory dichotomizes between literal and metaphor (nonliteral) concepts at the level of understanding. Lakoff (1993:205) defines literal as the concept that is not comprehended via conceptual metaphor. This means literal can be understood without mappings. In this, metaphor can be defined as the concept which is comprehended by mapping abstraction in terms of concrete.

This theory hypothesizes that literal can be identified by intuition. Lakoff confirms this point of view by saying that the phrase **(ahead of)** is used metaphorically in the sentence **(John is way ahead of Bill in intelligence)**.Lakoff states that **"ahead of"** is not fundamental space and characterized with respect to head; it is to claim that **"ahead"** is very abstract, neutral between space and linear scales, and has nothing to do with real head. Lakoff states that the intuition guides the meaning of **ahead of** to be traceable to its space of meaning (Ibid: 214).

This theory hypothesizes that the function of metaphor is to conceptualize the abstract in terms of the concrete: as soon as one gets away from concrete physical experience and starts talking about abstractions or emotions; metaphorical understanding takes place. In other words, metaphor allows understanding a relatively abstract or inherently unstructured subject matter in terms of a more concrete or at least highly structured subject matter.

Metaphors are mappings across conceptual domains. Such mappings are not identical and **merely partial similar.** Mappings are not arbitrary, but grounded in the body and in everyday experience and knowledge. (Ibid: 205- 245).The main requirement from the recipient is that he can picture the metaphorical relations **as a partial** order on the set of domains. In this order, concrete and physical experience would be the smallest elements,

and all other domains could be placed somewhere higher up in the net that are corresponding to the order.

Accordingly, to understand a particular metaphor one has to work between two facts: the first one is that the whole linguistic expression is stored in memory, along with its meaning, so that only recollection is required but no thinking. The second fact is that the metaphor requires a search for a good relevant interpretation or perhaps in terms of similarity or both. In other words, **mapping what is needed.** For example the phrase **"I am boiling mad"** is easy to be understood because this metaphorical expression exploits an already existing mapping. This mapping works because activation in the concept **"Heated to the boiling point"** will lead the listener to the concept of very, very angry.

The mapping account for both motivation and idea. The expression of metaphor in its basic form explains a metaphor with reference to a structure-preserving function from the source domain to the target domain. The power of the theory lies in the fact that this function can be employed by different linguistic terms, not just a fixed or finite set of phrases. Apparently, the theory is simple and true. It seems that it guarantees the conclusion that one uses the mapping, and that mapping is for reasoning and not just talk.

In this sense, Lakoff treats two problems: The first problem is that not all objects could be fitted into the function. He states that metaphors are only "partial" mappings. The functions can only be defined within a subgroup of the source domain (Ibid: 245).

The second problem is the fact that not all source domain structure is in fact preserved in the target domain. For example, notes, **'you can give someone a kick'** and **' you can give someone information'**. In this sense, 'giving' a kick and 'giving' information do not have the same structure as 'giving' a present\gift. Lakoff explains this by saying that the "inherent target domain structure automatically limits what can be mapped". He calls this "The Invariance Principle" (Ibid)
This principle takes the theory to a quite considerable extent, that the empirical justification for introducing the invisible conceptual mappings was the fact that mappings could explain the arrangement of facts without citing conventionality or learning of particular phrases. Lakoff adds that a part of its attraction lays in the fact that it guaranteed the hypothesis that

these mappings governed thought as well as speech. Lakoff here seems to use his own hypotheses as evidence for his theory. He presents a vivid examples concern the mapping:

 -Their eyes met.
 - Argument is war.

Lakoff comments on example **'their eyes met"** that this metaphor is made real in the social practice of avoiding eye "contact" on the street, while in **Argument is war**, "it is important to see that we do not just talk about arguments in terms of war. We can actually win or lose arguments. We see the person we are arguing with as an opponent and "we attack his positions and we defend our own".

2.12.7The Primary Theory of Metaphor

Grady (1997:152) states that the emergence of conceptual patterns that are grounded on more experiential and express recurrent correlation that are embodied in one's experiences, is called primary metaphors. This theory defines metaphor as a structure comprises two domains (source and target) some features of one domain (source) are transferred to another (target).

This theory hypothesizes that the generation of primary metaphor is according to three terms:

> **1-the characteristics of source and target domains**,
> **2-the fundamental construct and**
> **3-the licensing of metaphorical expressions**.

To Grady, **characteristics of source and target domains** are more localized domains of universal experience and are different in nature: one is defined by a sensory content (target) while the other is a response to this sensorial input (source). Grady characterizes them as follows:

Primary source domains are defined by sensation or sensorial input, so they have image content. They refer to simple experiences in a phenomenological sense; they should be related in predictable ways to one's goals or actions directed to attainment of the goal, for they must be tightly correlated with some other experiential domains. Moreover, primary source domains should refer to universal elements of human experience (relational). For examples **journey** and **autumn** represent

primary source domains in 'Life is **a journey'** and '**The autumn** of the age'.

While about **primary target domains**, Grady claims that they are elements of the same experiences that give primary source concepts their meaning, i.e., target domains are as familiar as the source domains since they are common and recurrent experiences. Moreover, they involve responses, or evaluations, of the sensory input, i.e., involve the evaluation of the feasibility of doing something, involve the kind of information gained, or involve responses to the properties of something.

Finally, primary target domains refer to basic units or parameters of the cognitive function at the levels we have conscious direct access (or immediately below them). In this sense **life** and **age** represent primary target domains in: '**Life** is a journey' and 'The autumn of **the age'**.

The theory also hypothesizes that the nature of one's conceptual system manipulates images, thus, it is because of the tight correlation between the two domains and the ability to deal with images, one uses the image content domain (the primary source domain) to talk about its assessment domain (the primary target domain) (ibid: 165).

As for fundamental construct, Grady argues that the primary scenes are more local structures that are motivated by particular moments in one's experiences. For example, all cases of containers can be included in the image schema of a container, but each case may involve many primary scenes that may generate distinct metaphors, such as:
 - **Going into a room.**
 - **Taking something out of a box.**
Even if we can have a schematic mental representation that is abstract enough to include all cases, the experiences that generate the metaphors do not seem to be the same in both of them. For example, in scene **(47)Going into a room**, the experience here is going into spaces with certain characteristics and certain limits; in **(48) taking something out of a box,** the experience here is interacting with a container (shape, size, etc.) and its contents.
Grady declares that in the primary metaphor view, the source and target concepts to be cognitively unified; they should share schematic structures at a certain level. He argues that source concepts correlate more specifically with sensory inputs of the physical world, while the target

concepts are related to various kinds of responses to these inputs. Thus, only primary source concepts have image contents; target concepts are more subjective and more tied to internal states (ibid: 162). In short, both source and target domains are related because they have a tight correlation in their primary scenes.

As for licensing of metaphorical expressions, in Grady's hypothesis, it is the mapping of primary scenes that licenses the expressions, allowing great predictability of most of them. He argues that metaphors are generated as a result of the abstractness level of some domains of experiences. More abstract needed more concrete, physical, and well-delineated domains in order to be expressed. That is why an abstract concept (like **desire**) is often expressed in terms of a more concrete, and physical experience, such as **'hunger'** (e.g. **He is hungry for recognition**), or **'itch'** (e.g. **I am itching to get to the concert**).

Grady hypothesizes that metaphors arise because there is a tight correlation between the two distinct dimensions of experience involved. Thus, the first above example **(desire in hunger)** metaphor is generated because of the correlation between the physical sensation of hunger and the simultaneous desire for food that accompanies it; and the second example **(desire in itch)**metaphor is generated, because of the correlation between the itching sensation and the desire to perform an action.

Lima (1999:82) and Lima et al, (2001:64) comment that the mapping of primary scenes of words such as **hunger, thirst, appetite, drool, mouth-watering** etc. and their inflections or variations could be keys to the identification of the use of this metaphor in language.

Chapter Three

Research Methodology

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3.0 Introduction

This study primarily involved a survey, comprised of two sets of data collection techniques a test and a questionnaire (for lecturers) concerning translation and language learning. Moreover, in order to discover more deeply the relationships and among learners' beliefs about translation, strategy use, and individual demographic variables, interviews were a conducted with students as well. Sampling, tools for collecting and analyzing data will be described and discus in details.

3.1 Study design

The researcher adopts two study designs. Initially, a questionnaire has been designed for lecturers-besides, assessing Test. An attitude interviews were conducted by the researcher to measure the students' opinion towards using English language supported with Arabic if necessary or using English language without any usage of Arabic (only English language) in teaching English language. Besides, pre- and post-test which is designed to find out the impact of the experimental factor (translation) on enhancing students' comprehension of English language Skills (Reading, Writing, listening and speaking). As a final point, the researcher compares the pre- and post-tests results to see if there is a progress in the students' performance.

3.2 Sample

The subjects are MA students, at Sudan University of Science and Technology. A number of 30 of MA students (males) have been selected

randomly out of 40 students who represent the target population. The subject's ages range between (19 - 22) years.

3.3 Materials

A special course for extensive reading and writing skills was taught. The materials for reading are extracted from *'successful writing, by Virginia Evans.,* Third Edition, by Linda Jeffries, and Beatrice S. Mikulecky. It has four separate parts that correspond to four important aspects of proficient reading: part extensive reading; part 2: vocabulary building; part 3: comprehension skills; part 4: thinking skills. During this course the students are provided with carefully selected materials which enable them to practice reading and writing skills as a preface to translation study. Different modern techniques are used in the class such as audio-visual aids such as projectors, smart board and CDs to enhance the students' performance. On the other hand, the materials for writing course are extracted from the same book *'Successful Writing ',* by *Virginia Evans.* The course draws the students' attention to handwriting, beside language items are pointed out and briefly explained where necessary. In addition to, train the students on how to use dictionaries effectively and how to select the appropriate words when translating.

To evaluate the students' performance in communicative skills, pre- and post-tests were used. The pre-test measure the students' previous knowledge, whereas post-test evaluates the change that takes place after the course.

3.4 Procedures

In the first semester of 2016 to 2017 academic year, the experiment was carried out. At the first stage (Week 1), an examination paper was distributed to all the participants. The main task of this stage is to compare and analyze the pre-test scores of the class in order to know their standard of English skills and grammatical competence. The second stage

(Week 2) is the experimental time. Special course for extensive reading and writing skills were taught during this period. The third stage (week 3), a post-test was conducted to all participants. Scores of the students were collected then to test the effectiveness of the learner development program on their grammar performance. Analysis of data was done with SPSS. The primary aim of this trial course is to find out the impact of teaching and learning Translation as a helping factor to develop the students' performance in English language skills.

A number of 35 of EFL students have been selected randomly out of 40 students who represent the whole number of the study population. The subjects' ages range between (19 - 22) years. A lecture of one hour and a half was taught three times a week during the period which lasted for three weeks. The material of the course was chosen from   and *'Successful Writing '*. The students first read the texts, and then they answer some questions about what have read about. The students have a chance to listen to the same material. Each lesson contains a short educational video which covers language functions and expressions the students have learned in the lesson.

This method helps basically to increase the students' motivation and change their attitudes towards language in general and translation in particular.

3.5 Reliability of the test

The reliability of the test is calculated by the use of ranks:

$$\text{Reliability} = 1 - \frac{6 \sum D^2}{N(N^2 - 1)} = .98$$

The calculation resulted in (1.3) for the reliability of linguistic knowledge element test. Thus, (1.3) emphasizes that the test is reliable. The calculation resulted in (1.2) for the reliability of translating skills test, and also emphasizes that the test is reliable.

3.6 Validity of the test

The test is valid and reasonable. The researcher has consulted four judges, and it has been corrected according to their suggestions. The translating skill and language competence test has been made to measure students' performance after being exposed to course material.

3.7 Tools of data collection

The tools that have been used in the experimental study are pre- and post- test. The later was given after teaching the programme.

The pre-test "diagnostic" is designed to find out the students' ability to translate English to Arabic and vice versa. The course aims at investigating how to use translation as a means to develop the students' competence and comprehension in English language. The course items included how to introduce yourself, describing peoples, places1 (countries, cities, towns, etc.), places2 (streets and houses), describing a day and describing a scene.

