



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Sudan University of Science & Technology
College of Graduate Students



**Investigating the Difficulties Encountered by Undergraduate Students
in Translating English Culture - Bound Terms**

**(A Case Study of Some Sudanese Universities Students in Khartoum
State)**

**تقصي الصعوبات التي تواجه طلاب البكالوريوس في ترجمة
المصطلحات الإنجليزية الثقافية**

(دراسة حالة بعض طلاب الترجمة في الجامعات السودانية في ولاية الخرطوم)

**A Thesis submitted to the Requirement for the Degree of PhD in
English Translation**

(Applied linguistics)

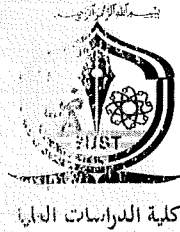
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DEDICATION

To My Family

ACKNOWLEDGEMENTS

I would like to express my gratitude to my supervisor Dr. Mohamed Elshingeety, for his thoughtful guidance throughout all stages of the present study. Also to express my gratitude to the experts who participated in the interviews for their thoughtful views that enriched the study .To extend my thanks to my family for their patience, encouragement and daily support during this research, so I am deeply indebted to them.Moreover, I want to thank the students who participated in the test.

List of Abbreviations

CBTs	Culture-bound Terms
CBTsT	Culture-bound terms Test

Abstract

This study investigates the difficulties that undergraduate students in Sudanese universities majoring in translation face when translating English culture-bound terms. To achieve the aim, the researcher selected a random sample that included 50 of fourth year students enrolled in B.A program in two Sudanese universities. The designed a test by her consisted of 21 terms for students to select the equivalent Arabic translation to the English cultural-bound terms based on Newmark's categorization of cultural terms. The terms were extracted from different cultural materials, include historical, religious, social...etc, and for the students to identify the strategies used in translation. These strategies were derived from models that have been developed by Newmark (1988), Vinay and Darbelnet (1977) and Harvey (2000). Also designed informal open-ended interviews for experts in the field of translation to provide additional information from the experts' point of view regarding these problems, their causes and solutions. The results of the study revealed that the undergraduate students faced diverse types of problems when translating the cultural terms. Such obstacles are connected strongly in the issue of the cultural terms, failure to select the equivalent Arabic translation, and not to inform the background knowledge of the translation strategies. Based on these results, it is recommended raising the awareness of the students towards the importance of culture in translation through more exposure to authentic texts on different aspects of the English culture, also drawing the attention of the students to the different translation strategies that can be applied in the translating the English Culture-bound terms into Arabic.

Arabic Abstract خلاصة البحث

تهدف هذه الدراسة لتقصي الصعوبات التي تواجه طلاب البكالوريوس في الجامعات السودانية المتخصصون في الترجمة عندما يقومون بترجمة مصطلحات ذات علاقة بالثقافة الانجليزية. لتحقيق هذا الهدف ، إختارت الباحثة عينات عشوائية تضم 50 طالبا في السنة الرابعة بكالوريوس من جامعتين سودانيتين. ولقد صممت ايضا اختبار يحتوي على 21 مصطلح ثقافي انجليزي معتمدا على تصنيف Newmark's للمصطلحات الثقافية. يتعين على الطالب إختيار الترجمة العربية المناسبة لها . ولقد أخذت هذه المصطلحات من مواد ثقافية مختلفة سواء كانت تاريخية ، دينية ، إجتماعية . ولقد تعين على الطالب أيضاً توضيح الاستراتيجيات التي أستخدمت في الترجمة. ولقد أخذت هذه الاستراتيجيات كل من Vinay , (1988) , Newmark's (1988) , and Harvey's (2000) Model , Darbelnet's (1977). وأجرت أيضاً مقابلة مع بعض الخبراء في ذات المجال لاعطاء المزيد من المعلومات من خلال تجاربهم الشخصية فيما يتعلق بالصعوبات والأسباب والحلول. ولقد أوضحت هذه الدراسة أن الطلاب يواجهون معوقات مختلفة عند ترجمة مثل هذه المصطلحات ويرجع ذلك إلى أن الطلاب غير ملمين بمعرفة المصطلحات الثقافية الإنجليزية . الاخفاق في اختيار الترجمة الصحيحة وأنهم يفتقدون أيضا الإلمام في معرفة الاستراتيجيات المستخدمة في ترجمة المصطلحات الإنجليزية الثقافية، وفقاً لهذه النتائج أوصت برفع وعي الطلاب عي أهمية الثقافة في الترجمة وذلك من خلال تدريبهم في نصوص موثوقة تشمل كل النواحي الثقافية الإنجليزية المختلفة ، وأيضاً لفت إنتباه الطلاب بأهمية الإلمام بالإستراتيجيات المختلفة التي يمكن تطبيقها في ترجمة المصطلحات الثقافية الإنجليزية إلى اللغة العربية.

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CHAPTER ONE

THE RESEARCH PRELIMINARIES

1.1. Introduction

The purpose of this study is to shed light on the difficulties that Sudanese undergraduate students majoring in translation face in translating the English CBTs. So, the main concern's of the researcher is to show how and to what extent Sudanese students aware of cultural aspects in translating texts laden with culture-specific expressions. Also, to present which strategies the students use more frequently to solve such challenges during translation process. To achieve the goal of this study, it will be selected a random sample of students enroll in the Bachelor program in translation in some Sudanese universities. A translation test will be designed to contain 21 statements for students to translate from English to Arabic. Each statement includes a cultural-bound term based on Newmark's categorization of the cultural terms. The statements of the test are extracted from different cultural materials, i.e., legal, historical, religious, social...etc. In addition to, the study applies the models of strategies that have been developed by Newmark(1988), Vinay and Darbelnet (1977) and Harvey (2000). Withal informal open-ended interviews will be made with experts in the field of translation to get additional information from experts' point of view regarding these problems, their causes and solutions. Therefore; the study will provide theoretical and analytical work.

1.2. The Statement of the Problem:

The problem is that, Sudanese undergraduate students face difficulties in translating various texts from English into their own language; especially texts that are laden with cultural terms and expressions; such as denoting objects, facts, phenomena, beliefs, etc...and these terms are so deeply rooted in the source culture and so specific to it and have no equivalent in the target language, because they are unknown, or they are not codified in the target language or lack of knowledge of translation strategies. Therefore, cultural specific expressions are difficult to deal with them. That is because the cultural context is too complex; it represents the world view of society, its beliefs and values.

1.3. The Research Questions

This research will investigate the following questions:

1. What are the cultural expressions posing difficulties in translating a text laden with cultural terms?
2. What are the translation strategies that the students may use when they deal with the texts laden with culture-specific terms?
3. What are the types of errors that the students may make in the translation of the culture-bound terms?

1.4. The Research Hypothesis

In answering the research questions, the following hypothesis can be made:

1. It will be supposed that translating the English CBTs into Arabic causing difficulties to the Sudanese students.
2. It will be supposed that the Sudanese students will not aware to adopt different strategies to overcome the difficulties they encounter in translating the English CBTs.
3. It will be supposed that the students will make errors in their translation of those English CBTs.

1.5. The Research Objectives

The main objective of the research could be summarized in the following:

1. Sensitizing the students to the importance of cultural knowledge in comprehending and translating the texts laden with the cultural references.
2. Emphasizing the purpose and the characteristics of translation is that to promote understanding among different countries and nations.
3. Raising the awareness of the students to use different strategies of cultural differences to overcome difficulties that they face in translating texts laden with cultural expressions.
4. Showing the different categories of cultural aspects and their impact in translation.

1.6. The Significance of the Research

This study is worth and one of the very few that attempts to shed light on the difficulties of translating English culture-bound terms as in a case of Sudanese universities students. Because many studies have been conducted to deal with one category such as idioms, proverbs and collocations. But, relatively small empirical studies focus on cultural expressions. It also benefits for translators or even professional translators, and curriculum designers of the target language. Therefore, this study may fill a gap in literature since it aims to investigate the problems and taking into consideration all kinds of cultural expressions. In addition to, it intends to raise the awareness of the students of the importance of cultural aspects in translation in order to create proper interpretation in the target language.

1.7. The Research Methodology

In order to achieve the goal of this study, the researcher will select a random sample of students who are enrolled in the Bachelor program in translation in some Sudanese universities. And, the researcher will design a translation

test that consists of 21 statements which Bachelor students are asked to translate from English to Arabic. Each statement contains a culture-specific expression based on Newmark's categorization of cultural terms. The statements of the test are extracted from different cultural materials, i.e. legal, historical, religious, social...etc. The researcher also designs informal open-ended interviews with experts in the field of translation to get additional information from experts' point of view regarding these problems, their causes and solutions. Therefore, the study will provide theoretical and analytical methods.

1.8. Limitation of the Study.

This study is limited by small size of culture-bound terms (totaled 21) included in the CBTs T. However, those terms have been carefully selected to ensure that they are collected from different domains and present degrees of difficulty for translation from English into Arabic. And is limited also by the number of the students (in total 50), because in fact that the students who enrolled in such program in Sudan is generally limited.

1.9. The Research Layout

For bringing about the goals of this research, there will be theoretical and analytical methods. Accordingly, this study is divided into five chapters. Chapter one includes: introduction, the statement of the problem, the research questions, the research hypothesis, the research objectives, the research significance, the research methodology, the limitation of the study and the research layout. Chapter two presents the literature review and previous studies related to the subject of this study. Chapter three offers the methods with which this research achieves its goals. Chapter four is devoted for data analysis and discussion. Chapter five finalizes the study by giving conclusion and recommendations.

Chapter Two

LITERATURE REVIEW

2. Introduction

The aim of this study is to examine the problems confront the Sudanese undergraduate students in translating the English culture-bound terms into Arabic. Therefore, this chapter is devoted to present the literature review related to the subject of this study. And is divided into eight sections .Section one to seven presents theoretical data, and section eight offers a number of previous studies which have similar aspects of this study. Section one offers a brief historical background of translation development. Section two shows the definition of the term “translation”. Due to the importance and the main concern of this research, section three offers several definitions of the term “culture”, and shows its relationship between language and translation, moreover, its influence on translation. .In the same line of thought, section four provides the “cultural turn”, and its effective shifts in the field of translation studies. Section five provides a detailed explanation of Skopos theory. Section six states Nada’s definition of “equivalence” in translation. Section seven defines ‘culture-bound terms’, and their strategies. And also provides a detailed description of Newmark’s (1988) categorization of culture-bound terms in which this study will base on. Furthermore, this section looks at the some notions related to the strategies of culture-bound terms, that is, Newmark’s (1988) functional equivalent and Venuti’s foreignization and domestication. Section eight will review a number of related studies in similar aspects with this study.