The subjects are exposed to a pre-test to measure the candidates' previous knowledge, then a post-test takes place after teaching course in which the researcher uses the translation techniques and activities to teach language course, extended for three weeks during which three lectures per week were taught(15 hours). In the end, the researcher co-relates the pre- and post-tests results to see whether there is a difference in students' performance or not. If the scores of the post-test are higher than that of the pre-test then progress has taken place.

The test has been designed in a way that suits the teaching and testing purposes. The aim of this test is to help the researcher to find out the weakness and strength of the candidates; and to evaluate their performance. The researcher also uses what is so called "*dicto – comp*" methodology which uses dictation as means of testing students skills in

translation and interpretation. Dictation is quite useful in a translation classroom to test the receptive skills of listening and recognition and use of terminology. After students are familiar to the text to be translated or read parallel texts, they can benefit from dictation taken from one or more of the texts.

3.8 Data analysis

For calculation of data analysis the researcher uses the following procedures:

$$\text{A- Mean} = \frac{\sum \times f}{N}$$

For the standard deviation:

$$\text{S.D} = \frac{\sqrt{\sum d2}}{N}$$

For the testing significance:

$$\text{t. Value} = \frac{X1 \_ X2}{\sqrt{\dfrac{\delta_1{}^2}{n_1} + \dfrac{\delta_2{}^2}{n_2}}}$$

δ = population standard deviation

δ^2 = population variance

$\sum$ = the sum of

X = the random variable X

f = function of

d = standard deviation

Chapter Four

DATA ANALYSIS, RESULTS AND DISCUSSION

CHAPTER FOUR

DATA ANALYSIS, RESULTS AND DISCUSSION

Introduction:

This chapter presents the analysis of data obtained from experiment, pre-test, post test and teachers' questionnaire.

4.1 Analysis of the Experiment.

The analysis of the experiment will focus on answering vital questions on the use of translation and its effects on classroom interaction, particularly in speaking and writing as well as its effect on the overall standards of the students' inter language and knowledge of English. To answer these questions, we computed the mean, standard deviation, standard error and ranges for the pretest- and post-test scores of both experimental and control groups. T-test was computed to find out whether each group had made any progress as a direct result of instruction. The following three hypotheses will be verified or confirmed in view of the analysis of the diagnostic test, Discourse Completion Test (DCT) as well as the questionnaire for the tutors and students.

4.2 Test of the Study Hypotheses

To answer the study's questions and hence verify its hypotheses, the median will be computed for each question from the diagnostic test, Discourse Completion Test (DCT) as well as the questionnaire that shows the opinions of the study respondents about the problem in question, namely expanding classroom interaction to reinforce inter language and pragmatic or what is known as pragma linguistic communicative competence. To accomplish this task five degrees for each answer "strongly agree", four degrees for each answer "agree", three degrees for each answer " neutral", two degrees with each answer "disagree", and one degree for each answer with "strongly disagree" will be given. This means, in accordance with the statistical analysis requirements, transformation of nominal variables to quantitative variables. After that, we will use the non-parametric chi-square test to know

if there are statistical differences amongst the respondents' answers about hypotheses questions. The hypotheses to be tested are as follows:

1. Figurative language cannot be rendered into another language without good knowledge of the target language culture.

2. As far as figurative language is concerned, cultural and linguistic differences can affect the process of rendering.

3. It is possible to translate metaphorical expressions into their exact equivalents.

4.3 Analysis of the Test

(a) Statistical Reliability for student's test

The reliability coefficient was calculated for the measurement, which was used in the test using Alpha - Cronbach coefficient Equation as the following:

For calculating the validity and the reliability of the test from the above equation, the researcher distributed the test to respondents to calculate the reliability coefficient using the Alpha-Cronbach coefficient the results have been showed in the following table.
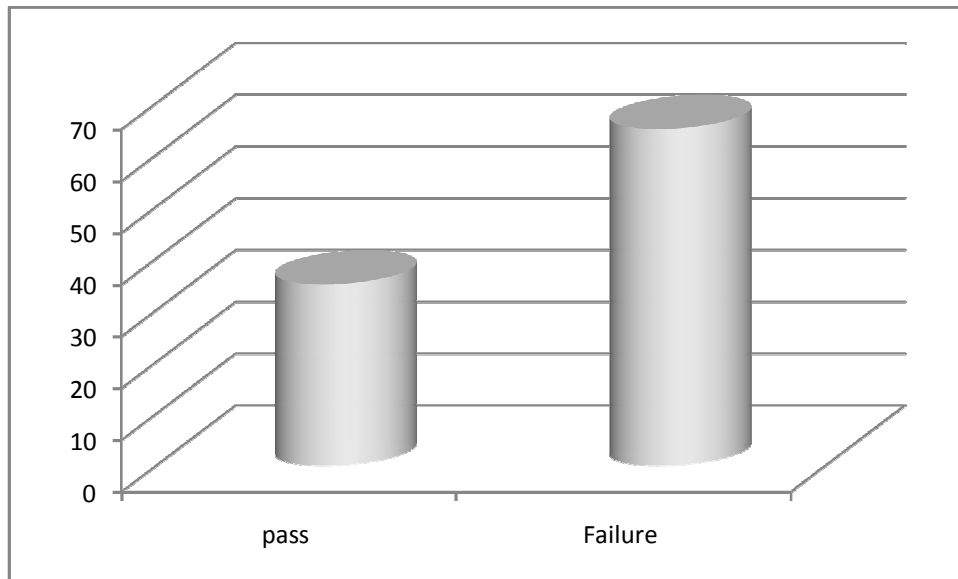
Reliability Statistics

Cronbach's Alpha	Number of questions
.86	30

The analysis of the second tool – students' test

Table No (4-2) The Frequency Distribution for students' answers in the part of reading

Answers	Frequencies	Percentage
pass	14	35
Failure	26	65
Total	40	100

In view of the above table No.(2) and figure No (1) its shown that there are (14) students in the study's sample with percentage (35%) have passed the test of writing , and there are (26) persons with percentage (65 %) fail to bass the question of writing. This result indicates that 65% of the students do not practice enough writing in their different stages of education to attain an acceptable level of writing production. Translation is a kind of writing, so for the students to have adequate level of translating, they have to improve their writing abilities. Some translation experts believe that writing

constitutes 90% of the rendering process and that a translator is essentially a writer.

Table No (4- 3) The Frequency Distribution for students' answers in the part of grammar

Answers	Frequencies	Percentage
Pass	29	72.5
Failure	11	27.5
Total	40	100

Judging by both the table   table No.(3) and figure No (2) its shown that there are (11) students in the study's sample with percentage (27.5%) have failed the grammar question , and There are (29) persons with percentage (72.5 %) have passed it.

Grammar is one of the language elements that has received enough treatment and practice. Students always are pleased to do grammar which they think they can excel in it. Though when grammar particularly the tenses are used in textual contexts such as writing, students hardly apply it properly.
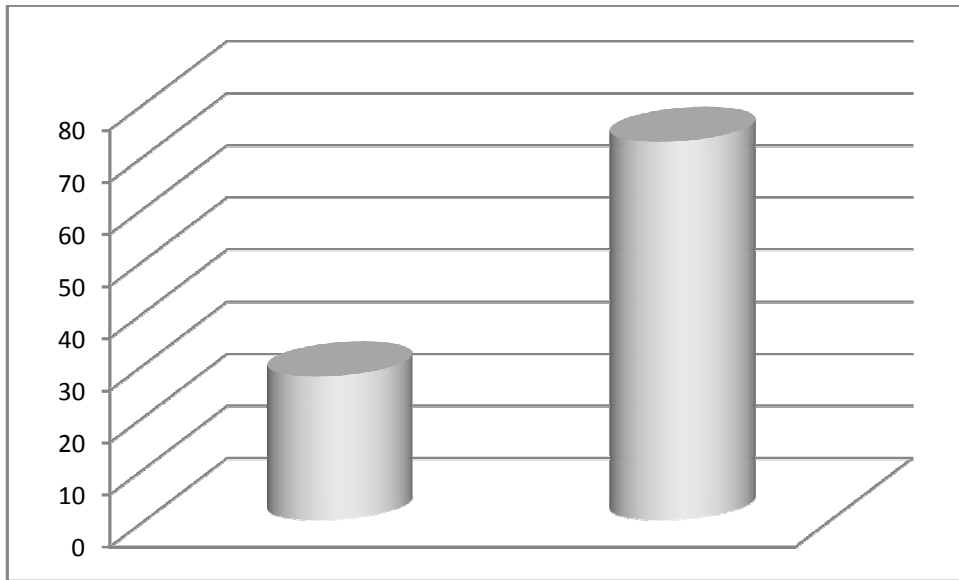
Table No (4-4) The Frequency Distribution for students' answers in the part of vocabulary

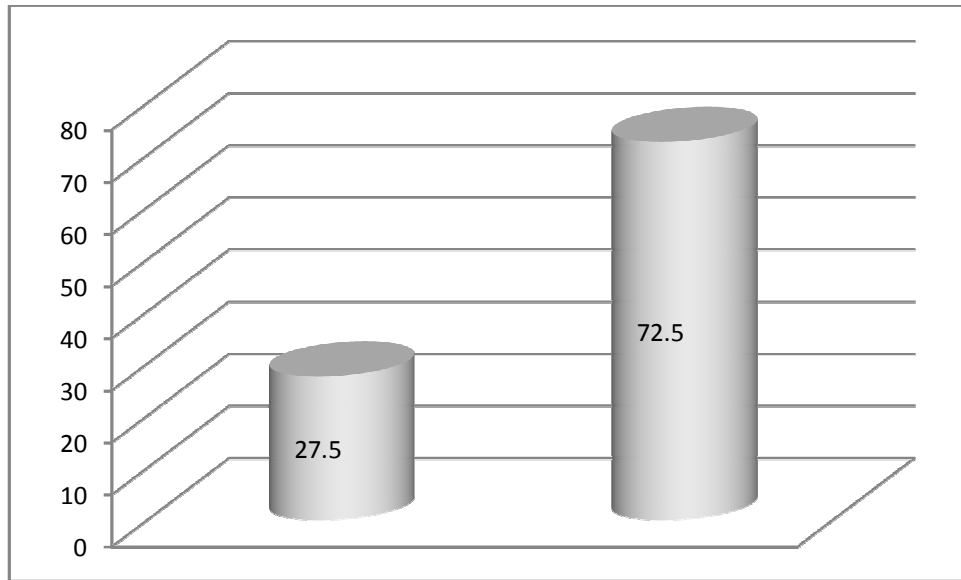| Answers	Frequencies	Percentage
Pass	30	75
Failure	10	25
Total	40	100

According to the   the above table No.(4) and figure No (3) its shown that there are (10) students   in the study's sample with percentage (25%) have failed the vocabulary question ,There are (30) persons with percentage (75 %) have passed.

| 80 |
| 70 |
| 60 |
| 50 |
| 40 |
| 30 |
| 20 |
| 10 |
| 0 |
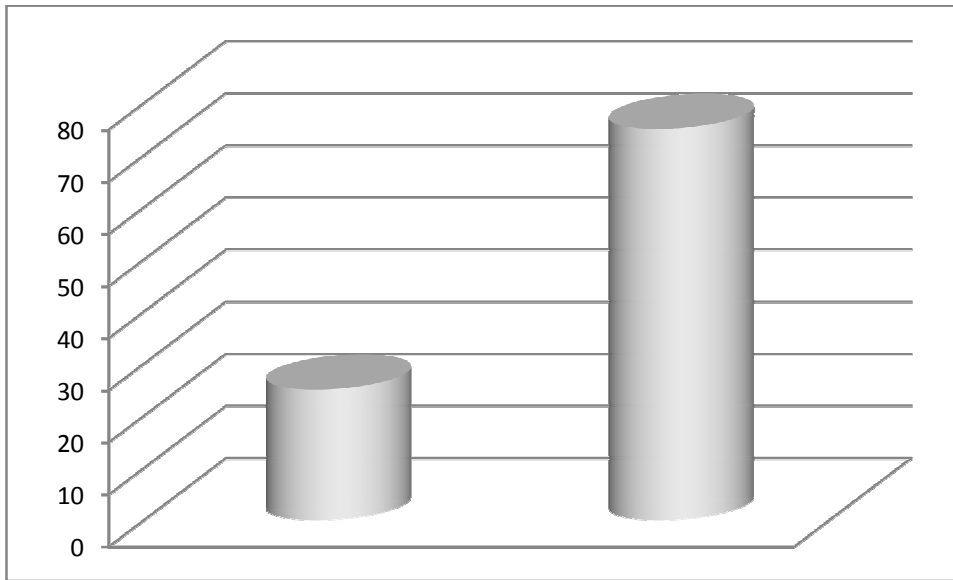
Table No (4- 5) The Frequency Distribution for students' answers in the part of Reading Comprehension

Answers	Frequencies	Percentage
Pass	29	72.5
Failure	11	27.5
Total	40	100

from the above table No.(5) and figure No (4) its shown that there are (11) students   in the study's sample with percentage (27.5%)   have failed the reading comprehension   question , whereas as many as   (29) persons with percentage (72.5 %) have succeeded in passing the test.