2.1 A Brief Historical Background of Translation Development

Referring to Chen .Y (2014, p.447-490), the process of translation, it dates back to the beginning of the history of mankind. In the past, people used simple translation to communicate with each other by sense of what other party expressed, and this happened in the process of trade. However, the revolution of industry opened the door for the exchange of products to be sold everywhere of the world, so this made translation play more important role in communication, and this in turn created needs to professional translators. In the late of 1970s, translation studies began seriously by some linguists and translation theorists to give a guide and suitable translation. The prevailing opinion in that time word-to-word method or source text oriented linguistic approach. In this approach the translator depends on words without looking to general text. With the fast of globalization and increasing in international relations, source language oriented approach is replaced with the target language oriented approach. This approach considers the general text than the words. The aim is not to translate the words but being able to convey the main idea of the text in the source language to the target recipient. The target culture reader is expected to get the information from the text as much as the source culture reader. Nida (1964) is the theorist who presents the linguistic approach in translation studies when he established his masterpiece-Towards a Science of Translating in 1964.And he was honored with “the patriarch of translation studies and the founder of the discipline”. He pointed out that every sentence had its essential meaning, which was unchangeable even the language changed, and he called it as kernel sentence. In his theory, every sentence can be analyzed and found out the underlying meaning which did not depend on the words but existed forever. And can be transformed into another language with different structure. Based on this theory, it can be seen the

shift from literal translation to free translation, irrespective of the form of texts. It emphasized the context and gave both of the source-language reader and the receptor-language reader the same understanding, which was called dynamic equivalence. Nida stated that (Nida, 1964, p.159):”the relationship between receptor and message should be substantially the same as that which existed between the original receptors and the message.” He started the way for cultural approach in translation studies. However, this approach looks just for the language equivalence and neglects the other social and cultural elements, which might made the text understandable. Considering that, Hans.J Vermeer and Katharina Reiss presented functionalist approach in translation studies. Vermeer creates skopos theory (cited in Chan Yan, 2014, p.488) .This theory paid attention to the function of the translated text. And this views translation as a type of human action, an intentional, purposeful behavior that takes place in a given situation. According to such theory, a source text could be translated into various versions with regard to various functions or purposes,instead of equivalence .For example, a serious novel may be translated into fiction accepted to the favor of the public. In addition, Nord (2001, p.14) agrees with skopos theory emphasizing that the translator’s responsibility towards the author, the initiator and target recipient. All of these scholars build up their theories upon linguistics, they recognized the social elements. After that, emerged polystystem theory before the born of culture turn.And emphasizes the whole cultural environment to decide the method to translate texts.Liao (2006, p.61) states that the concept of this theory, thought the receptor’s social norm and literary tradition decided translator’s Aesthetic hypothesis, and then influenced the translation procedure. Based on the above theories, in 1990s Translation, History and Culture is co-authored by Susan Bassent and Andre Lefevere. And they bring the idea of culture turn, and adopt cultural approach in translation studies to combine factors such

as sociology, psychology with the translation and to improve the literariness of translated texts.

2.2 The Definition of the Term “Translation”

Referring to Ahmed and Naglaa (2007, p.3) there are controversial views about the nature of translation. Some emphasize the role of the linguistic elements and the others concentrate on conceptual content. The most popular one among non-specialists is that translation is a mere replacement of words from one language with equivalent word in another language. However, if the translation had been confined to such view, a bilingual dictionary would have been enough to provide the translator with a list of individual words and their equivalent in the target language. But this is not the case; translation is mainly, the transfer of meaning rather than word.

Though translation is an old activity that has been practiced by man since ancient times, there were only few writing on the subject in the pre-linguistic age .In addition to, no theory was developed since these writings were mainly produced by practitioners who confined themselves to mere impressions. Such writings were devoid of a systematic approach, or objective measures. For instance,Cicero is considered as a pioneer on the subject of translation. He distinguished between words and their meanings. He maintained that translation is a process of interpreting or embellishing the original text, and claimed the possibility of editing the original whenever it may be redundant, uninterested or even ambiguous. So, from such definition, translation was based upon personal impressions and subjective to inclinations. However, with the develop of modern linguistic studies the literature on translation started to be more objective and systematic. Thus for example, Nida shifts attention from the sterile debate of “free” versus” literal” translation, to “the effect of different translation strategies”.Nida

(1964, p.13) attempted to define translation and the role of a translator and took into his consideration the cultural factors by stating that “ *the role of a translator is to facilitate the transfer of the message, meaning, and cultural elements from one language into another and create an equivalent response to the receivers*”. And also, he stated that many people claim that translation is hardly related to applied linguistics, since one can translate without knowing anything about linguistics at all, even as one may speak a given language fluently. This led to set series of rules that can mechanically be applied. However, he also, points out that translation is certainly a complex procedure that involves more than analyzing- lexical items and grammatical structures to analyze the message of text in a question into –its simplest level to the target language, then restructures it to the level in the target language which is most appropriate for the particular type of addressee in mind .Thus, translation process involves, at least, three different aspects (Nida,1975, cited in Ahmed&Nagalaa,2007,p.5):

1. *The grammatical relationship between the different parts of the passage.*
2. *The referential or denotative meaning of the semantic units of the passage.*
3. *The connotative meaning of semantic units, as well as the connotative value of grammatical structures.*

Thus, Halliday (Halliday et al, 1965, p.173, cited in Ahmed &Nagalaa, 2007, p.5) describes “*translation as the establishment of textual rather than lexical or grammatical equivalents*”. In his view, establishing textual equivalent does not necessarily require the search for formal correspondences between the source language texts on the one hand and the target language translated version on the other, as far as the lexical or grammatical levels are concerned. In fact, Halliday is interested in the

establishment of equivalent on the level of the whole texts playing an identical part in an identical situation.

In the same line of thought, Catford (1965, p.20) sees “*translation as the substitution of textual materials for equivalent textual materials in another language*”. The term “textual” is used by Catford to indicate that translation does not involve replacement of every individual item in the original text by equivalent items in the translated version. And the substitution is used for textual effect rather than of the linguistic component of the text on the lexical or grammatical levels.

While, Savory (1968) observes that *translation is an act of replacement*.

In addition, Brislin (1976, p.1) considers translation as:

The general term referring to the transfer 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.

Furthermore, Pin chuck (1977, p.38) claims that “*Translation is a process of finding a TL equivalent for an SL utterance*”.

Also, Widdowson (1978) suggests that translation should neither operate on the word level nor even on the sentence level. He holds that a translation should account for the fact that acts of communication such as request or description, for example, are expressed in the source language in one way, and in the target language in a different way. Therefore, a translator has to discover equivalents on the communicative level of language.

Newmark (1981, p.40) defines that “*translation is how to replace awritten message and statement in another language.*”So, Newmark refers to the translator’s potential of creativity, which helps him to reproduce a message in another language.

On the other side, for Gui 1995(, cited in SiamakBabae, 2014, p.15) “*translation is fundamentally a creative process*”. He claims that translation is not a matter of transforming a source text into a literal text. Also, he observes that a good translator should have creativity, and the work of a translator is like that of a painter or writer.

2.3 The Definition of the Term “Culture”

Culture is a term that has a wide range of meanings, and defining the word itself is difficult. Katan (2005,p.16) provides one of the oldest definitions of culture formulated in 1871 by Edward Burnett Tylor, an English anthropologist:

” Geertz(1975) andLado(1968) defined “culture” as “*the whole way of life , which consists of the mores of a given society; their religion, values, traditions, habits educational systems, family and social structures, political and governmental hierarchies, and use of advanced technology*”.

While Halliday(1989,p.4) adopted a semantic definition he says culture is “*a set of semiotic systems, a set of systems of meaning, all of which interrelate*”. So culture embraces all aspects of shared life in a community and these aspects might be highly revered by people who share them. Different cultures have different views on what constitutes moral and immoral behavior.

In Duranti’s opinion(1997,p.24, cited in Thanasoulas 2001) culture is “*something learned, translated, passed down from one generation to the next, through human actions, often in the form of face –to-face interaction, and, of course, through linguistic communication*”. This definition indicates that language plays a very important role in a culture.

According to Goodenough(1981,p.62, cited in Thanasoulas 2001), culture is :

1. *The ways in which people have organized their experience of real world so as to give it structure as a phenomenal world of forms, their precepts and concepts.*

2. *The ways in which people have organized their experience of their phenomenal world so as to give it structure as a system of cause and effect relationships, that is, the propositions and beliefs by which they explain events and accomplish their purposes.*

3. *The ways in which people have organized their experiences so as to structure their world in hierarchies of preferences, namely, their value or sentiment systems.*

4. *The ways in which people have organized their experience of their past efforts to accomplish recurring purposes into operational procedures for accomplishing these purposes in the future, that is, a set of “grammatical” principles of action and a series of recipes for accomplishing particular ends.*

In addition, Goodenough(1963,p258-259, cited inThanasoulas 2001) culture is “*consists of standards for deciding what is , standards for what can be , standards for deciding how feels about it, standards for deciding what to do about it and standards for deciding how to go about it*”. Moreover, Goodenough(1964,p.36) states that” *As I see it , a society’s culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members, and so in any role that they accept for any one of themselves*”. Culture is what people learn from society and includes the end product of learning. So, for Goodenough “*culture is not phenomenon; it does not consist of these things. It is the forms of things that people have in mind, their models of perceiving and dealing with their circumstances*”.

This definition means that: culture is knowledge for understanding society; and there is a close relationship between culture, behavior and phenomena.

Thus, culture can play a significant role in formation of people's attitudes towards art, knowledge, translation.

Peter Newmark (1988, p.94) defines culture as *“the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression”*. Therefore, each community has its own particular cultural patterns. The translator's role becomes obviously a transcultural mediator between communities. Moreover, Newmark (1988, p.95) asserts that language is not a component of culture, whereas Hans Vermeer (2000, p. 222) notices that language is part of a culture. According to Newmark, Vermeer's stance would imply the impossibility to translate cultural elements ,whereas for the latter, translating the source language(SL) into suitable form of TL is part of the translator's role in transcultural communication. Language and culture may thus be seen as being closely related and both aspects must be considered for translation.

Snell-Hornby (1995) *“considers culture as all social aspects of our life.”*

Thriveni (2002, p.46) describes culture as *“an item covering all aspects of life expanding from history to traditional customs”*.

Eugene Nida (2005, p.5) an American translator and researcher, said that *“for truly successful translating, familiar with the two cultures is more important than to master two languages”*

According to Julia (2015, p.142) culture is *“A system of ideas values, beliefs, structures, and practices that is communicated by one generation to the next and that sustains a particular way of life”*. Also the anthropologist Edward T. Hall (2015, p.142 cited in Julia), stated that *“ you touch a culture in one place and everything else is affected”*. So this means that cultures are

systems and all aspects of a culture are interrelated and work together to create a whole.

So, culture is hereditary. It grows and evolves with time and our comprehension of the world surrounding us.