Table No (4- 6) The Frequency Distribution and decisions for the Respondent's Answers of all questions

Questions	Pass		Failure		Decision
	frequency	*Percentage*	*frequency*	*Percentage*	
READING	14	35	26	65	**Accept**
GRAMMAR	11	27.5	29	72.5	**Accept**
VOCABULARY	10	25	30	75	**Accept**
WRITING	11	27.5	29	72.5	**Accept**

This   table No.(6) its shown the summery of the results . As for   **part 1** it's clear that the number of students who having the wrong answers is greater than the number of correct answers with percent (65%)   that mean the hypothesis of the study

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for the **part 2** its clear that the number of students who having the wrong answers is greater than the number of students who having the correct answers with percent (72.5%)) that mean the hypothesis of the study is accepted .

for the **part 3** its clear that the number of students who having the wrong answers is greater than the number of students who having the correct answers with percent (75%)) that mean the hypothesis of the study is accepted .

for the **part 4** its clear that the number of students who having the wrong answers is greater than the number of students who having the correct answers with percent (72.5%) that mean the hypothesis of the study is accepted .

Table (4-7) one sample T-TEST for the parts of the study

Question s	N	mean	SD	t-value	DF	p-value
1	40	3.6	0.2	12.6	39	0.00
2	40	2.7	1.81	7.4	39	0.00
3	40	3.4	2.44	8.12	39	0.00
4	40	2.5	1.2	7.7	39	0.00
For all	40	6.33	4.03	15.50	39	0.00

The calculated value of T – TEST for the significance of the differences for the respondent's answers in the question No (1) was (12.6) which is greater than the tabulated value of T – TEST at the degree of freedom (39) and the significant value level (0.05%) which was (2.34). This indicates that, there are no statistically significant differences at the level (0.05 %) among the answers of the respondents.

The calculated value of T – TEST for the significance of the differences for the respondent's answers in the question No (1) was (7.4) which is greater than the tabulated value of T – TEST at the degree of freedom (39) and the significant value level (0.05%) which was (2.34). This indicates that, there are statistically significant differences at the level (0.05 %) among the answers of the respondents. this mean that our second hypothesis is accepted.

The calculated value of T – TEST for the significance of the differences for the respondent's answers in the question No (3) was (8.12) which is greater than the tabulated value of T – TEST at the degree of freedom (29) and the significant value level (0.05%) which was (2.34). This indicates that, there are statistically significant differences at the level (0.05 %) among the answers of the respondents. this mean that our third hypothesis is accepted.

The calculated value of T – TEST for the significance of the differences for the respondent's answers in the question No (3) was (7.7) which is greater than the tabulated value of T – TEST at the degree of freedom (39) and the significant value level (0.05%) which was (2.34). This indicates that, there are statistically significant differences at the level (0.05 %) among the answers of the respondents. this mean that our third hypothesis is accepted.

4.3 Analyzing the Questionnaire

The responses to the questionnaire of the 70 teachers were tabulated and computed. The following is an analytical interpretation and discussion of the findings regarding different points related to the objectives and hypotheses of the study.

Each item in the questionnaire is analyzed statistically and discussed. The following tables will support the discussion. The researcher distributed the questionnaire on determined study sample (70), and constructed the required tables for collected data. This step consists transformation of the qualitative (nominal) variables (strongly disagree, disagree, Undetermined,

agree, and strongly agree) to quantitative variables (1, 2, 3, 4, 5) respectively, also the graphical representations were used for this purpose

. **Statistical Reliability**

Reliability refers to the reliability of any test, to obtaining the same results if the same measurement is used more than one time under the same conditions. In addition, the reliability means when a certain test was applied on a number of individuals and the marks of every one were counted; then the same test applied another time on the same group and the same marks were obtained; then we can describe this test as reliable. In addition, reliability is defined as the degree of the accuracy of the data that the test measures. Here are some of the most used methods for calculating the reliability:

. Alpha-Cronbach coefficient.

On the other hand, validity also is a measure used to identify the validity degree among the respondents according to their answers on certain criterion. The validity is counted by a number of methods, among them is the validity using the square root of the (reliability coefficient). The value of the reliability and the validity lies in the range between (0-1). The validity of the questionnaire is that the tool should measure the exact aim, which it has been designed for.

In this study the validity calculated by using the following equation:

$$\text{Validity} = \sqrt{\text{Re liability}}$$

The reliability coefficient was calculated for the measurement, which was used in the questionnaire using Alpha-Cronbach coefficient Equation as the following:

For calculating the validity and the reliability of the questionnaire from the above equation, the researcher distributed the questionnaires to 30 respondents to calculate the reliability coefficient using the Alpha-Cronbach coefficient; the results have been showed in the following table:

Reliability Statistics

Cronbach's Alpha	N of Items
0.85	20

Table No (7-9) The Frequency Distribution for the Respondent' s Answers according to their academic status

Academic status	Frequency	Percentage
Lecture	20	28.6
Assistant Professor	40	57.1
Associate Processor	8	10.4
Professor	2	2.9
Total	**70**	**100**

According to the above table (9) and figure (6) it's clear that the number of Lecture is (20) teachers with percentage (28.6) , and the number of Assistant Professor is 40 with present (57.1%) , and the number of Associate Processor is 8 with percentage (10.4%) , and there are only 2 Professor with percentage (2.9%).
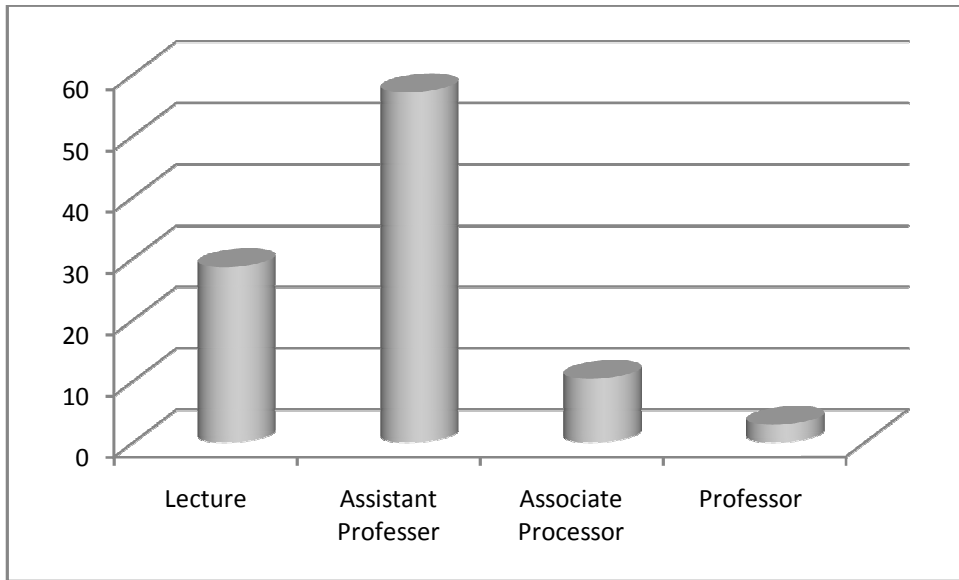
Table No (4-10) The Frequency Distribution for the Respondent' s Answers according to their gender

Gender	Frequency	Percentage
male	45	64.2
Female	25	35.8
Total	**70**	**100**

 From the above table and figure it's clear that the number of male teachers is greater than the number of female teachers (45) with percentage (64.2%) , and the number of female teacher is (25) with percentage (35.8) .
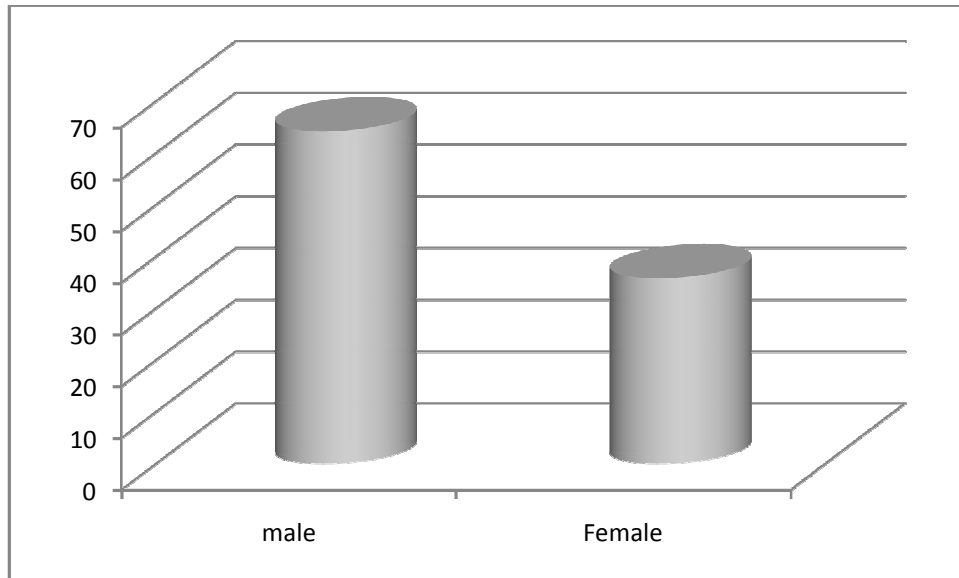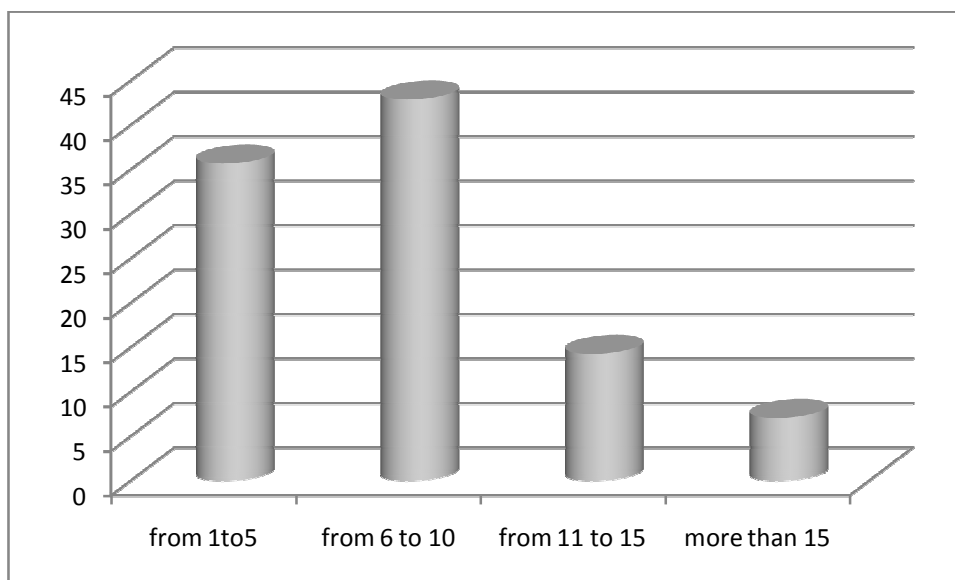
Table No (4-11) The Frequency Distribution for the Respondent's Answers according to their Years of Experience

Years of Experience	Frequency	Percentage
from 1to5	25	35.7
from 6 to 10	30	42.9
from 11 to 15	10	14.3
more than 15	5	7.1
Total	**70**	**100**

From the above table and figure it's clear that most of the teachers have years of experience from 6 to 10 .the number of those was 30 with percentage (42.9%). The number of teachers who have years of experience distribution from 1 to 5 years were 25 with percentage 35.7

The analysis of the all statements in our first tool

Statement No.(1): Knowing target language Culture is very important in literary translation and has the great impact on it.