2.3.1 The Relationship between Culture and Language

Bassnett-McGuire (1980, p.14) expresses that there is a close relationship exists between language and culture by stating, Lotman's theory:

"No language can exist unless it is steeped in the context of culture; and no culture can exist which does not have at its center, the structure of natural language". So Bassnet emphasizes the important of Language, then, states that *"language is the heart within the body of culture"*.

And this indicates the interaction between the two that results in the continuation of life-energy.

Also, Tropos (2002, cited in Selma, 2008, p131-144) writes that *"culture has its own languages or sign systems which the members of the culture use to communicate and the languages of the culture are to be learned to understand it"*.

According, to Peterson and Coltrane (cited in Selma, 2008) *"language reflects culture and hence cultural knowledge is a must in learning a foreign language"*.

However, Newmark,(1988,p95) *"argues that language is not a component or feature of culture. If it were so, translation would be impossible. Language dose however contain all kinds of cultural deposits, in grammar, forms of address as well as the lexis"*.

2.3.2 The Relationship between Culture and Translation

Ahmed Al-Hassan (2013, p.96) expresses that in early stages of translation theory, translation was defined as “*replacing a text in one language by another in a different language, with the two texts having approximately the same meaning*”. The main emphasis was the linguistic and semantic aspects of translation, whether in the process of product. The meaning in translation has always been problematic; what meaning is intended? Is it semantic or pragmatic or social? So, all these types of meaning were thought relevant, and have been resumed under ‘cultural aspects of translation’. Therefore, nowadays translation is rarely done without one taking into account the source culture and the target culture.

Ahmed Al-Hassan continues by expressing that it is a linguistic fact recognized by every scholar that language is interwoven with the threads of culture, and it is difficult, probably impossible, to separate the two. Thus, every act of translation involves both language and culture when ‘market’, for example, is rendered into Arabic as ‘suq’, the two words refers to two different things in different cultures, two different activities of buying and selling. Therefore, if the reader of translation coming across ‘suq’ conceptualizes ‘the oriental market’, then the source culture has been replaced by the target culture and we are in the process of familiarization. If, on the other hand, the new reader, through his efforts or those of the translator, conceptualizes ‘an English market’, then we are dealing with process of foreignization. So, such example, clarifies the relationship between culture and translation. Furthermore, Ahmed Al-Hassan explains that the new reader plays an important role in this relation. A well-educated reader reacts differently to a translation from a less educated reader. Great works of translation do not only transform texts, but also the mind of the reader in the target language. This is the most effective type of translation,

of which we read in the books of history, taking place in certain periods of intellectual transformation like the one which took place at the time of the Abbasid period and reached its peak in the region of the Caliph Al-Ma'mun. Through translation, Arab scholars mastered the learning of the Greeks, the Persians and the Indian; they assimilated the new ideas which became part of their own culture. The same process, or something similar, took place at the beginning of the Renaissance in Europe, when through translating the learning of the ancients was rediscovered, often via the writings of the Arabs. All these great translations affected greatly the Arab and European cultures.

A translator is a cultural mediator, who may move from the source culture to the target culture, choosing as much as he/she thinks appropriate to serve the aim of the translation.

Snell-Hornby (1988, p.39-64) writes that the translation process can be envisaged between two cultures involving “cross-cultural transfer” rather than between two languages. In the same line of thought, Bassnett-McGuire has provided support to this view and argued that a text must be translated by considering culture. For House (2002, p.92-109) “meaning” is really important in translation and translation can be understood within a cultural frame of reference.

Likewise, Kress (2010, p.11) sees that although translation has traditionally been considered as transferring linguistic elements, meaning should be observed” *as a whole and handled modally across the range of modes in different societies*”. Kress (2010, p.79) also explains a mode is “*a socially shaped and culturally given semiotic resource for making meaning*”.

Eugene Nida (2001) a famous American translation theorist, defined translation as: “*translation consists in reproducing the receptor language*

the closest natural equivalent of the source language, first in terms of meaning and secondly in terms of style.” However, to reproduce “the closest natural equivalent” in the target language is more or less influenced by the cultural differences. Because of difference in histories, geographic locations, local customs and religious beliefs, there are some translation difficulties which hinder people from understanding each other properly. So, translation not only involves translator’s or interpreter’s linguistic competence, but also calls for the acquaintance with the respective cultures.

2.3.3 The Influence of Culture on Translation

In the past research of translation studies, many theorists limited their focus on linguistics, emphasizing the shifting of linguistic form and the differences of linguistic system. However, since translation activity was complex involving many social and cultural elements, many issues involved in translating activity could not be explained or analyzed on the dimension of linguistics. So, Bassnett (1980) emphasizes the importance of culture and states that language is “the heart within the body of culture”, that is, they relate to each other, and this result in the interaction between culture and translation. She also (2002, p.105) portrays the relationship between culture and translation as “*in the same way that the surgeon, operating on the heart, cannot neglect the body that surrounds it, so the translator treats the text in isolation from culture in his peril*”.

Also, Nida (2005, p.5) states that “*for truly successful translating, familiar with the two cultures is more important than to master two languages*”.

As we see translation can never exist without culture. Translation and culture can never be separated.

Culture is very crucial in translation, since the purpose of translation is to achieve cultural equivalence between the source language and target

language. HuiGuo (2012, p.343-347) states that cultural equivalence is divided in two elements Semantic equivalence and pragmatic equivalence. The twodivision influencetranslation process. For example, for semantic equivalence:

1. *Strike the iron while hot*-in Arabic there is the same version that indicates the same meaning. Idiom is considered as especial cultural image. Its translation requires not only to convey the meaning of the original but also to keep the national feature.

While pragmatic equivalence refers to the meaning in context. There are many differences influence context such as historical cultural differences. For example English people often use allusions that involve events or character from treasure house of English literature especially from Shakespeare. For example, a sentence in an American magazine TIME:

2. *“Many took to gambling and got in over their heads”* borrowing from shylock to pay their debts. Shylock is a character of Shakespeare’s famous play *The Merchant of Venice*. Shylock is symbol of cruel greedy and money-grabbing person.

Local cultural differences such as geographical locations, natural environment, and social customs. For example,

3. *Summer in Britain is lovely*. The comparison of “you” to “summer” is very proper. However, if summer in the target language country is not lovely as in Britain, so such different geographical culture comes an improper translation. Customary cultural difference, each nation has a glimpse of them. They occur in everyday life, and covers greeting, compliment, apology, addresses and taboos, etc. And customary cultural differences are unavoidable in translation. For example,

4. In Britain, the weather changes a lot, so people have a special feeling for weather, “Lovely day isn’t it?” It becomes most convenient and safe greeting.

.5. Color words also carry connotations differ from culture to another. For example, blue expresses failure/depression, “she looks blue today”, means “she is depressed”.

6. Finally, Religion cultural differences, Religion are an integral part of human culture and have a profound impact in people’s lives. For example, in western religion culture, it is not forbidden to eat “Boar” meat, while in Islamic Religion culture is considered taboo.

To conclude, that translation is more closely related to culture. Without cultural knowledge, it is difficult to translate the original into target language accurately. These two aspects, semantic equivalence and pragmatic equivalence can help to understand culture and translation.

2.4 The Cultural Turn in Translation Studies

The concept of “cultural turn “is first adopted by Bassnett and Lefevere in 1990. They attempt to give a new notion in the field of translation studies in order to pay the attention to the shift of the emphasis towards the study of translation from the perspective of cultural viewpoint, they (2002, p.1) claim that: the study of translation has taken “cultural shift”. They stated the fact about the limitation of the linguistic theories of translation; therefore, they trace the impact of culture on translation. They also define the relationship between language and culture and then investigate the different ways in which culture influences translation, by looking on the historical and cultural background of the source texts. Bassnett (2004, p.32) tries to understand the complexity of manipulation of texts and factors that influenced translators’ translating strategies, which offered into translation

studies. Susan Bassnett and Andre Lefevere (1990) go beyond language focus on the interaction between translation and culture, since culture constraints translation. They move from translation as text to translation as culture is what Mary Snell Hornby (2006) names ‘the cultural turn’ as a metaphor for this cultural move. And their book *Translation, History and Culture* represents the beginning of an era in which the cultural turn has held a major place in translation studies. In the same line of thought, Munday (2012) refers to “cultural turn” as the analysis of translation in its cultural, political, and ideological context”. And also presents three aspects that cultural studies have influenced translation studies in the 1990’s: were mainly the following:

2.4.1 A perspective Shift from Source Texts to Translated Text

By referring to Chen Yan (2014, p.491), in traditional linguistic approach more attention was paid to the source texts. In this approach the translation strategies were decided by the types and nature of source texts. The theorists of this approach such as Catford and Newmark, thought that excellent translator should tend to literal translation to guarantee the loyalty to the source text .Catford viewed translation as the replacement of textual material in one language by the equivalent textual material in another language. He classified translation as total translation and restricted one. So he concerned with the equivalence of the grammar and lexical in translation texts. And partial equivalent to the source text that lack replaceable words. Whereas, Newmark also classified texts as informative texts, expressive and vocal texts. The former two categories, the translator should adopt semantic content of the source language; the latter should adopt communicative translation to produce similar effect between its readers and readers of the original.

The traditional theorists concentrated on the source texts and regarded them as feudal lords. However, the theorists of cultural approach gave more importance to translated text and its functions. Translated text was thought as independent literature which played an important role in received culture. And the translation strategies should not be determined by the source text but the role of translated texts in social-culture systems.

Lawrence Venuti (1998, p.240) gave another strategies to the translated-text perspective, these are *domesticating and foreignizing* translation strategies. He stated that “*translation strategies involve the basic tasks of choosing the foreign text to be translated and developing a method to translate it*”. And he (Venuti, 1995, p.1, cited in Mundy 2001, p.146) also stated that words concerning the way translated texts in the target culture:

A translated text , whether prose or poetry , fiction or non-fiction, I judged acceptable by most publishers, reviewers and readers when it reads fluently , when the absence of any linguistic or stylistic peculiarities makes it seem transparent, giving the appearance that it reflects the foreign writer’s personality or intention or the essential meaning of the foreign text – the appearance, in other words, that translation is not in fact a translation, but the ‘original’.

Venuti supported that if the translated texts were introduction of foreign advanced skills or something, then the suitable strategy was to foreignize the translated texts, vice versa. Douglas Robinson (cited in Hu, 2005, p.57) set off another approach to translation, that is, postcolonial approach for the purpose of laying stress on the identity and status of national culture in global context. From a postcolonial point of view, translation has played an active role both in colonial and postcolonial settings. Then translation became an instrument to fight against hegemonic, thus the relevant translation strategies. So it was clear that these theorists tended to study

translation from the perspective of translated texts, ignoring the nature of the source texts, which was an important shift of translation studies in culture turn.

2.4.2 A shift of Translator's Status

According to Ma (2010, p.191), it was dominant for many years, the idea of the original author was holy like a feudal lord and the translator should be loyal to him like a servant. So Lawrence Venuti called it the *invisibility of translators* in his masterpiece *The Translator's Invisibility*, stating that the translator's situation and creativity are "invisibility" in contemporary Anglo-American culture. Hu and Xu (2009, p.28) wrote in their co-authored journal that invisibility meant no trace of translator should be read in translated literature by readers making it as fluent and natural as native literature. In addition, Nida (cited in Hu & Xu, 2009, p.159) has put it that the translator must be a person who can draw aside the curtains of linguistic and cultural differences, so that people may see clearly the relevance of the original message. Actually it was impossible to achieve that for the numerous disparities of customs and culture and possible lack of literariness. All these in fact ignored the role of the translators, and treated them as a translation instrument or servant to the original author, refusing any personal idea or style of language.

However, theorists of cultural approach represented by Venuti challenged such invisibility strongly. He thought that invisibility was rough adaption of original texts in terms of native value of culture and to a large degree suppressed and erased the value of original texts, which represented the hegemonism of European countries and American and showed disrespect for minors in the sense of hegemonic culture. Therefore, Venuti provided a new viewpoint of translator's visibility. In general, translator's visibility

referred that translator was independent, living in a different environment from the author and possessing different experience and so he would understand the original text in his own way and bring it to the translation. Wen (2010,p.24) mentioned that translator's visibility added energy to the translated texts, making them readable and have soul and creativity .When the reader read the translated texts , they would not only have an access to the minds of the original authors, but also feel the charming of translators.

2.4.3 A Shift from Logocentrism to Deconstructionism

Referring to C.Yan (2014, p.493) logocentrism is to find out the definition of something from a fixed point. So many translation approaches have influence by such direct thinking. In the viewpoint of logocentrism, the source text was stable and sealed system, involving a fixed and unvaried meaning.

Regarding Richards 1929(cited in Yan, 2014) in his Practical Criticism explained that there existed a unified meaning and unified evaluative system in a literature, thus, a full understanding of the source text and unified translation were possible. It was similar to Nida's theory which emphasized that the source message could be confirmed and that it was possible for the closest natural equivalent to the source-language message. However, deconstructionists (such as Derrida, 1974) thought that the meaning of the source text was uncertain. They argued that to analyze an issue from multiple perspectives, break the closure of structure and erased the idea of logocentrism. Derrida thought meaning as a developing process but not fixed one. He also pointed out that the purpose of translation was to reveal those that was lost or restricted, leash the multi-meanings of the text and conduct shifts among pure languages. The Deconstructionists brought a completely new perspective for translating approach; they thought the

source text depended on the translated text. So, they making the translated texts not servant to the original one, and they are diversified and developing the original one.

To sum up that cultural turn expanded the research field of translation studies and provided a new perspective of translation, which showed development of translation studies. It showed respect to native culture and flexible translation. Cultural approach should be adopted within a certain range, which will not change the main idea of the author.

2.5 Skopos Theory

Refer to Lokman (2017,p.104) that Katharina Reiss and Hans J. Vermeer's skopos theory is mainly based on literary theories which reflects a general shift to communication theory, text linguistics, and text theory, and in addition ,reception theories.They put a general rule that translation method and strategies are determined by the intended purpose of the target text. "Skopos" as a word derived from Greek means "target" "goal". According to this approach, translation should be focused on the function aimed at the target text in its own cultural setting.In addition to, this theory views every translation is an action and every action has an aim or purpose. At this point, translator is an actor who takes into consideration the cultural aspects that are contributing factors in the source text and different aspects of the target culture during translation process and who produces a new text on the related cultural platform. Translator has more freedom because depending on the source text was replaced by depending on purpose. Thus, target language, target culture and target reader are prominent. Skopos theory has a functional quality. Translation should achieve the aim of the source text writer and on the other hand, it should function by serving to the determined aim established in accordance with the target world's

cultural properties. While functioning in this direction a new text should be produced in such a way that it should create the same effect in the target language. Vermeer stated that translation according to skopos is “not primarily producing an exact equivalent of the source text but to produce a new text in accordance with a certain aim or purpose.

According to this theory, the translator is viewed as a member of a certain culture and an individual, principally is free to choose his own “Skopos” just as every individual is free to choose his own way of behavior. Translation depends on the reaction of a translator to a source text. Translator is free to choose Skopos needed for a source text to be comprehended well by the aimed recipients and also responsible for this task.

According to Vermeer, “act of translation cannot be dissociated from the aim of the text produced through translation. Also an act of translation could be called as a constant intercultural transfer. And as a work and activity, translation includes the most appropriate analyze derived from ancient cultural links of a phenomenon and transfer of these links to the target cultural links”.

Vermeer (1996, p.4) stated that Skopos in its general meaning is translation for a certain purpose. So, he divided this concept into three, namely; “translator’s intention”, “the aim of the original text” and “the function of translation”. This division shows that the word “purpose” is not limited to the aim of the original text. And, also the aim of the employer and the translator play a great role as much as the aim of the original text. By Vermeer definition “aim” is performing a set of acts by translator towards the end point and he describes these acts as follows:

1. A set of actions fulfilled during the translation process and aim (Translator's intention).
2. The style or mode of translation (aim of produced text) from now on the translator's aim in using this specific mode.
3. The purpose of translated text, its future function (function of translation).

Vermeer's theory comprises "work", and "translator" who is considered to be in a position of expert. The task and decision making power of translator is quite broad in this approach.

Vermeer's theory places the translator in the centre. The translator holds all the responsibility; at the same time the translator himself decides whether the translation is good or bad.

This approach "Skopos Theory" is also adopted by famous translator Nord (1993, cited in lokman, 2017, p.107). Nord explains his approach like Skopos theory takes translation act as a meaningful process, which means what the aim of translation product is and what it could give to the reader".

We can sum up that, morphologic properties of texts became unsatisfied, for the reason that source text oriented approach could not effect on the target reader as the source reader. So it replaced by target oriented approach, and expected the target reader to have more effect from translated texts. The starting point should be the text and the text should be interpreted as a whole.

2.6 Nida's Definition of Equivalence

Eugene Albert Nida (1964, p.159), explains that "equivalence" in translation has been divided into formal and dynamic equivalence. The

formal type conserves the form and the content of the original message, and the translator's main task is seeking the form and content that match more between the source and target texts,(e.g. poetry to poetry and concept to concept); the dynamic type concerns with the meaning that has denoted in the original text. It focuses on the receptor's response by generating the closest equivalent meaning of the ST in the TL. Nida (Nida&Taber, 2003, p.24) argues that:

“Dynamic equivalence is therefore to be defined in terms of the degree to which receptors of the message in the receptor language respond to it in substantially the same manner as the receptors in the source language. This response can never be identical, for cultural and historical settings are too different, but there should be a high degree of equivalence of response, or the translation will have failed to accomplish its purpose”.

In addition to,, Nida (Nida& Taber, 2003, p.2-30) has differentiated between the old focus of translation and the new one. According to him, the main focus of translation used to be on the form of the message, in which translator give special importance to the reproduction of the stylistic areas of the source text (such as rhythms, rhymes and grammatical structures). However, the new focus of translation has changed from the form to the target reader's response. Nida then, demands that the response of the target reader must be compared to the way the original receptors reacted to the message in its source context. He argues that one of the important factors in producing an effective translation is translator's attitude toward both the source language and the receptors of the translated text. According to Nida, in order to come up with texts that achieve the goal of equivalent response, translators must change the way see the language which they are dealing with. He explains the nature of that change by stating that “This includes not merely a shift in some of the attitudes which tend to place the source languages on a theological pedestal and to bow down before them in blind

submission, but it often requires a radical rethinking of one's attitude toward the receptor language, even when it is one's mother language".

2.7 The Definition of Culture-bound Terms

Cultural words' constitute a serious problem for translators especially when the source and target languages belong to different distant cultures as is case with English and Arabic. The present study will address the difficulties that graduate students face when they are rendering English culture-bound terms into Arabic. Harvey (2003) defines culture-bound terms as the terms which "*refer to concepts, institutions and personnel which are specific to the SL culture.*" These have been termed 'cultural words' (Newmark 1988, p.93), 'culture-specific items' (Baker 1992, p.21), 'cultureme' (Nord 1997, p.34), 'culture-specific references' (Gambier 2007, p.159), 'culture-specific concepts' (Ordudari 2007), and 'culture-bound terms' (Harvey 2003). In this study is, we will use the term "culture-bound terms" (in short CBTs), and we will adopt Newmark's classification of culture-bound terms (1988).

Ana (2003, p.119-152) states that many scholars agree with fact that language is an expression of culture and individuality of its speakers. And Vlahov and Florin (1970, cited in Ana, 2003) seem to have been the first ones to coin the term *realia* to refer to cultural elements, and the term has now been generalized and is frequently used to refer to objects, customs, habits, and other cultural and material aspects that have an impact in shaping a certain language..).

CBTs are defined (as cited in Aldhahi and et al, 2017, p23) as "prefabricated, conventionalized expressions, often with non-compositional meaning, that relate to a specific linguistic community within a given language". "Prefabricated" means, they have become "conventional" and

are not constructed by individual. CBTs can also be a single word such as *surplice* but also be multi-word expressions such as *convenience store*. And CBTs are not subject to grammar analysis. Moreover, they stated that this definition also applies to same-language cultures, i.e. cultures that share a common language such as English in the case of the UK and the USA, or Arabic among Arab countries. CBTs can vary between these cultures, for example, the English CBT *banana peel* is mostly used in American English while the English CBT *banana skin* is mostly used in British English; thus, both these CBTs are typically used in one of these cultures only, either American or the British.

However, some of the CBTs are universal through the English-speaking world such as *Indian summer*, *ValentineDay*. The same occurs with Arabic language; such as the Arabic CBTs that are used in many Arabic speaking areas such as *عن ظهر قلب* (back translation *by heart*; is an idiomatic expression used for someone keep a poem or lesson accurately). In addition to, there are CBTs that become universal between cultures and languages due to overuse in political and social media such as *play with fire* and *love me, love my dog*.

Aldhahi and et al(2017,p.24) CBTs indicate different aspects of culture such as history (Pardon my French), values (not everyone's cup of tea), customs and traditions(trick-or- treat), politics(House of Lord) and sports(sir one's stumps).Due to such aspects, translators need to be aware of CBTs and how they can be translated from one language to another in both cultures. This involves looking at the similarities and differences between cultures in order to give a more effective equivalent. It may seem that the CBTs in one language have equivalents in the target language;even if a linguistic equivalent exists, it does not necessarily mean that it is culturally equivalent.