Table No (4-12) The Frequency Distribution for the Respondent's Answers of variable No. (1)

Valid	Frequency	Percentage
Strongly agree	20	28.6
agree	40	57.1
Uncertain	4	5.7
disagree	2	2.9
Strongly disagree	4	5.7
Total	**70**	**100**

As seen from the above table No.(12) and figure No (8)It is clear that there are (20) persons in the study's sample with percentage (28.6%) strongly agreed with " Knowing Cultures is very important in literary translation and has the great impact on it. ". There are (40) persons with percentage (57.1%) agreed with that, and (4) persons with percentage (5.7%) were not sure that, and (2) persons with percentage (2.9%) disagreed. and (7) persons with 5.7% are strongly disagree.

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fig (4-8)
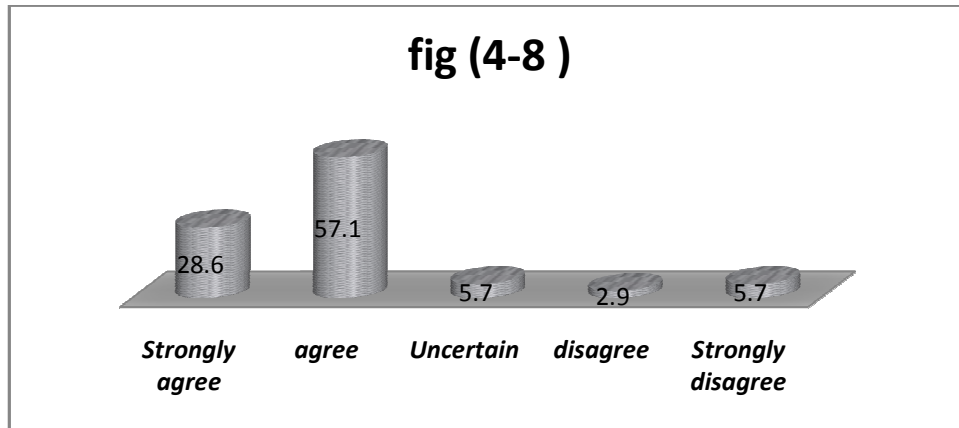
This result reflects a self-evident matter in translation that the question of culture is to the core of the whole operation of translation irrespective of the type of translation under consideration. This confirms the first hypothesis which states that **figurative language cannot be rendered into another language without   good knowledge of the target language culture.**
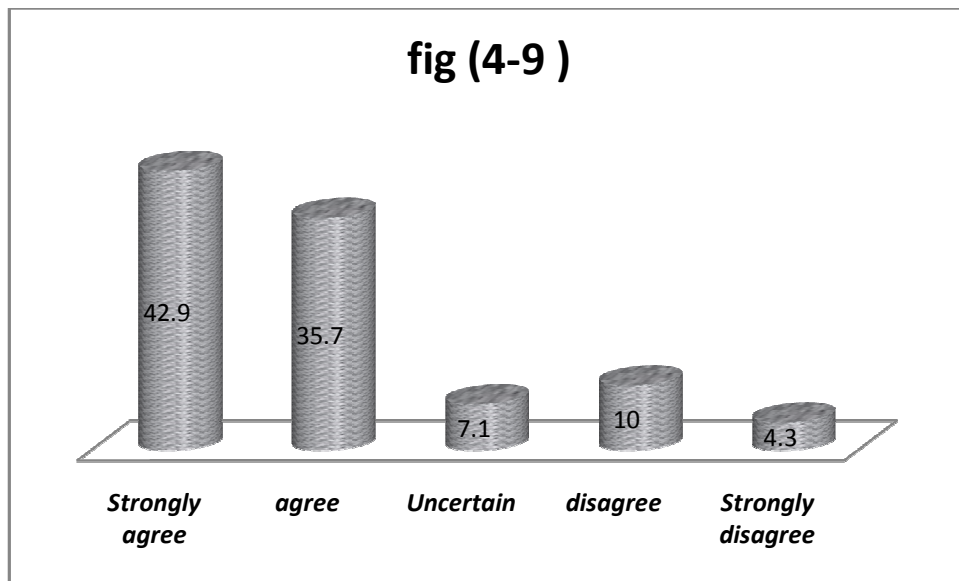
Statement No.(2): *Language is an expression of culture and individuality of the speakers, who perceive the world through language.*

Table No (4-13) The Frequency Distribution for the Respondent's Answers of variable No. (2)

Variables	Frequency	Percentage
Strongly agree	30	42.9
agree	25	35.7
Uncertain	5	7.1
disagree	7	10
Strongly disagree	3	4.3
Total	**70**	**100**

From the above table No.(4-13) and figure No (10) It is clear that there are (30) persons in the study's sample with percentage (42.9%) strongly agreed with " *Language is an expression of culture and individuality of the speakers, who perceive the world through language.* ". There are (25) persons with percentage (35.7%) agreed with that, and (5) persons with

percentage (7.1%) were not sure that, and (7) persons with percentage (10.0%) disagreed. and (3) persons with 3.4% are strongly disagree

fig (4-9)

42.9	35.7	7.1	10	4.3
Strongly agree	**agree**	**Uncertain**	**disagree**	**Strongly disagree**

This variable indicates that it is true that Language is an expression of culture and individuality of the speakers, who perceive the world through language. In order to interpret or render from any language it is important to have a good or substantial knowledge of the culture of that language. It is indeed through the language that we see the world.

There is a unique tie between culture and language. The languages we speak provide us with the words and concepts to describe the world around us, allowing us to verbalize certain values easily. Anything we as a cultural group value will surely have a known and easily understandable term. The English word "privacy" and the Chinese word "*guanxi*" both have clear and strong meanings in their respective languages, but are not necessarily found in all other languages. Being a native speaker of our mother tongue brings with it more than just the ability to communicate, it brings with it the ability to understand why someone thinks and acts as they do.

Statement No.(3): *Translating creative works (literary works) requires the ability to read between the lines.*

Table No (4-14) The Frequency Distribution for the Respondent's Answers of variable No. (3)

Variable	Frequency	Percentage
Strongly agree	32	45.7
agree	27	38.6
Uncertain	7	10
disagree	3	4.3
Strongly disagree	1	1.4
Total	70	100

It is clear from the above table No.(14) and figure No (11) that there are (32) persons in the study's sample with percentage (45.7%) strongly agreed with " *Translating creative works (literary works) requires the ability to read between the lines*.". There are (27) persons with percentage (38.6%) agreed with that, and (7) persons with percentage (10.0%) were not sure that, and (3) persons with percentage (3.4%) disagreed. and (1) persons with 1.4% are strongly disagree.

fig (4-10)
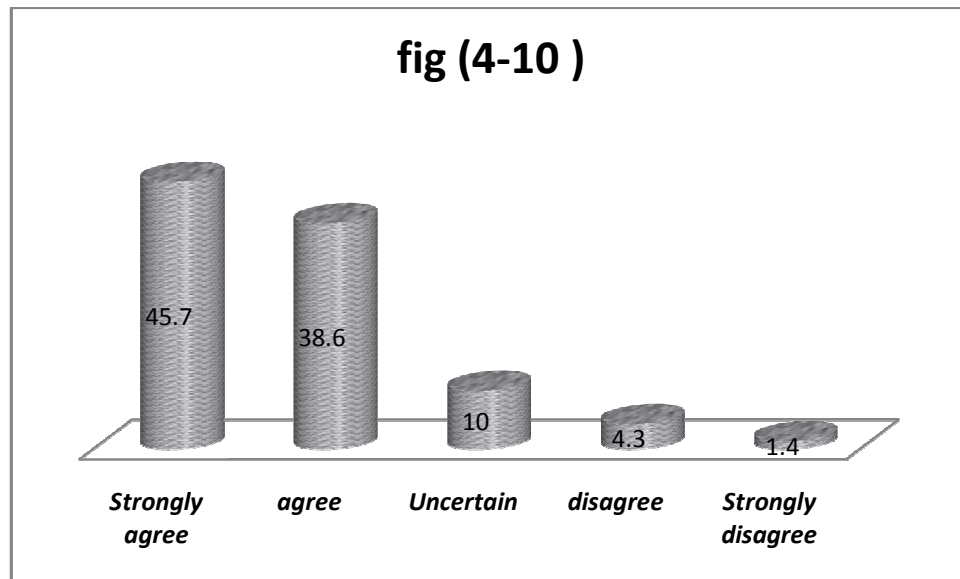
Languages also have differing structures that can reinforce and contribute to our worldview and cultural beliefs. Unless we have the ability to read between the line, lots of information will pass without being understood.Take, for example, languages such as Spanish that quickly and

easily differentiate between a "formal" and "informal" relationship with others, depending on which form of the word "you" is used. In learning this language as a child, you are taught that an appropriate way to demonstrate respect to certain other people is in word choice… and because this is part of how you must speak, it becomes part of how you must think.

Statement No. (4): *All cultures at the same time dynamic and reluctant to undergo any change*.

Table No (4-15) The Frequency Distribution for the Respondent's Answers of Question No.(4)

Valid	Frequency	Percentage
Strongly agree	40	57.1
agree	25	35.7
Uncertain	0	0
disagree	3	4.3
Strongly disagree	2	2.9
Total	70	100

It is clear from the above table No.(15) and figure No (12) that there are (40) persons in the study's sample with percentage (57.1%) strongly agreed with " *All cultures at the same time dynamic and reluctant to undergo any change. ".* There are (25) persons with percentage (35.7%) agreed with that, and (0) persons with percentage (00.0%) were not sure that, and (3) persons with percentage (3.4%) disagreed. and (2) persons with 2.9% are strongly disagree.

fig (4-11)

57.1   35.7   0   4.3   2.9

Strongly agree   agree   Uncertain   disagree   Strongly disagree
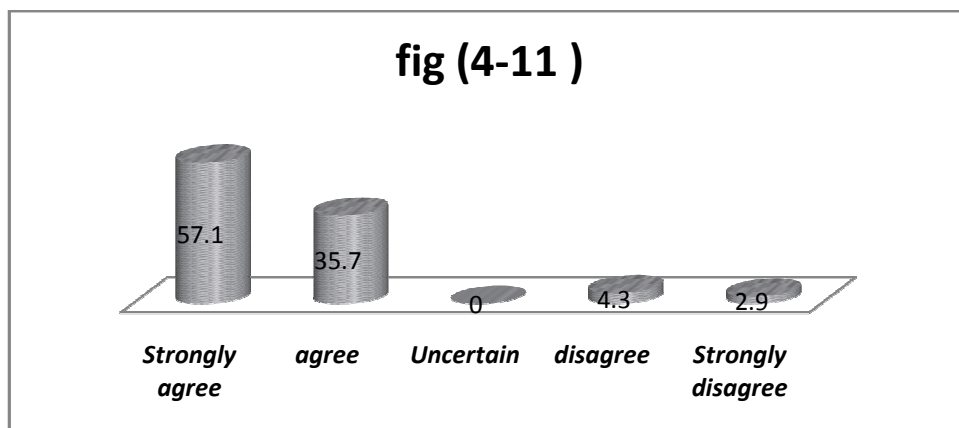
Even within a language, certain terms may only be used by certain groups and this jargon or vernacular can quickly reflect what the group values. Therefore, such kind of language codes can hardly change as they express one specific group's dreams and aspirations. If you regularly use the term "return on investment", this says a great deal about what you value in your role at an organization. Similarly, if you immediately understand the complexities and nuances of the term "sustainable development," then you too belong to a group of people who undoubtedly share a culture and worldview.