Also, there are some of CBTs refer to the ethics of the target culture as in a case of English; that may acceptable in one culture ,for instance,*father inheaven* and *Jesus Christ*, but not in Arabian culture. Such expressions need to link translation to cultural specificity or its purpose. (See Section Skopo theory).

There are many classification and taxonomies for such cultural aspects have been offered below:

Peter Newmark (1988) puts five classification of foreign cultural word:

1. Ecology (flora, fauna, winds, climate, etc.).
2. Material culture (food, clothes, houses, towns, transport).
3. Social culture (work and leisure).
4. Organizations, customs, activities, procedures or concepts (which include artistic, religious, political and administrative subcategories).
5. Gestures and habits.

Katan (1999, cited in Ana, 2003) also provides a comprehensive view of how culture reveals itself at each of the following logical levels:

1. Environment (including climate, housing, food,etc.).
2. Behaviour (actions and ways of behaving in certain cultures).
- 3.Capabilities, strategies and skills used to communicate (including non-verbal communication, rituals, etc.)
4. Values of the society and its hierarchy.
5. Beliefs.
6. Identity.

Ku (2006, cited in Ana, 2003) reduces his taxonomy to four generic types:

1. Environment, including ecology, place names etc.
2. Cultural heritage (religious beliefs, historical events, characters, festivities, folklore, housing, objects, etc.).
3. Social culture (conventions, beliefs, habits, social organizations,etc.)

4. Linguistic culture (fixed expressions, idioms, insults, etc.).

Ana (2003) describes four major types of *realia*, which can turn translation into a very difficult process.

1. Geographic and ethnographic terms.
2. Words or expressions referring to folklore, traditions and mythology.
3. Names of everyday objects, actions and events (such as food and drink, clothes, housing, tools, public transport, dances and games, units of measurement, money, etc.).
4. Social and historical terms denoting territorial administrative units or divisions, departments, professions, titles, ranks, greeting and treatments; institutions, patriotic and religious organizations; etc.

Authors such as Baker (1992), Nord (1994), Santoyo (1994) (cited in Ana, 2003) offer similar classifications, emphasizing local color, mannerisms, cultural and temporal distance between two linguistic communities, etc.

Ioana (2011, p.58) states that theorists such as Vermeer, Reiss, Nord view culture as an inextricable bound to translation. They adopt a social perspective on culture, so that they consider that communication (translation is a form of communication) is oriented towards particular goals, which assign particular text functions to texts and generate culture-specific text-types. By adopting extra-textual factors besides the cultural one, C. Nord (1991, 1997) and J. Holz-Manttari (1984, cited in Ioana, 2011) make an in-depth analysis of the act of translation and the cultural exchanges involved. Nord even uses the term *linguaculture*, in order to show the tight connection between these concepts.

Moreover, Nida and Taber (1964, 1969, cited in Ioana, 2011, p.56-60) provide classifications of cultural terms to five major fields:

1. Ecology.

2. Material culture.
3. Social culture.
4. Ideological culture.
5. Linguistic culture.

2.7.1 Newmark's Categorization of Culture-bound Terms

In this section, the researcher presents an explanatory of Newmark's(1988) categorization, since they will be adopted in the process of collecting and analyzing the data. Culture-bound terms are considered as important elements in the process of translating texts from one language into another.

Newmark (1988, p.95-103) offer an applicable model of categorizing cultural elements. He proposed five categories in which most cultural elements can be classified relatively. According to Newmark, most of culture-bound terms can be easily detected, but because of their strong relationship with particular language, they cannot be literally translated. The five categories that will be detailed here are: Ecology, Materialculture, Social culture, (Organization, customs, activities, procedures, concepts), and Gestures and habits.

2.7.1.1 Ecology

This aspect of language –expression has to do with all physical surroundings including geographical features such as: flora, fauna, winds, and plains, hills: (tropical rain forest),”savanna”. According to Newmark, their dispersion mainly relies on the significance of the original country, in addition to how specific they are in their culture. He offers an example about the equivalent expressions of the word “plains” among several languages in their local communities such as French “prairies” and Spanish “pampas”. These words don't cause any translation problems and they can

be translated typically by adding a brief explanation wherever it is required in the context.

2.7.1.2 Material Culture

This area of translation includes sensitive and widespread national and cultural expressions. Food terms for instance, are known to be subject to the largest variety of the methods and procedures used in translation due the numerous menus and lists of food with wide varieties of ingredients that can be found among communities all over the world. Food terms for instance, have been transferred all over the world, due to the remarkable progress in the field of specialized media channels. According to Newmark, there are four main sub cultural elements under materialculture:

- 1- Food.
- 2- Clothes.
- 3- Houses and towns.
- 4- Transport.

2.7.1.3 Social Culture-work and Leisure

When considering social culture, Newmark points to the importance of distinguishing between two types of translation problems which are:

1-denotative problem: this type has to do with words such as cake, shop, chocolate and “butcher shop”.

According to Newmark, this type of expressions can be reproduced into other languages and most have one-to-one translation. Therefore, they rarely cause translation problems.

2-connotative problems: this type of expressions such as “working class” is considered to be more difficult and more problematic in comparison with the denotative.

However, other culture terms are referred to the name of social activities that have to do with leisure. A common example of such category is the name of some games that are well known among that society, such as “hide and seek” and “cribbage” can be considered as kind of cultural-specific terms.

2.7.1.4 Organizations, Customs, Activities, Procedures and Concepts

For each country, there are certain political and institutional terms that are reflected in the social life. Newmark claims that such terms are usually transferred through literally translation. He has presented four areas of organization and social terms:

1-International terms.

2-Historical terms.

3-Religious terms.

4-Artistic terms.

2.7.1.5 Gestures and Habits

Newmark emphasized the need to distinguish between the description and the function of gestures and habits in the translation process. Some gestures occur in certain cultures, but do not exist in others.

2.7.2 The Strategies of Translating Culture-bound Terms

For Krings (1986, 263-275), translation strategies are usually defined as ‘*the procedures leading to the optimal solution of a translation problem*

According to Ana (2003), the procedures or strategies based on comparative stylistics, also used by other scholars such as Newmark, or the techniques suggested by Bible translators such as Nida, intended to propose a metalanguage and to catalogue possible solutions in the task of translation. Such procedures have been criticized, among other reasons for there is even a lack of consensus as to what name should be given to these categories (procedures, techniques, strategies or methods are often interrelated and used as synonyms). Naming problems occur because the procedures sometimes overlap, they only catalogue differences in terms of language and not usage, and they focus on translation results rather than on of translation process. There have been a several attempts to differentiate procedures from strategies, which are more related to the translation process. In any case, the procedures or strategies that are usually mentioned in academic publications serve both to analyze and catalogue translation equivalence and to improve the acquisition of translation competence, since knowing and comparing them is definitively necessary to obtain an adequate translation.

In addition, Vinay and Darbelnet 1995 (p.30-39) offer seven basic translation procedures:

1. Adaptation
2. Calque
3. Equivalence
4. Modulation
5. Borrowing
6. Literal translation

-transposition; although they also refer to compensation, expansion and contraction.

Hurtado 1999(cited in Ana, 2003), expands the list with strategies that account for solution of textual nature:

- 1.Extension
- 2.Amplification
3. Compression
- 4.Reduction
- 5.Paralinguistic or linguistic substitution
6. Variation.

In addition, different theorists have provided different procedures of translating culture-specific concepts. For instance, Graedler (2000, p.3) puts fourth procedures of translating ‘cultural words’:

1. Making up a new word.
2. Explaining the meaning of the source language (SL) expression in lieu of translating it.
3. Preserving the SL term intact.
4. Opting for a word in the target language (TL) which seems similar to or has the same “relevance” as the SL term.

Harvey (2003, p.2-3) puts four major techniques for translating ‘cultural words’:

1. Functional Equivalence: using a functionally similar referent in the TL. There are different opinions concerning this method: Weston, 1991(cited in Morena, 2015, p.477) describes it as ‘the ideal method of translation’, while Sarcevic, 1985 (cited in Morena, 2015, p.477) says that it is ‘misleading and should be avoided’.
2. Formal Equivalence or linguistic equivalence: supplying a ‘word-for-word’ translation.
3. Making up a new word

4. Preserving SL term intact and opting for a word in the TL which seems similar to or has the same “relevance” as the SL term.

According to Wiersema (2004) provides three options for a translator to translate ‘cultural words’:

1. Adopting the foreign word without any explanation.
- 2-Adopting the foreign word with extensive explanations.
- 3-Rewriting the text to make it more comprehensible to the target-language audience.

Newmark(1988b,p.82-91) proposes different translation procedures :

1. Transference: it is the process of transferring an SL word to a TL text. Harvey (2000, p.5) called it transcription.-Naturalization: technique which consists of adapting the SL word first to the normal pronunciation, then to the normal morphology of the TL. (Newmark, 1988b:82).
2. Cultural equivalent: it means replacing a cultural word in the SL with a TL one, however, “they are not accurate” (Newmark1988b, p.83).
3. Functional equivalent: it requires the use of a culture-neutral word. (Newmark, 1988b:83).
4. Descriptive equivalent: in this procedure the meaning of the ‘cultural words’ is explained in several words. (Newmark, 1988b:83).
5. Componential analysis: It means “comparing a SL word with a TL word which has a similar meaning but is not an obvious one-to one equivalent, by demonstrating first their common and then their differing sense components”.(Newmark,1988b:114).
6. Synonym: it is a “near TL equivalent”. (Newmark, 1988b:84).
7. Through-translation: it is the literal translation of common collocations, names of organizations and components of compounds. It can also be called: calque or loan translation. (Newmark, 1988b:84).

8. Shift or transpositions: technique which involves a change in the grammar from SL to TL, for instance, (i) change from singular to plural, (ii) the change required when a specific SL structure does not exist in the TL, (iii) change of a SL verb to a TL word, change of a SL noun group to a TL noun and so forth. (Newmark, 1988b:86).

9. Modulation: it occurs when the translator reproduces the message of the original text in the TL text in conformity with the current norm of the TL, since the SL and the TL may appear dissimilar in terms of perspectives. (Newmark, 1988b:88).

10. Recognized translation: it occurs when the translator “normally uses the official or the generally accepted translation of any institutional term”. (Newmark, 1988b:89).

11. Compensation: it occurs when loss of meaning in one part of a sentence is compensated in another part. (Newmark, 1988b:90).

12. Paraphrase: in this procedure the meaning of the ‘cultural word’ is explained. Here the explanation is much more detailed than that of descriptive equivalent. (Newmark, 1988:91).

13. Couplets: it occurs when the translator combines two different procedures (Newmark, 1988b:91).

14. Notes: are additional information in a translation (Newmark, 1988b:91). Notes can appear in the form of ‘footnotes’ .Nida (1964:237-39) agrees the use of footnotes to fulfill at least two functions:(i) to provide supplementary information, and(ii) to call attention to the original’s discrepancies.