Statement No.(5): *The deeper context is embedded in its culture, the more difficult it is to work on.*

Table No (4-16) The Frequency Distribution for the Respondent's Answers of Question No.(5)

Variable	Frequency	Percentage
Strongly agree	35	50
agree	30	42.9
Uncertain	0	0
disagree	2	2.9
Strongly disagree	3	4.2
Total	70	100

It is clear from the above table No.(16) and figure No (13) that there are (35) persons in the study's sample with percentage (50.0%) strongly agreed with " *The deeper context is embedded in its culture, the more difficult it is to work on*. ". There are (30) persons with percentage (42.9%) agreed with that, and (0) persons with percentage (00.0%) were not sure that, and (2) persons with percentage (2.9%) disagreed. and (3) persons with 4.2% are strongly disagree.

These differences in language, reflective of our different cultures, are at the core of what makes translation of a text from one language to another often times difficult. Words can have deep meaning, and finding the right word for the right context can be an interesting and formidable challenge.

fig (4-12)
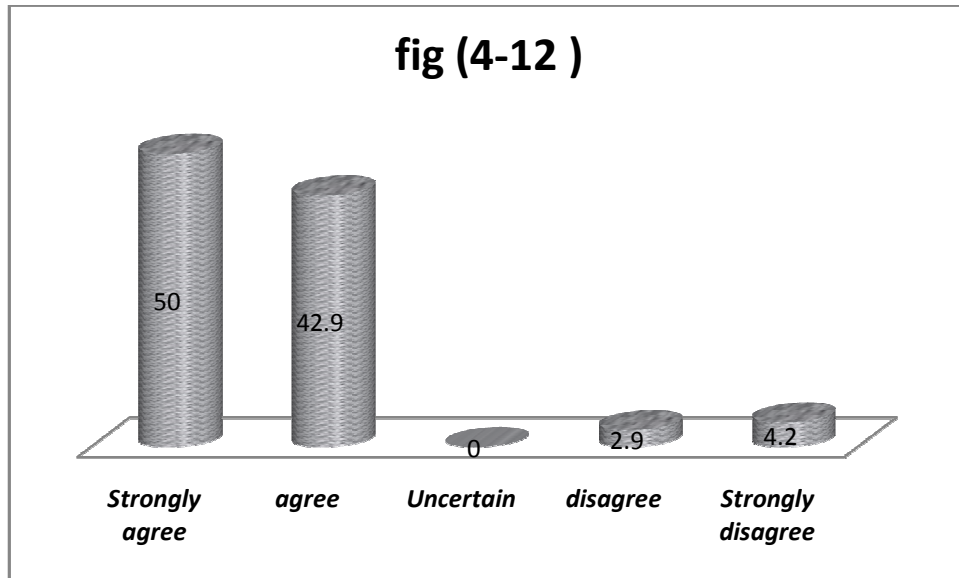
Statement No. (6): Translator must consider both cultural and linguistic elements and translate based on these two factors.

Table No (4-17) The Frequency Distribution for the Respondent's Answers of variable No. (6)

Variable	Frequency	Percentage
Strongly agree	28	40
agree	27	38.6
Uncertain	5	7.1
disagree	3	2.3
Strongly disagree	7	10
Total	70	100

It is clear from the above table No.(17) and figure No (14) that there are (28) persons in the study's sample with percentage (40.0%) strongly agreed with " *Translator must consider both cultural and linguistic elements and start translating on basis of these two factors.* ". There are (27) persons with percentage (38.6%) agreed with that, and (5) persons with percentage (7.2%) were not sure that, and (3) persons with percentage (2.3%) disagreed. and (7) persons with 10.0% are strongly disagree.

fig (4-13)

| Strongly agree	agree	Uncertain	disagree	Strongly disagree
40	38.6	7.1	2.3	10
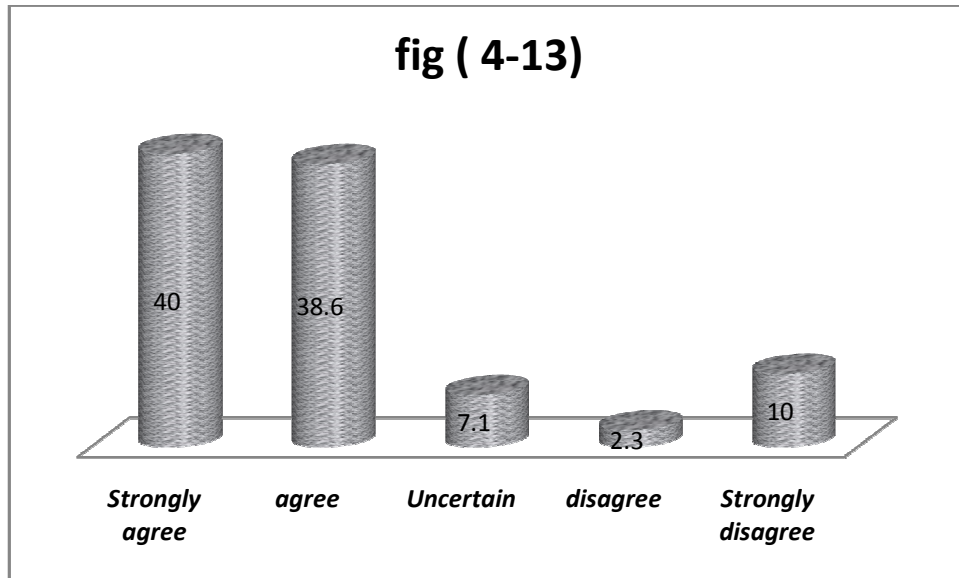
Language is a phenomenon and a factor that links different cultures and a way of expressing feelings and ideas that people try to convey. We are going to study the main roles of translation in transferring cultural concepts between two or more languages and some barriers or difficulties that translators face in this process. We know that translation plays an important role of crossing through different cultures and communication. Therefore translation is one of the essential, fundamental, and adequate ways in transferring culture, but there are some limitations such as censorship and even culture itself. This paper also aimed to represent some barriers in the process of translation. A good translator should simultaneously be aware of the cultural factors, views and tradition in order to consciously consider the chronological orders, explicit meaning, development of related disciplines, historical and religious background of the source text. Finally, it is essential to evoke the same response as the source text attempted to and avoid inserting irrelevant new words into language used by people. All these factors must be taken into account in translating process. This confirms the second hypothesis which states: **As far as figurative language is concerned, cultural and linguistic differences can affect the process of rendering.**

Statement No. (7): Translator must get in touch with different cultures which help him / her to translate correctly.

Table No (4-18) The Frequency Distribution for the Respondent's Answers of variable No.(7)

Valid	Frequency	Percentage
Strongly agree	40	57.1
agree	25	35.7
Uncertain	0	0
disagree	2	2.9
Strongly disagree	3	4.3
Total	70	100

It is clear from the above table No.(18) and figure No (15) that there are (40) persons in the study's sample with percentage (57.1%) strongly agreed with " *Translator must get in touch with different cultures which help him / her to translate correctly*. ". There are (25) persons with percentage (35.7%) agreed with that, and (0) persons with percentage (0.00%) were not sure that, and (2) persons with percentage (2.9%) disagreed. and (3) persons with 3.4% are strongly disagree.

fig (4-14)

57.1
35.7
0
2.9
4.3

Strongly agree   agree   Uncertain   disagree   Strongly disagree
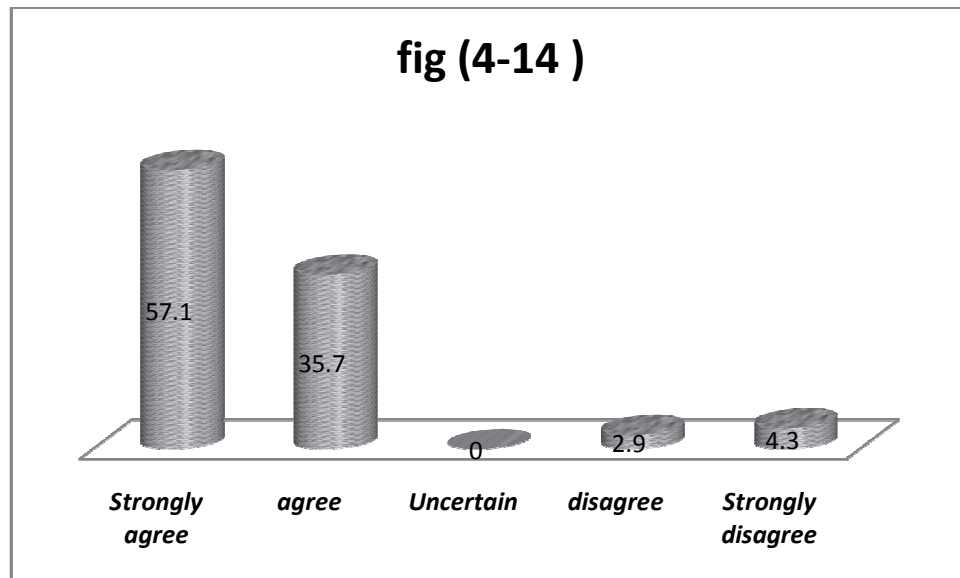
Statement No. (8): *The literary translator should have a good knowledge of literary genres and sub-genres of both languages.*

Table No (4-19) The Frequency Distribution for the Respondent's Answers of Question No.(18)

Valid	Frequency	Percentage
Strongly agree	20	28.6
agree	40	57.2
Uncertain	0	0
disagree	5	7.1
Strongly disagree	5	7.1
Total	**70**	**100**

It is clear from the above table No.(18) and figure No (16) that there are (20) persons in the study's sample with percentage (28.6%) strongly agreed with " *The literary translator should have a good knowledge of literary genres and sub-genres of both languages.* ". There are (40) persons with percentage (57.2%) agreed with that, and (0) persons with percentage (0.00%) were not sure that, and (5) persons with percentage (7.1%) disagreed. and (5) persons with 7.1% are strongly disagree.

fig (4-15)
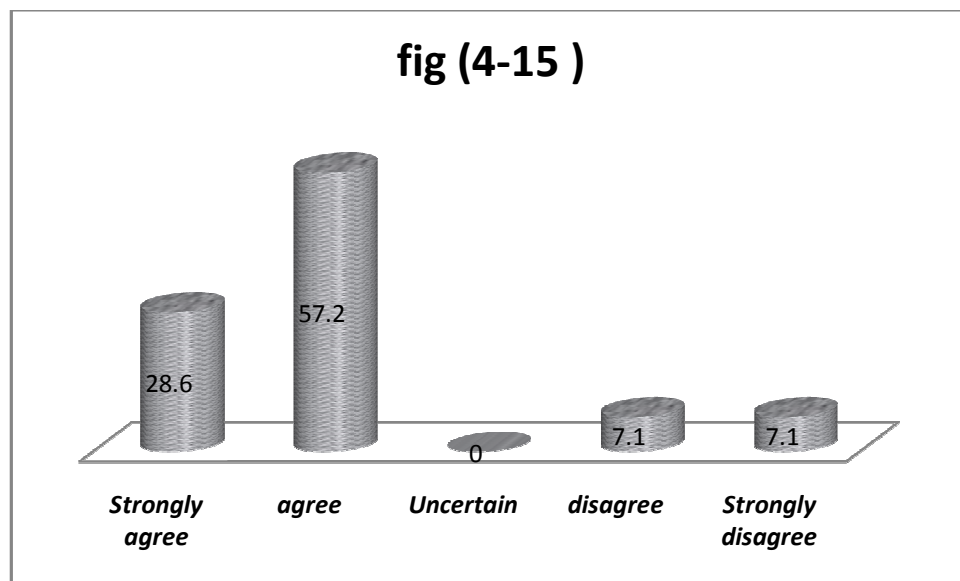
Studying on language, culture and translation and the relationship between them are valuable issues due to the importance of human communication in

the world. The variety of languages with different cultures and necessity of communications in human life caused translation to be a very effective factor in communicating, exchanging cultures, and knowledge. Thus, it seems that language and culture are closely related and it is essential to consider both in the process of translation. Studying language means studying literature which stores and reflects the folk-culture of the community. So in order to understand the target language the learner must have a good knowledge of the target culture. This confirms the third hypothesis which indicates that: **It is possible to translate metaphorical expressions into their exact equivalents.** This is due to the fact that some language equivalents are deeply embedded in the concept of culture. So for the translator to be able to their jobs properly and provide us with proper equivalents in rendering, reading and understanding the target language culture is essential.
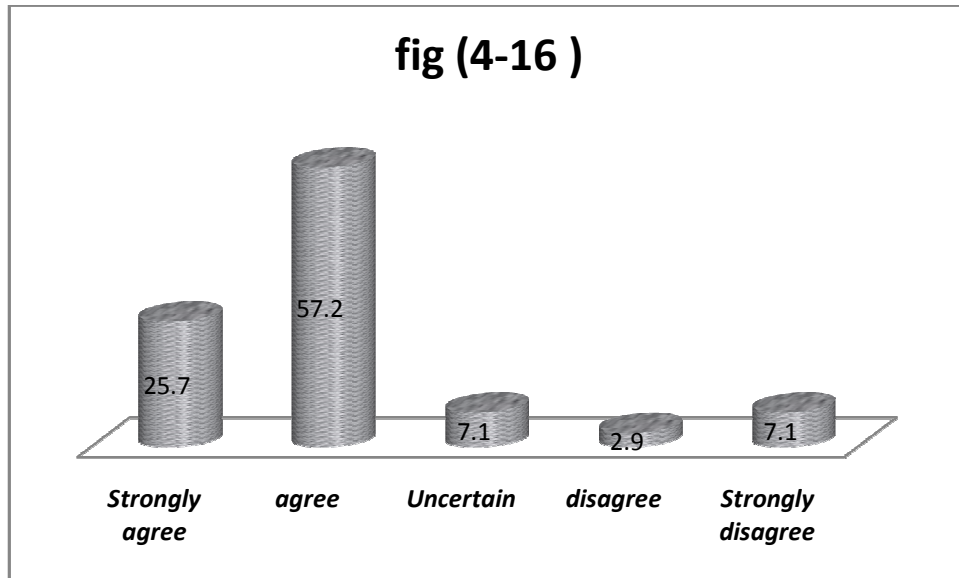
Statement No.(9): The literary translator should have personal aptness to lend him/her whole-heartedly to construct a matching literary text in the TL through translation.
Table No (19) The Frequency Distribution for the Respondent's Answers of variable No.(9)

Valid	Frequency	Percentage
Strongly agree	18	25.7
agree	40	57.2
Uncertain	5	7.1
disagree	2	2.9
Strongly disagree	5	7.1
Total	**70**	**100**

It is clear from the above table No. (19) and figure No (17) that there are (18) persons in the study's sample with percentage (25.7%) strongly agreed with " *The literary translator should have personal aptness to lend him/her whole-heartedly to construct a matching literary text in the TL through translation. ".* There are (40) persons with percentage (57.2%) agreed with that, and (5) persons with percentage (7.1%) were not sure that, and (2) persons with percentage (2.9%) disagreed. and (5) persons with 7.1% are strongly disagree.

fig (4-16)

Statement No.(10): *The cultural equivalence is the same as the linguistic one in literary translation.*

Table No (4-20) The Frequency Distribution for the Respondent's Answers of variable No.(10)

Valid	Frequency	Percentage
Strongly agree	40	57.1
agree	25	35.7
Uncertain	2	2.9
disagree	3	4.3
Strongly disagree	0	0
Total	**70**	**100**

It is clear from the above table No.(20) and figure No (18) that there are (40) persons in the study's sample with percentage (57.1%) strongly agreed with " *The cultural equivalence is the same as the linguistic one in literary translation.* ". There are (25) persons with percentage (35.7%) agreed with that, and (2) persons with percentage (2.9%) were not sure that, and (3) persons with percentage (3.4%) disagreed. and (0) persons with 0.0% are strongly disagree.

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fig (4-17)
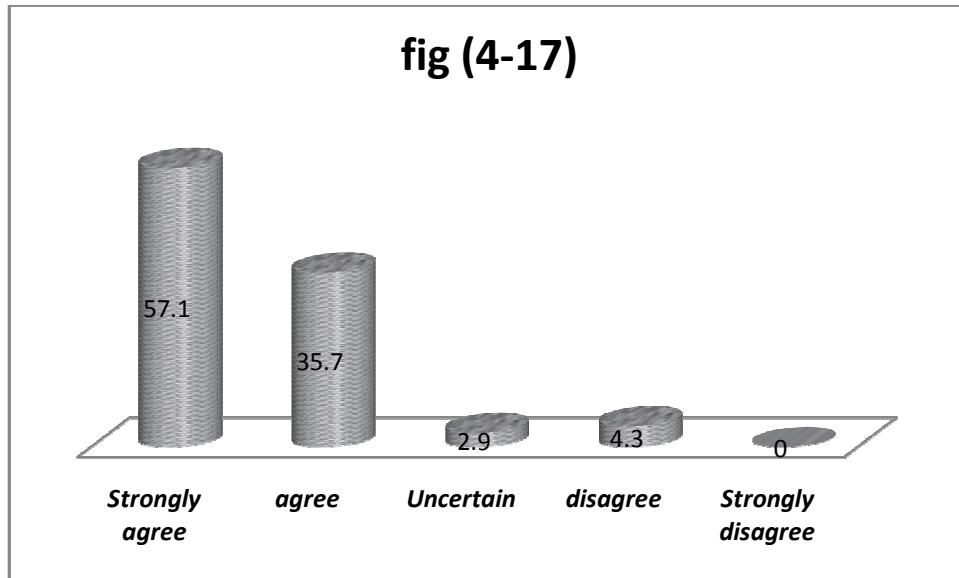
As languages and culture are complimentary of each other, and cultural features of every region is different, translators not only should concentrate on how to convey the same meaning, but also attempt to show the dissimilarities between two cultural perspectives.

Statement No.(11): Dealing with the process of finding equivalence is the most significant issue existing among translators.

Table No (4-21) The Frequency Distribution for the Respondent's Answers of variable No.(11)

Valid	Frequency	Percentage
Strongly agree	50	71.4
agree	15	21.5
Uncertain	1	1.4
disagree	4	5.7
Strongly disagree	0	0
Total	70	100

It is clear from the above table No.(21) and figure No (19) that there are (50) persons in the study's sample with percentage (71.4%) strongly agreed with " *Dealing with the process of finding equivalence is the most significant issue existing among translators*. ". There are (15) persons with percentage (21.5%) agreed with that, and (1) persons with percentage (1.4%) were not

sure that, and (4) persons with percentage (5.7%) disagreed. and (0) persons with 0.0% are strongly disagree.


fig (4-18)
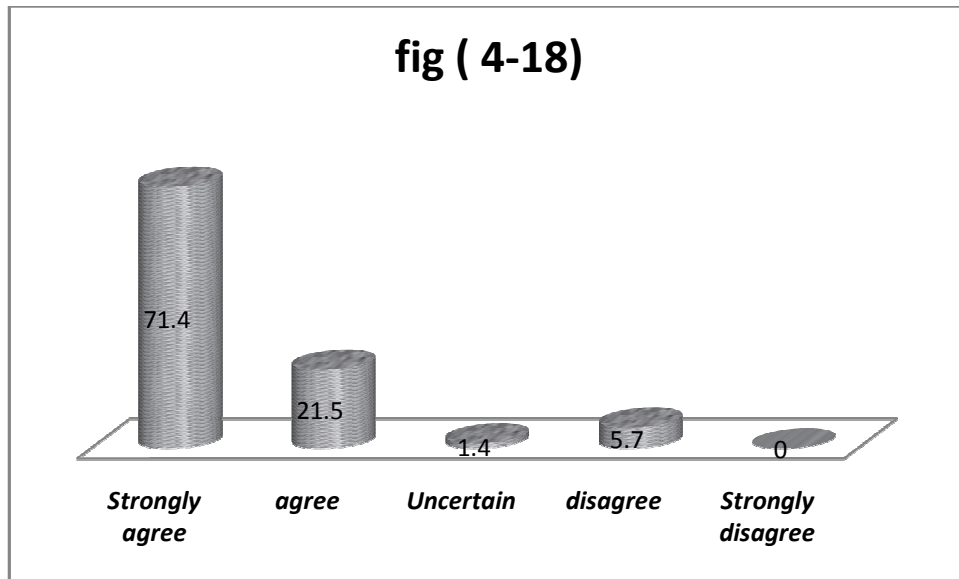
The concept of equivalence can be said to hold a central position in translation studies. Nevertheless, it has been a rather controversial one, causing many heated debates among translators as to its nature, definition and applicability. The aim of the present paper is to provide a critical evaluation of the most influential equivalence theories that have been proposed by scholars in the field, such as Vinay and Darbelnet (1958), Jakobson (1959), Nida and Taber (1969), Catford (1965), House (1997), Koller (1979), Newmark (1981), Baker (1992), and finally, Pym (2010). These theories are presented so as to provide a better understanding of how the concept evolved. It is concluded that the usefulness or not of the concept of equivalence to the translation process varies according to the stance of the translators concerned on what they regard are the virtues of equivalence itself.

Statement No.(12): Equivalence is the ideal method in many practical problems of translation.

Table No (4-22) The Frequency Distribution for the Respondent' s Answers of Question No.(12)

Valid	Frequency	Percentage
Strongly agree	30	42.9
agree	29	41.4
Uncertain	3	4.3
disagree	4	5.7
Strongly disagree	4	5.7
Total	70	100

It is clear from the above table No.(22) and figure No (20) that there are (30) persons in the study's sample with percentage (42.9%) strongly agreed with " *Equivalence is the ideal method in many practical problems of translation.* ". There are (29) persons with percentage (41.4%) agreed with that, and (3) persons with percentage (4.5%) were not sure that, and (4) persons with percentage (5.7%) disagreed. and (4) persons with 5.7% are strongly disagree.

fig (4-19)
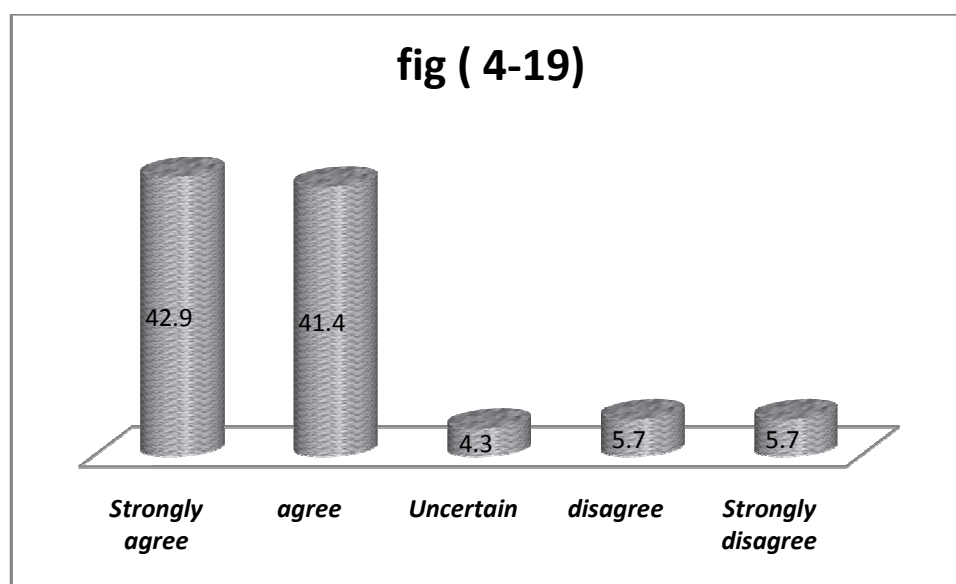
The concept of equivalence has been of particular concern to translation scholars since it has been inextricably linked with both definitional and practical aspects of translating. Becoming an essential feature of translation theories in the 1960s and 1970s, equivalence was meant to indicate that source text (henceforth ST) and target text (henceforth TT) share some kind of „sameness‟. The question was as to the kind and degree of sameness which gave birth to different kinds of equivalence. In what follows, an attempt will be made to critically analyze the equivalence paradigm as was

conceptualized by the following scholars in the field, namely, Vinay and Darbelnet (1958), Jakobson (1959), Nida and Taber (1969), Catford (1965), House (1997), Koller (1979), Newmark (1981), Baker (1992), and finally, Pym (2010). This again confirms the third **hypothesis**. ***It is possible to translate metaphorical expressions into their exact equivalents***

Statement   No.(13): - *Differences between cultures cause more severe complications for the translator than do differences in language structure*.