Bing 2006 (cited in Showqi, 2017, p.26) expresses that ‘cultural words’ presents a problem for the translator since they do not exist in the target language (TL) culture or the TL usually has no equivalents for those terms. Here, lexical gap is created in the TL thus leaving the translator with no

option but to search for appropriate means to transfer the concepts denoted by those terms to that language.

Showqi (2017, p.26) identifies three major sources of difficulty of translating ‘cultural words’.

1. First, a ‘cultural words’ referring a physical feature in the source language(SL) culture which is unknown in the TL culture. For example, the English simile as *white as snow* which be difficult to translate into Arabic since Arabs have little experience with ‘snow’ hence translators tend to use the non-corresponding but functionally equivalent Arabic simile *Aabyatkalhali b/ kalqutn* (as white as milk/cotton).

2. Second, a ‘cultural words’ that has no equivalent in the TL as it denotes a concept which does not exist in the target culture would constitute a translation difficulty. Many Islamic concepts would fall into this category. An example would be the translation of Arabic ‘cultural word’ *aaqi:qah عقيقة* (a goat to slaughter and distribute to the poor on the occasion of having a new baby) into English as the target culture lacks this concept. Here, a gloss will have to be provided by the translator in their rendition of the term.

3. Third, the rendition of a ‘cultural word’ designating a name of a person or institution which is unknown to the target reader would be problematic. For example, in the Arabic expression *ka:na: mithla Aantarwa Aablah*, reference is made to the well-known figures of love and romance in ancient Arab social history. Here, the translators may opt for using the translation strategy of foreignization(Venuti 1998) by preserve the Arabic names in their rendition followed by a gloss alternatively, a translator may use cultural equivalent e.g. *they were like Romeo and Juliet*. So in this case, the strategy of domestication is employed.

We may ponder on Lawrence Venuti's (1995, cited in Ioana,2011,p.61) very insightful words concerning the way translated texts are read in the target culture:

A translated text, whether prose or poetry, fiction or non-fiction, is judged acceptable by most publishers, reviewers and readers when it reads fluently, when the absence of any linguistic or stylistic peculiarities makes it seem transparent, giving the appearance that it reflects the foreign writer's personality or intention or the essential meaning of the foreign text_ the appearance, in other words , that the translation is not in fact a translation ,but the 'original'.

Translating 'cultural word' such as type mentioned above causes many difficulties, but this does not mean that they cannot be translated, because all languages can say(or capable of saying) the same things ,but in a different way. The translator can have recourse to several devices for solving the problem of bridging the gap across cultures, providing that s/he is culturally aware of that difference. S/he can rely on various procedures, techniques or strategies to deal with such translation problems.

According to Ana (2012) the translator can constitute or borrow the term from the source (SL) into target (TL), or adapt it to suit the target culture (TC).It is also possible to explain the conceptual differences in a footnote or in the text itself. It is up to the translator to choose the most suitable way to render it in the TL and for TC, depending on the aim, the time available, and the potential readers of the translation.

2.7.2.1 Newmark's (1988) Functional Equivalent

According to Newmark (1988, p.83), "functional equivalent" is mainly used in translating the cultural terms. He adds that translators may apply this procedure when they tend to provide the target reader with new specific terms or culture-free words therefore" it neutralizes or generalizes the SL

word”. Newmark (1988) then, describes it as a cultural componential analysis and considers it to be “the most accurate way of translating i.e. deculturalising a cultural word. A similar procedure is used when a SL technical word has no TL equivalent”. For instance, English cultural words such as, muffin; blucher and boots cannot be translated directly into Arabic unless we neutralize them by looking for functional equivalent Arabic terms.

According to Newmark (1988) such translation procedure comes in the middle between the culture of the SL and other culture of the TL. He also distinguishes between what he calls “under-translation and over-translation” in which the former represents the use functional equivalent if the translator manages to provide one to one equivalent word. However, the latter refers to the case in which the translator needs more than one word to provide equivalence to the translated ST one.

2.7.2.2 Venuti’s Foreignization and Domestication

Venuti (1998, p.240-244) has formed two notions *domesticating translation* and *foreignizing translation*, which have been broadly used in the field of translation studies. The former is associated with the translation strategy in which the translator adopts a transparent and fluent style for the sake of minimizing the strangeness of the ST for TL readers. By applying this, the translator will make the texts become more recognizable and familiar and thus the foreign culture will be brought closer to that of the target language readers. Moreover, he states that “all translation is fundamentally domestication and is really initiated in the domestic culture”. While on the other hand, the strategy of foreignizing translation represents the type of translation in which a target text deliberately breaks target conventions by retaining something of the foreignness of the

original. Unlike the previous mentioned strategy, foreignization takes the target text reader to the foreign culture, in addition to making him or her feel the linguistic and cultural differences among the two languages. As long as the process of tracing the foreign can be achieved within the translated text, then it encourages a translation practice for the target readers. The source of the two terms “domesticating translation” and “foreignizing translation” can be drawn back to the time when there was a belief there are only two different translation methods.

The notion of foreignization and domestication can be dated back to Schleiermacher in 1823, and he presents it at the lecture: “On the Different Methods of Translating”, at Berlin Royal Academy of Sciences.

According to Venuti (2004, p.49) , it is believed that the concept of “foreignization” and “domestication” were first discussed by Schleiermacher when he claimed that translators have to choose between two applicable strategies for translation: “either the translator leaves the author in peace as much as possible and moves the reader toward him; or he leaves the reader in peace as much as possible and moves the writer toward him”.

Schleiermacher expressed his positive attitude towards the concept of domestication. He stated that: “one should translate an author in such a way he himself would have written in German”.

The Venutian notions of foreignization and domestication will be limited to deal only with the linguistic feature of language. Another statement by Scheiermacher that supports his language specification perspective was mentioned in Tarek(2016, p.46):

“But what of the genuine translator, who wants to bring those two completely separated person, his author and his reader, truly

together, and who would like to bring the latter to an understanding and enjoyment of the former as correct and complete as possible without obliging him to leave the sphere of his mother tongue, what roads are open to him?."

Venuti 2008 (cited in Tarek, 2016, p.46) ,on the other hand, suggests a wider and more comprehensive understanding for foreignizing and domesticating language in translation. At the time Schleiermacher tends to specify the process of domestication to pure linguistic aspects, while Venuti emphasizes both the linguistic and cultural diversions between the SL and TL. In addition to, he argues that during a translation process, certain conflicts will occur, resulting from the "foreigner writer", "translator", and "the work in signification". The outcome of such conflicts would be a variety of multi-semantic translation. According to Venuti "a translation cannot be judged according to mathematics-based concepts of semantic equivalence or one-to-one correspondence". Dealing with cultural items during the process of translation puts the translators face to face with several conflicting factors. For translators to come over such critical point, it would not be enough to seek for the formal equivalence or semantic and syntactic potentials between languages. Venuti claims that dealing with the foreign text and its translated version, should be based on the fact that they are two entities and we have to deal with them independently. Accordingly, the target text will be considered as the second part of the translation process, which needs to be balanced in a way that is similar to the original foreign text.

2.8. Related Studies

According to the significance of cultural knowledge in translation of culture-bound texts, there were a number of studies in the field. One of these studies, Boer and Damescheleer(2001) tried to measure the impact of

cross-cultural differences on language learners interpretation of imageable idioms. The experiments were carried out with the 78 participants of French-speaking students at the universiteLibre de Bruxelles. They were asked to guess the meaning of 12 idioms, which had been rated as having an intermediate level of semantic transparency, without any contextual clues. The results showed that the majority of students failed to guess the meaning of the imageable idioms.

In another study Olk (2003) has carried out an empirical study to examine the extent of knowledge of British culture in translation performance of German degree-level students of English. In the study,19 German students of English at a German University. The students were given a text which was based on an article taken from the newspaper called *The Observer*, and asked to translate this for publication in a German newsmagazine.Olk had chosen this text because it contains a significant number of British cultural references. Such as ‘House of Lords’, ‘Victorian’, and ‘Home County’. Olk studied direct references. The students were instructed to think a loud while translating. Directly after the think-a loud translation, all participants were additionally questioned about their approach to translating individual cultural references in the task. Findings of the study distinguished three different types of comprehension situation to find out where British concepts posed cultural knowledge problems to German students.That 57 percent of the cultural references identified by the researcher did not seem to involve any knowledge problems, 35 percent were identified as overt knowledge problems, while the remaining 8 percent constituted covert knowledge problems.

Littlemore (2003) conducted a study to investigate the effect of cultural differences on translation metaphor interpretation. He aimed to find out the ways in which Bangladeshi students interpreted metaphors used by their

lecturers during a short course at a British university. Students were asked to interpret a number of metaphors presented in context and to identify the value judgements that were being expressed through these metaphor in these particular contexts. Hofstede's(1980) cultural values questionnaire was administered to identify areas of disparity between the cultures of the Bangladeshi students and their British lecturers. The results showed that the kinds of misinterpretations that the students made of the evaluative content of metaphors appeared in accordance with the cultural differences between both.

Abdel-Fattah and Zughoul(2003) presented a study aimed to find the extent to which university English language learners can use English collocation properly and render their meaning .A two-form translation test of 16 Arabic collocations was administered to both graduate and undergraduate students of English .The first form included the English translation in a multiple-choice format whereas the other was given as a free translation task. The findings confirmed that Arab learners of English at all levels face problem in translating English collocations which are basically culture-bound terms.

Reem Abed Al LatifAlGhussain (2003), in her study “Areas of Cultural and Linguistic Difficulty in English-Arabic Translation”, aimed to present a practical study that helps in identifying cultural and linguistic difficulties that occur in English /Arabic translation. She selected 26 texts that deal with several subjects related to the Western culture. There were seven students who were chosen from the English department at Al Azhar University-Palestine. The students were asked to translate the twenty six and then she managed to analyze 182 translated texts. The results revealed that there were some linguistic and cultural problems in their translation. Al Ghussain , also presented a number of aspects that have to do with

difficulties encountered while translating from English into Arabic. She also discussed the students' choice of word order, the use of connectors in translation. She also highlighted the students' transferring of active and passive voice ,tenses transliterations and loan words, proper-noun equivalents , singular and plural, definiteness and indefiniteness, classifiers punctuation, acronyms, metaphors, puns, collocations, polysemy, adverbs, use of colloquial Arabic and other grammatical and stylistic errors .

Referring to Ghussain, the difficulties that occurred on the linguistic level between the English and Arabic were the result of differences between the English linguistic systems and Arabic ones. One of the main results found in the study indicated that the differences between Western and particularly British culture and Arabic Palestinian culture are caused by cultural difficulties. Moreover, the researcher succeeded to point out some other factors and translation techniques adopted by the students that led to mistranslating some texts. For instance; she discussed the students' choice of cultural transplantation, and literal translation. Also, she explained the misusing of some other translation procedures such as translation by omission and translation by addition. Finally she pointed to the tendency of some students' to reflect their own experiences, religion and culture in their translation.

In a partial replication of the study by Olk(2003), Elyildirim(2008) conducted a study over 50 English major were students at a university in Turkey. The participants were asked to translate the same newspaper article which was given to German students by Olk(2003). However, since the number of students taking part in the study was nearly three times bigger than the number of the students taking part in the Olk's(2003) study, the students were not instructed to think a loud and only a small number of all participants were questioned about the strategies they used to translate the

target items. The results showed that not only the cultural references causing difficulty to German students were not comprehended by Turkish students either but also the comprehension problems were bigger for Turkish students.

Ana(2003) carried out a study of *Translating Culture: Problems, Strategies and Practical Realities*. It aimed to analyze the strategies that 96 students employed when translating cultural terms from English into Spanish and vice versa. Students were in their third year of a Programme in English studies at the UniversitatJaume 1 of Castellon (Spain), and the course they were taking was English-Spanish translation 11(which focused on the translation of literary texts). All of them were Spanish and their level of English was certainly advanced. Most of them (83.3%) had also stayed in the UK at least one academic term, so one can indeed assume that they were sufficiently familiar with the cultural terms used for this study. The analysis focused on the translation of fragments of four literary texts (two in Spanish and two in English), all of them including a large number of cultural terms. In each of the four fragments, a total of 40 cultural terms were selected. The results showed that the students used the strategies of adaptation, description and borrowing much more so this typifies to some extent, students' both subversion and preservation of source culture elements. The frequent use of adaptation , which is probably the strategy that subverts the original more than the others, this high use may be due to learners' greater awareness of the source language culture, which makes it easier for them to find cultural equivalents. In the case of borrowings, the reasons for preserving the source culture terms in their translation could be the difficulties involved in back translation (or translation into a foreign language); but this can also perceive an attempt to highlight the conventions of the source culture as different from those of the target

culture, or even as some sort of maintenance of the source culture and resistance against the dominant target culture.

In a case of the preference of descriptions. It seems that, when facing culture-specific terms, students do really know what they imply or denote, but cannot always find an equivalent term in the target language, so they describe it.

Regarding the rest of other strategies as equivalence, compression, explicitation and literal translation, there are no quantitatively significant differences in the strategies used for the translation of texts into the native language and for translation into their foreign language. The small percentage of use of the other strategies (calque, compensation, generalization, modulation, particularization, substitution, transposition and variation) could perhaps be explained by the fact that not all strategies can be equally applied to culture terms.

It is important to point out that the use of these translation strategies or procedures should not be viewed in isolation, and that they need to be put into context. Also, one cannot consider some strategies as better or more appropriate than others, since their use depends on the aim of the translation, the translator's attempt to subvert or maintain the source culture, the potential readers, the cultural distance between the source language and the target language, etc.

It also noted that, there was not much coherence in the translation method used by the students. They translated several cultural terms having recourse, in the same text, to adaptations or cultural equivalents, as well as borrowing, thus combining indiscriminately a foreignizing and a domesticating approach. Also one could think that students seemed to focus only on translation problems (the cultural terms that had no equivalent in

the target language), and not the text as a whole and the coherence it should have.

Al-Dahesh(2008) explored problems posed to Arab professional translators and Arab translation students when translating idiomatic English phrasal verbs into Arabic ,and proposed a number of recommendations for professional translators, lexicographers and pedagogues. Translation tests were conducted to identify types of errors and translational pitfalls. The indicated that there are in fact many problems faced when dealing with the phenomenon of idiomatic English phrasal verbs. The most important aspect of such problems is the failure to achieve functional-pragmatic equivalents of such verbs. Literaltranslation,mistranslating,reducing idioms to sense and breaching of the Arabic language system, along with covertly erroneous errors, such as wrong Arabic collocation, shift of register, incorrect delivery of speech acts, usage of paraphrasing and usage of Arabic colloquial and regional dialects, were the major reasons behind the failure of delivering the appropriate functional pragmatic equivalents of the idiomatic English phrasal verbs listed in translation tests.

Badawi (2008) investigated the ability of Saudi EFL prospective teachers to translate cultural expressions to identify the most common strategies. The participants were 43 EFL prospective teachers whose age ranged from 21 to 23 year old. The sample was limited to the fourth years English language majors who were supposed to be well acquainted with English language and translation techniques. The instruments he used were a culture-based translation test and a translation strategy awareness questionnaire. The study revealed that teachers' performance was very poor as reflected by their scores on the culture-based translation test; their

translation strategy awareness was very poor and the method of translation was literal.

Arousque (2009) aimed to investigate the cultural words which require a cultural background to be properly understood and therefore cause problems. The challenges in the translation of cultural items and translation procedures used to explain their meaning through the analysis of the lexis from French cultural items of cooking was examined. Those problems result from a number of linguistic phenomena, including the different semantic meaning of the cultural words in the source and target languages, the absence of the cultural concept in the target language, the loss of meaning and the metaphorical meaning conveyed by many cultural words. The study showed the constraints of the translation strategies used to transfer the meaning of cultural units into the target language (loan, functional equivalence, descriptive equivalence, approximate equivalence) and the differences in the conceptualization of reality as reflected by the translation of metaphorical words and expressions from French items of cooking. These differences refer to a cultural gap which makes the translation of cultural lexis a hard task.

Dweik and Abu-Shakra (2011) examined the most serious problems that translators face when rendering collocations in religious texts namely, the Holy Quran, the Hadith and the Bible. A purposive sample comprising 35 students enrolled in the M.A translation programs at the universities of Petra, Yarmouk, and the University of Jordan was selected. The test consisted of 45 contextually short sentences selected from the above-mentioned three texts and assigned 15 sentences for each religious text. The revealed that the translators faced problems in lexical and semantic collocations due to the specificity of certain religious collocations that are deeply rooted in the Arabic culture. It also concluded that the translators of

religious texts should be deeply aware of nature of lexical and metaphoric collocations should realize the disparities between Arabic concepts and beliefs and Western ones, and should always take context into consideration.

Simunic(2013) conducted a study on listing ,categorizing and analyzing certain culture-bound terms and how they are interpreted into Croatian language from the simultaneous interpretation of 19 English language students majoring in Translation and Interpretation. The students who participated in this research are graduates of the Faculty of Humanities and Social Sciences in Osijek, and were used as subjects for this research. Their first language is Croatian and their interpretations were from English into Croatian. The interpretations were recorded during class and include all of the material recorded during one semester. The source material for listening and interpreting was taken from the Directorate General for Interpretation website, i.e. the Speech Repository Portal. The speeches cover a wide range of topics: politics, religion, sports, economy, everyday life, etc. The goal was to establish what translation strategies the trainee-interpreter use during simultaneous interpretation, and how they cope with interpreting culture-bound terms into their native language.

The setting was as follows: students were paired and were taken into a soundproof booth, where they did the interpretation into a microphone, while audio and video of the speech was played for them. The teaching assistant recorded their interpretation with an audio recording computer program, while other students were in the conference room with their professor. They had headphones through which they could hear their colleagues' interpretations. The results of this study have revealed that trainee interpreters have the skills required to understand and interpret culture-bound terms, which can be a source of many obstacles. Culture-

bound terms found in the test speeches covered lots of different topics. Borrowing, conventionalization, and formal equivalence were the strategies trainee-interpreters used the most during their interpretations, because those strategies do not require great amount of lexical interpretation; these terms are similar or equal in the Croatian language. The problem mentioned is not really a problem, since the messages were correctly transferred. It all comes with experience. Trainee interpreters coped well under pressure and were well prepared for training. The fact that they could prepare themselves before the actual interpretation in class made them more confident their abilities.

Bader Dweik and Maisa Suleiman (2013) investigated the problems that Jordanian graduate students majoring in the English language faced when translating culture-bound expressions. To achieve the aim of the study, the researchers selected a random sample that comprised 60 graduate students who were enrolled in the M.A program in three Jordanian universities. The researchers designed a translation test that consists of 20 statements which M.A students were asked to translate from Arabic into English. Each statement contained a culture-bound expression based on Newmark's categorization of cultural terms. Proverbs, idioms, collocations and metaphors were extracted from different cultural materials, i.e., legal, historical, religious, social...etc. The researchers also conducted informal open-ended interviews with experts in the field of translation to yield additional information from experts' point of view regarding these problems, their causes and solutions. The results of the study revealed that graduate students encounter different kinds of problems when translating cultural expressions. These problems are mostly related to: unfamiliarity with cultural expressions, failure to achieve the equivalence in the second language, ambiguity of some cultural expressions and lack of knowledge of

translation techniques and translation strategies. In the light of these results, the researchers recommend narrowing the gap between cultures through adding more courses that deal with cultural differences, cultural knowledge, and cultural awareness, especially in academic programs that prepare translators.

Showqi Bahumaid (2017) conducted a study which was titled as Culture-Bound Terms in Arabic-English Translation: Difficulties and Implications. The study investigates the difficulties faced by graduate translator trainees in the American University of Sharjah and the University of Sharjah in the United Arab Emirates in rendering Arabic culture-bound terms into English. It further examines the extent of the translator trainees' awareness of the translation strategies they employ in their renditions of those terms. A test involving a carefully selected sample of fifteen Arabic culture bound terms used in contextualized sentences was designed as a research instrument. The terms were drawn from several cultural categories and presented varying levels of difficulties of rendition. The results have revealed the informants' rather low performance in translating culture-bound terms into English. Four major types of errors were made by the informants: incorrect meaning, under-translation, omission and transliteration errors. The errors have been mainly attributed to the informants' lack of awareness of the significance of the translation brief while translating, inadequate proficiency in handling idiomatic culture-bound terms, insufficient training in transliteration and improper use of dictionaries.

Aldhahi (2017) investigates the relationship between vocabulary size and cultural competence in English-Arabic translation. She explores the possibility of predicting the level of cultural competence needed in order to avoid translation errors by correlating cultural translation competence to

vocabulary size. To achieve her goal she used English and Arabic vocabulary tests designed by Masrai and Milton (2012) to determine the language proficiency of participants. She also designed a cultural translation test(CBIT) in which participants would translate CBIs in both directions between English and Arabic and provide her with some feedback as to the procedures they were following to translate them. The vocabulary tests together with the CBIT were directed to 35 Arabic professional translators in Saudi Arabia. She selected such participants that are trainees translators because they would have an excellent command of both English and Arabic. The analysis of her survey shows that the vocabulary knowledge of the participants was generally below what might be expected from professional translators and there was a strong correlation between obtaining low vocabulary scores and obtaining low scores in the CBIT. Therefore, her results emphasize the overall need for further cultural training to increase cultural awareness for translators. She declared that , it is difficult to pinpoint the specific level of cultural competence achieved by translators at an one time, her results indicate that the cultural translation test, or CBIT can provide useful general indication of where this level lies for particular cohort.For example, the level of cultural competence of her participants was generally very low, on the basis that only 3 translators (8.5%) scored 40% or higher in the CBIT. Further data and wider testing will be needed in order to confirm and validate these results. So she recommended including cultural training in translators training programmes. She hope also, further in-depth training for translators in their first language especially the cultural content.