Table No (4-23) The Frequency Distribution for the Respondent' s Answers of variable No.(13)

Valid	Frequency	Percentage
Strongly agree	40	57.1
agree	25	35.7
Uncertain	2	2.9
disagree	3	4.3
Strongly disagree	0	0
Total	70	100

It is clear from the above table No.(23) and figure No (21) that there are (40) persons in the study's sample with percentage (57.1%) strongly agreed with " *Differences between cultures cause more severe complications for the translator than do differences in language structure. "*. There are (25) persons with percentage (35.7%) agreed with that, and (2) persons with percentage (2.9%) were not sure that, and (3) persons with percentage (4.3%) disagreed. and (0) persons with 0.0% are strongly disagree.

fig (4-20)

57.1   35.7   2.9   4.3   0

Strongly   agree   Uncertain   disagree   Strongly
agree   disagree
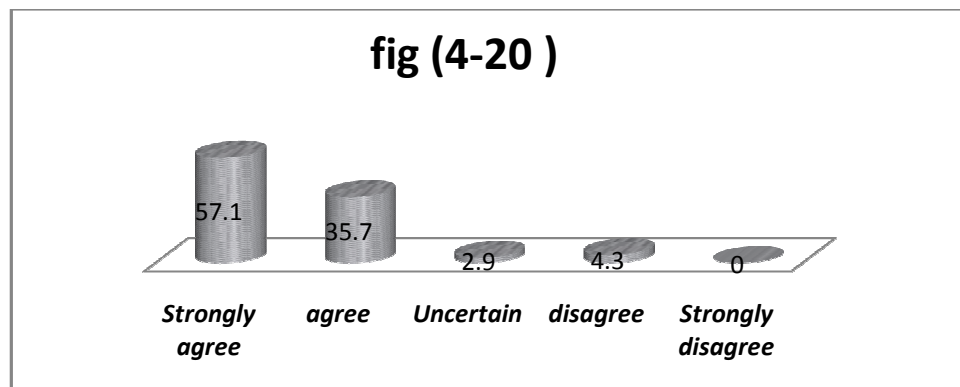
Newmark defined culture as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression".   He clearly stated that operationally he does not regard language as a component or feature of culture in direct opposition to the view taken by Vermeer who stated that "language is part of a culture."   The term culture originally meant the cultivation of the soul or mind; culture includes behavior such as courtship or child rearing practices material things such as tools, clothing and shelter, institutions and beliefs.   Culture is the sum total of the ways of living built up by a group and passed on from one generation to another   Culture is a complex whole which includes knowledge, belief, art, law, morals, customs and many other capabilities and habits acquired by man as a member of society.

Statement No.(14): The notion of culture is essential to consider the implications for translation.

Table No (4-24) The Frequency Distribution for the Respondent's Answers of Question No. (14)

Valid	Frequency	Percentage
Strongly agree	20	28.6
agree	29	41.4
Uncertain	10	14.3
disagree	10	14.3
Strongly disagree	1	1.4
Total	**70**	**100**

From the above table No.(24) and figure No (23) It is clear that there are (20) persons in the study's sample with percentage (28.6%) strongly agreed with " *The notion of culture is essential to consider the implications for translation*.". There are (29) persons with percentage (41.4%) agreed with that, and (10) persons with percentage (14.3%) were not sure that, and (10) persons with percentage (14.3%) disagreed. and (1) persons with 1.4% are strongly disagree.

It is generally agreed that   the existence of the so-called "cultural universals" that enhance communication, change of ideas in order to achieve progress in all life domains. Change of ideas, concentration of mutual efforts in different directions, communication among different peoples in different

fig (4-21)
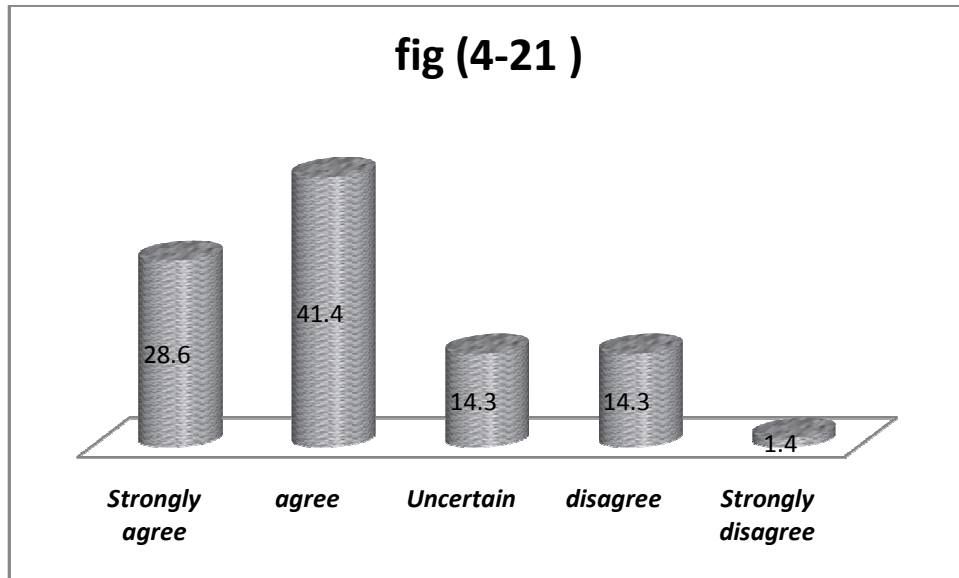
ways, all these are a constant necessity of spiritual and material life. Not only cultural acts are achieved by means of continuity process alone, but also being discontinuous can be as creative at certain times. Yet, this breach is to be performed to existent models and not to a state of nothingness. [10] But how cultures transfer through the languages? For answering this question we should consider the relationship between culture and language which is deeply rooted. Translation is the only way which does it. The fact that there is only one human species is explained by the possibility to transfer sense, meaning from one language to the other, by means of the word, thus, by translation.

Statement No.(15): *The audiovisual media, particularly TV, constitute an inexhaustible and immediate source of borrowings among cultures*. Table No (4-25) The Frequency Distribution for the Respondent' s Answers of Question No.(15)

Valid	Frequency	Percentage
Strongly agree	31	43.9
agree	19	27.6
Uncertain	0	0
disagree	10	14.3
Strongly disagree	10	14.3
Total	70	100

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From the above table No.(25) and figure No (23) It is clear that there are (30) persons in the study's sample with percentage (42.9%) strongly agreed with " *The audiovisual media, particularly TV, constitute an inexhaustible and immediate source of borrowings among cultures..* ". There are (20) persons with percentage (28.6%) agreed with that, and (0) persons with percentage (0.0%) were not sure that, and (10) persons with percentage (14.3%) disagreed. and (10) persons with 14.3 % are strongly disagree.
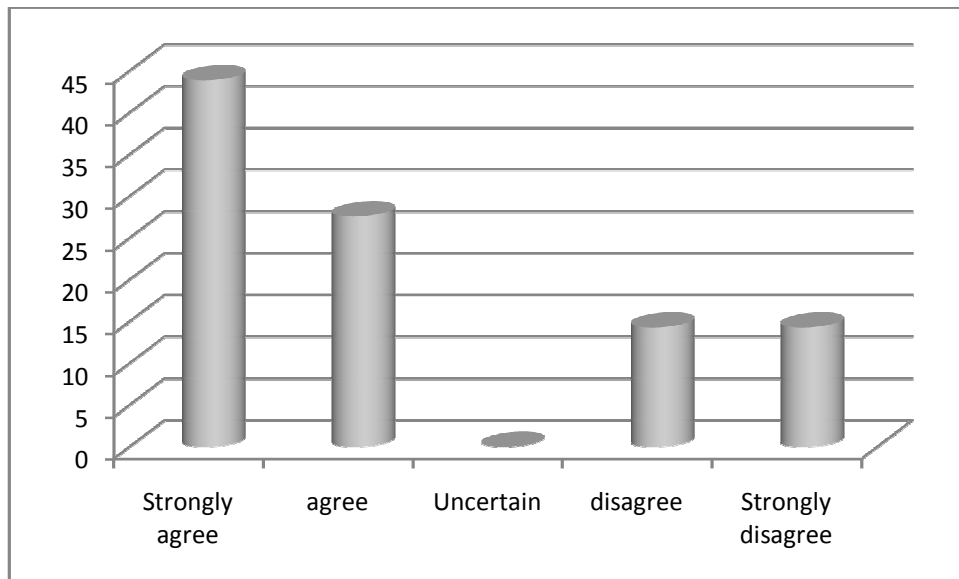
Difficulties arising out of differences of cultures constitute the most serious problems for translators and have produced the most far-reaching misunderstanding among readers.   Culture itself has its own limitation in transferring the source text into target text. Each society or group of people based on their historical background, local situations, and religion with their specific language, construct their own culture which is respected, performed and accepted along with its limitations. Limitation in translation is one of the specific features of culture, not necessarily imposed from outside world. Behaviors which are acceptable will vary from location to location. Nowadays, the major problem in translation is being certainly influenced by different cultural norms in the source language and target language. The translator's responsibility is to choose the norms that take priority over others. It depends on translator's decision if the cultural norms of the source language, target language, or a combination of both are essential to be considered.

Chi-Square Test Results for Respondents' Answers of the Questions of the Hypothesis:

Nom.	Statement	mean	SD	Chi square	p-value
1	Knowing Cultures is very important in literary translation and has the great impact on it.	2.6	0.8	27	0.000
2	Language is an expression of culture and individuality of the speakers, who perceive the world through language.	2.4	0.5	25.7	0.000
3	Translating creative works (literary works) requires the ability to read between the lines.	2.3	0.7	23	0.000
4	All cultures at the same time dynamic and reluctant to undergo any change.	2.9	0.6	26	0.000
5	The deeper context is embedded in its culture, the more difficult it is to work on.	2.5	0.5	32	0.000
6	Translator must consider both cultural and linguistic elements and translate based on these two factors.	2.7	2	25	0.000

Source: The researcher from applied study, SPSS 24

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (1) question was (27) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement Knowing Cultures is very important in literary translation and has the great impact on it.

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (2) question was (25.7) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "Language is an expression of culture and individuality of the speakers, who perceive the world through language.

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (3) question was (23) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "Translating creative works (literary works) requires the ability to read between the lines.

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (4) question was (26) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "All cultures at the same time dynamic and reluctant to undergo any change.

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (5) question was (32) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "The deeper context is embedded in its culture, the more difficult it is to work on.

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (5) question was (25) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "Translator must consider both cultural and linguistic elements and translate based on these two factors.

Table No. (4-26)

Chi-Square Test Results for Respondents' Answers of the Questions of the Hypothesis:

Nom.	Statement	mean	SD	Chi square	p-value
7	Translator must get in touch with different cultures which help him / her to translate correctly.	2.5	0.6	28	0.00
8	The literary translator should have a good knowledge of literary genres and sub-genres in both languages.	2.6	0.8	27.7	0.00
9	The literary translator should have personal aptness to lend him/her whole-heartedly to construct a matching literary text in the TL through translation.	2.4	0.9	25.7	0.001
10	The cultural equivalence is the same as the linguistic one in literary translation.	2.4	0.5	35	0.008
11	Dealing with the process of finding equivalence is the most significant issue existing among translators.	2.5	0.8	33	0.00
12	Equivalence is the ideal method in many practical problems of translation.	2.6	0.8	27.7	0.00

Source: The researcher from applied study, SPSS 24

- The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (1) question was (28) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "Translator must get in touch with different cultures which help him / her to translate correctly.

- The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (2) question was (27.7) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "The literary translator should have a good knowledge of literary genres and sub-genres in both languages.

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The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (3) question was (25.7) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "The literary translator should have personal aptness to lend him/her whole-heartedly to construct a matching literary text in the TL through translation.

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (4) question was (35) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "The cultural equivalence is the same as the linguistic one in literary translation.

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (5) question was (33) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "Dealing with the process of finding equivalence is the most significant issue existing among translators.

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (6) question was (27.7) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "Equivalence is the ideal method in many practical problems of translation.

Table No. (4-27)

Chi-Square Test Results for Respondents' Answers of the Questions of the Hypothesis: the strategies of teaching listening and speaking

Nom.	Statement	mean	SD	Chi square	p-value
13	Differences between cultures cause more severe complications for the translator than do differences in language structure.	2.7	0.4	25.6	0.00
14	The notion of culture is essential to consider the implications for translation.	3.0	0.7	27.5	0.00
15	Literary translation has never escaped from the constraints of a certain target cultural context.	2.7	0.6	24	0.00
16	Translator faces difficulties in translation of literary terms because of the differences between different	2.5	0.4	22	0.00

	cultures, religions, and beliefs.				
17	cultural system provides sources for the translator and has a certain impact on the literary translation.	3.00	0.7	23	
18	The translator should take into account the purpose of the translation in translating the culturally-bound words or expressions.	2.7	0.6	24	0.00
19	Translation is a significant tool in the process of cultural globalization.	3.0	0.7	27.5	0.00
20	The audiovisual media, particularly TV, constitute an inexhaustible and immediate source of borrowings among cultures.account the purpose of the translation in translating the culturally-bound words or expressions.	2.7	0.6	24	0.00

Source: The researcher from applied study, SPSS 24

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (1) question was (25.6) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "Differences between cultures cause more severe complications for the translator than do differences in language structure.

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (2) question was (27.5) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement The notion of culture is essential to consider the implications for translation.

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (3) question was (24) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "Literary translation has never escaped from the constraints of a certain target cultural context.

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (4) question was (24) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "Translator faces difficulties in translation of literary terms because of the differences between different cultures, religions, and beliefs.

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (5) question was (23) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "The target social and cultural system provides sources for the translator and has a certain impact on the literary translation.

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (6) question was (24) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "The translator should take into account the purpose of the translation in translating the culturally-bound words or expressions.

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (6) question was (27.5) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "Translation is a significant tool in the process of cultural globalization.

The calculated value of chi-square for the significance of the differences for the respondents' answers in the No (6) question was (24) which is greater than the tabulated value of chi-square at the degree of freedom (4) and the significant value level (5%) which was (12.4). this indicates that, there are statistically significant differences at the level (5%) among the answers of the respondents, which support the respondent who agreed with the statement "The audiovisual media, particularly TV, constitute an inexhaustible and immediate source of borrowings among cultures.

4.4 Summary

This chapter has examined and analyzed the results of the DCT and the questionnaire with the intention of confirming or verifying the hypotheses of the study. The three questions along with the hypothetical statement have been thoroughly confirmed.

Chapter Five

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This chapter provides a summary of the study, conclusions, recommendations and suggestions for further studies.

5.1 Summary and Conclusions

This study is an attempt to investigate the possibility of translating figurative language from English into Arabic with the intention of helping MA. students of translation and enhancing the learner's communicative skills. It aimed at investigating possible ways to boost students' communicative competence via classroom interaction. It also surveyed tutors' views on the issue in question.   This study is set out to answer the following questions:

1. To what extent can figurative language be rendered into another language without apparent loss of meaning?
2. How far can the cultural differences affect the process of rendering?
3. Will it be possible to translate metaphorical expressions into their exact equivalents?

To achieve the set objectives, the study adopted a mixed-methods approach: the descriptive analytical and experimental methods. This allowed the research instruments to complement each other. Hence, an experiment, questionnaires, was used to address the research questions and objectives. The (SPSS) program version 20 was used for data analysis.

As many as 100 pupils participated in the study experiment, 50 teachers completed the questionnaires. The study found out that there are certain factors which can cause the difficulty encountered in translating figurative language by MA students. The study also found out that the syllabuses pursued at undergraduate level are highly responsible for the inadequacy in

the translation to be met at the postgraduate level. All the hypotheses have been adequately confirmed each in its proper place.

The study revealed that carefully selected texts can help narrow the cultural gap and help the student to have a better grasp of the subject matter and improve their communicative competence and classroom interaction. Consequently, tutors have to be selective as to the type of material they seek to handle with their students. Cultural gap is greatly responsible for bad rendering of the target language particularly on the figurative language level. It was found that introducing authentic material can maximize the students' grasp of the language. It is self –evident that vocabulary acquisition for all second language learners is fundamental. It is true that we can describe a few things without the use of grammar, but can express nothing without vocabulary. Good mastery of vocabulary is essential for second language learners who expect to operate at higher levels. Consequently without including this crucial element of authentic material very little and useful vocabulary will be learned. This can further be augmented by means of including simplified patterns of literary texts which have a good effect over the cultural gap and increasing the students' word power.

Excessive training on the part of the learners on practical level can further help resolve the problem of translation as well as minimizing the cultural gap.

5.2 Recommendations

Based on the findings of this study, the following recommendations are suggested:

(i)   In order to take full advantage of their students' willingness to get involved, tutors should capture their students' attention and interest and try tom provide them with every possible chance to improve their standards.

(ii)   To increase students' practical competence in rendering or translating the cultural gap must be reduced by means of including texts known to have that effect as literature.

(iii)   Carefully selected material can have a positive effect on the students' overall understanding of the language and can increase their communicative skills.

(iv)   Syllabuses of English language should be carefully designed or selected from syllabuses designed by native speakers paying special attention to the local cultures.

(v)   Tutors should be trained to handle their classes in a way that promotes their students' translating competence.

(vi)   Tutors should see to include teaching or learning material from external sources to open the eyes of their students to the outside world.

5.3 suggestions for further studies

This study puts forward the following suggestions:

(i)   Future study to be carried out on relatively larger scales as to include a number of universities in order to come out with novel

insights in the area in question. Moreover, the present study has relatively concentrated on the metaphorical aspect; more studies are needed to examine other rhetorical devices.

(ii)   Much needed research on teacher/students and students/students relationship which can be advantageous to such kind of studies when incorporated.

(iii)   The present study can be further extended by means of a quasi-research to have better and different results on areas such as media translation.

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The Appendices

Sudan University of Science and Technology

College of Graduate Studies

Teachers' Questionnaire

Dear teachers,

You are invited to fill in the following questionnaire that is designed to support a study entitled **"The Impact of Culture on Literary Translation with Reference to the Sudanese Context",** for the Degree of PhD in English Language (Applied Linguistics). Your assistance in completing this survey questionnaire is highly appreciated. There are five options for each statement as follow: Strongly Agree (SA), Agree (A), Neutral (N), Disagree (D), and Strongly Disagree (SD). You are requested to tick the ones you consider.

Researcher: Hiba Abdeen Khider Elhassan

Part 1: Personal Information

1. Name of the participant (optional): …………………………………………..
2. Academic status:
    Associate Professor (   )   Assistant Professor (   )   Lecturer (   )
3. Gender: Male (   )   Female (   )
4. Years of Experience: 1-5 (   ) 6-10 (   ) 11-15 (   ) more than 15 (   )

Part 2: Responses on restricted items

No.	Statement	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
1	Knowing Cultures is very important in literary translation and has the great impact on it.					
2	Language is an expression of culture and individuality of the speakers, who perceive the world through					

	language.					
3	Translating creative works (literary works) requires the ability to read between the lines.					
4	All cultures at the same time dynamic and reluctant to undergo any change.					
5	The deeper context is embedded in its culture, the more difficult it is to work on.					
6	Translator must consider both cultural and linguistic elements and translate based on these two factors.					
7	Translator must get in touch with different cultures which help him / her to translate correctly.					
8	The literary translator should have a good knowledge of literary genres and sub-genres in both languages.					
9	The literary translator should have personal aptness to lend him/her whole-heartedly to construct a matching literary text in the TL through translation.					
10	The cultural equivalence is the same as the linguistic one in literary translation.					
11	Dealing with the process of finding equivalence is the most significant issue existing among translators.					
12	Equivalence is the ideal method in many practical problems of translation.					
13	Differences between cultures cause more severe complications for the translator than do					

	differences in language structure.					
14	The notion of culture is essential to consider the implications for translation.					
15	Literary translation has never escaped from the constraints of a certain target cultural context.					
16	Translator faces difficulties in translation of literary terms because of the differences between different cultures, religions, and beliefs.					
17	The target social and cultural system provides sources for the translator and has a certain impact on the literary translation.					
18	The translator should take into account the purpose of the translation in translating the culturally-bound words or expressions.					
19	Translation is a significant tool in the process of cultural globalization.					
20	The audiovisual media, particularly TV, constitute an inexhaustible and immediate source of borrowings among cultures.					

Thank you

Appendix (2)

Sudan University of Science and Technology

College of Languages

English Department

Test

MA STUDENTS (2018) Date: \5\2017

Name: ....

Class: ....

Instruction: Answer All the Questions

Time Allowed: 1:30 hrs

Choose the correct answer by putting a circle around it

(1)

a. This is a blue big cotton shirt.

b. This is a big blue cotton shirt.

c. This is a cotton big blue shirt.

(2)

a. He is late for work always.

b. He is late always for work .

c. He is always late for work .

(3)

a. Mona gave a book Sara.

b. Mona gave a book to Sara.

c. Mona gave Sara book.

(4)

a. Did have you a party in your house yesterday?

b. Have you did a party in your house yesterday?

c. Did you have a party in your house yesterday?

(5)

a When do your *parents get back?*

b. When your *parents* do *get back?*

c. When your *parents get* do *back?*

 (6)

a. Is being the new secretary given her own laptop ?
b. Is the new secretary given being her own laptop ?

c. Is the new secretary being given her own laptop ?

(7)

a. Why we can't have a second chance?

b. Why can't we have a second chance?

c. Why can't have we a second chance?

(8)

a. Will your grandfather to go Tokyo?

b. Will go your grandfather to Tokyo?

c. Will your grandfather go to Tokyo?

9. One of Omar's pencil sketches .... in the art classroom.
   a. hangs   b. hang

1o. Here .... the books Iborrowed last month.

   a. are   b. is

11. Somebody .... been playing my record.

   a. have   b. has

12. Either the restaurant manager or his assistants .... to be

   fired for the spoiled meat.

   a. deserve   b. deserves

13. Mohammed is one of those people who ....very private.
   a. is   b. are

14. The bridge .... over 300 years ago.

   a. built   b. has been built c. have built

15. The window is broken .... Rania.

   a. by   b. with   c. from

16. A letter .... to Ahmed yesterday.

   a. is sent   b. sent   c. was sent

17. Drinks ....into the art gallery.

   a. Should not be taken   b. Should not take c. Should not taken

18. The woman was .... in the arm.

a. bite   b. bites   c. bitten

(19)

a. My brother ,who a teacher, is older than me.

b. My brother, who he is a teacher, is older than me.

c. My brother, who is a teacher, is older than me.

(20)

a. The mountain which we climbed yesterday was the highest mountain in Britain.

b.The mountain which climbed yesterday was the highest mountain in Britain.

c. The mountain which we climbed it yesterday was the highest mountain in Britain.

(21)

a. The camera that bought yesterday does not work.

b. The camera that Omer bought yesterday does not work.

c. The camera that Omer bought it yesterday does not work.

(22)

a. I have just come back from London, where **lives.**

b. I have just come back from London where **John live.**

c. I have just come back from London, where **John lives.**

(23)

a. Yesterday I met a woman named Susan, whose **husband works in Khartoum**.

b. Yesterday I met a woman named Susan, whose **works in Khartoum**.

c. Yesterday I met a woman named Susan, whose **husband work in Khartoum**.

(24)

a. Yesterday was a day when went wrong!

b. Yesterday was a day when everything went wrong!

c. Yesterday was when everything went wrong!