CHAPTER THREE

METHODOLOGY

3. Introduction

As showed in the previous chapters, the main objective of this study is to investigate the difficulties that the Sudanese undergraduate students majoring in translation face when translating texts laden with culture-bound terms. This chapter addresses following related subjects: first, the methods that are used. Then, a description of the sample, material, procedure and tools that have been used in the data collection process is offered.

3.1 The Method

The researcher used a test method for collecting data in chapter four. The test contains Culture-Bound Terms (CBTs for short) to Sudanese BA students in two universities specialized in translation, to examine their knowledge of cultural aspects in the target culture (TC) i.e. English. The test provides statements contained cultural expressions, based on Newmark's categorization of cultural terms. The terms are extracted from different cultural materials, i.e., historical, geographical, politics, sports, economics, social, legal, cultural, religion, administrative aspects, etc. And also provide dstrategies that can be adopted in order to deal with different cultural aspects during the process of translation of the test. The study also applies the model that has been developed by Newmark's (1988), Vinay and Darbelnet's (1977) and Harvey (2000) strategies that deal with cultural gap: such as borrowing, adaptation, footnote, paraphrase, addition, equivalence, recognized translation, modulation, compensation, etc. The CBTs test focus on the validity that low performance implies the difficulty of translating them. Also, examine using different strategies can help such

problems. In addition to, examines whether the education system in Sudan help students to become culturally aware in the two cultures (SC&TC) without need to be in the TC which in turn improves the quality of the translated text? The demographic set questions can explain some of the outcomes of the test. The performance will provide accurate recommendations for the achievement of high-quality translation in grasping the English CBTs.

The researcher will design an informal open-ended interview to three experts who taught translation courses. The interview consisted of three questions. The questions were related to the problems that students face, the causes of such problems and solutions that could be given to facilitate the problems.

3.2 Validity and Reliability of the Test

To ascertain the validity of the Test of Culture-bound Terms (in short TCBTs), it was given to three professors who have teaching experience in linguistics and translation. They were requested to determine the content validity of the test, and were asked to provide their comments, notes and recommendations on the appropriateness of the content, they confirmed that the test was valid and suggested no change, additions or omissions.

The reliability of the test was determined by means of that the test is repeated under identical conditions. And is assessed by checking the consistency of the results across part of the test itself and also across different observers. The test was administered to 50 undergraduate students who shared the same characteristics of the population. They were asked to translate the test immediately in the present of the researcher without time constrains and they were not prevented to use dictionaries or additional resources.

Data were collected by means of translation test and open-ended interviews. For the test, the students were asked to select the equivalent Arabic translation. The total score of the test was 40 marks.

1. Correct answer (CA) was given two marks, one for the translation and one for strategy.
2. Wrong answer (WA) was given zero mark.
3. No answer (NA) was given zero mark.

3.3 The Sample

A total of 50 students kindly accepted to take the TCBTs. The students were from two different Sudanese universities in Khartoum (Khartoum & Al-Ribat university batch 2020). And they were at the final semester of the final year of BA in translation programme. The students aging between 19 to 29 years old. 14 of them were males and 36 were females. The participants specialized in translation, so they expected to be aware of translating different materials from English to Arabic and use different strategies. They studied translation for four years. Only two students reported they lived in English speaking country.

3.4 Materials

The students were provided with a Test of Culture-Bound Terms (TCBTs), within which a brief introduction define the purpose of the test, and also include demographic set of questions to help the researcher focus on those who are subject to her criteria such as gender, age, education level, whether the student lived in target culture in order to ascertain whether such factor contribute to their knowledge of CBTs in the target culture (TC). Also, some questions focus on their studies: if their syllabus helps them improve translation of culture-bound terms. In addition to, a couple of questions focus on whether they use methods to enhance their translating outcome

(association membership, personal skills). Answering these questions will give the researcher a clear picture about their cultural and language knowledge.

There are 21 items in the test(see Appendix 1), each item is presented in one sentence except two items presented in one sentence, and students are asked to choose the equivalent translation and strategy to the underlined item. This tool focuses on terms that pose cultural difficulties for translation from English (UK) into Arabic. Among these terms are expressions which refer to every aspect of UK culture (e.g. sports, politics, religion, etc.)We choose 21 terms to give a sufficient basis for a valid performance. It is possible that students would be familiar with some of them but not all of them. Also, there is a need to have an adequate number of terms to a reliable tool. The data collected in this tool were based on works on British culture such as i.e. Oliver twist and a publication relating to procedures for acquiring British nationality, life in the united kingdom published by the British Home Office(Home Office 2013).

3.5 Procedures

The researcher will examine the results of the students' choices of the equivalent translation of the culture-bound terms and the strategies and discuss their performance. The test consists of 21 statements which are highlighted in bold. This will be followed by its Arabic translation equivalence. Adopting Newmark's (1988) classification, the cultural terms have been mentioned in five categories: Ecology; Material culture; Social culture; Organizations, Customs, Activities, Procedures, Concepts; Gestures and Habits. The discussion involves the analysis of the strategies that have been used in the translation process.After the responses of the 50 samples

had been collected and were marked and processed using Statistical Package for the Social Sciences (SPSS).

In order to answer the first research question in this study, the researcher has applied Newmark's (1988) classification of cultural terms. The test items will be selected from different cultural materials, i.e., legal historical, religious, social ...etc. and then classified into one of the five cultural categories as the following: (1) Ecology (2) Material culture (3) social culture-work and leisure (4) Organizations, Customs, Activities, Procedures and Concepts and (5) Gestures and Habits. Regarding the second question about the translation strategies, the researcher applies the strategies modeled by Newmark's (1988), Vinay and Darbelnet's (1977) Harvey (2000) .And the researcher has applied Venuti's (1995) notion of domestication and foreignization to distinguish between source text and target text and to find out also how the two concepts are addressed by the students through their choices of translation strategies. For answering the third research question, the researcher will depend on the students' performance in the test.

Finally, the students completed the test immediately in the researcher's presence, without time constraints. Furthermore, they were not prevented to use references resources in translating the culture-bound terms (in short CBTs). The data was analyzed for each item according to their performance.

3.6 Tools

In the present study, the data will be analyzed according to Peter Newmark's categorization of culture-bound terms as follows:

- 1- Ecology: flora, fauna, hills, winds, plains.
- 2-Material Culture: food, clothes, houses and towns, transport.
- 3-Social Culture: work and leisure.
- 4- Organization Customs, Activities, Procedures, and

Concepts:

a. Political and administrative

b. Religious

c. Artistic

5- Gestures and Habits.

In addition to, the present study introduced some of Peter Newmark (1988), Vinay and Darbelnet's (1977) and Harvey (2000) strategies that deal with cultural gap:

1- Adaptation: is referred to the SL term that is unknown in the TC and the translator create a new situation that can be described as situational equivalence.

2- Addition: These are additional information in a translation.

3- Borrowing: a word or expression is taken straight from another language, without translation.

4- Calque: it is a type of borrowing or loan, since the translator borrows the SL expression or structure and then transfers it in a literal translation.

5- Compensation: it occurs when loss of meaning in one part of a sentence is compensated in another part.

6- Equivalence: refers to a strategy that describes the same situation by using completely different stylistic or structural methods for producing equivalent texts.

7- footnote: here the translator introduces more details that are not expressed in the SL.

8- Modulation: it occurs when the translator reproduces the message of the original text in the TL text in conformity with the current norms of the TL, since the SL and the TL may appear dissimilar in terms of perspective.

9- Omission: Here the translator suppresses a SL information item in the TL text, mainly when that information is considered unnecessary because the

cultural term does not perform a relevant function or may even mislead the reader.

10-Paraphrase: in this procedure the meaning of the CBT is explained. Here the explanation is much more detailed than that of descriptive equivalent.

11-Recognized translation: it occurs when the translator “normally uses the official or the generally accepted translation of any institutional term”.

CHAPTER FOUR

DATA ANALYSIS AND DISCUSSION

4. Introduction

In this chapter, the researcher examines the results of the students' choices of the equivalent translations of the English CBTs and strategies and discusses their performance by using SPSS analysis. So, first section presents analysis for the students' demographic and personal characteristics. Section two, exposes the reliability of the CBTsT, based on the hypothesis of the study. While section three, discusses the students' performance in the CBTsT. Section four displays types of errors that students made. Section five measuring students' performance of the strategies used in translating the CBTs. Section six shows the results of the interviews. Section seven displays the discussions. The analysis will provide three benefits for the study: first, it helps to measure the students' ability to find the effective equivalent translation and strategy for CBT. Second it helps to identify the types of errors made by the undergraduate students, and the third it measures their knowledge of strategies that can be used to overcome challenges in translating CBTs.

4.1. The Demographic and Personal Characteristics

This section displays the demographic and personal characteristics of the undergraduate students participating in the study and provides their responses to 9 questions in the demographic section see (Tables and charts below).

Table 1 and Chart 1

gender	frequency	percentage
male	14	28%
female	36	72%
total	50	100%

Table 1 and chart 1 show that 72% were female and 28%.were male

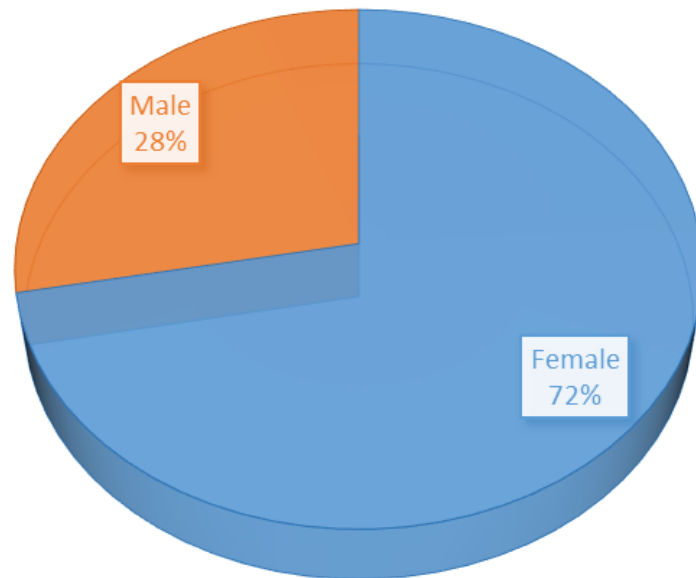
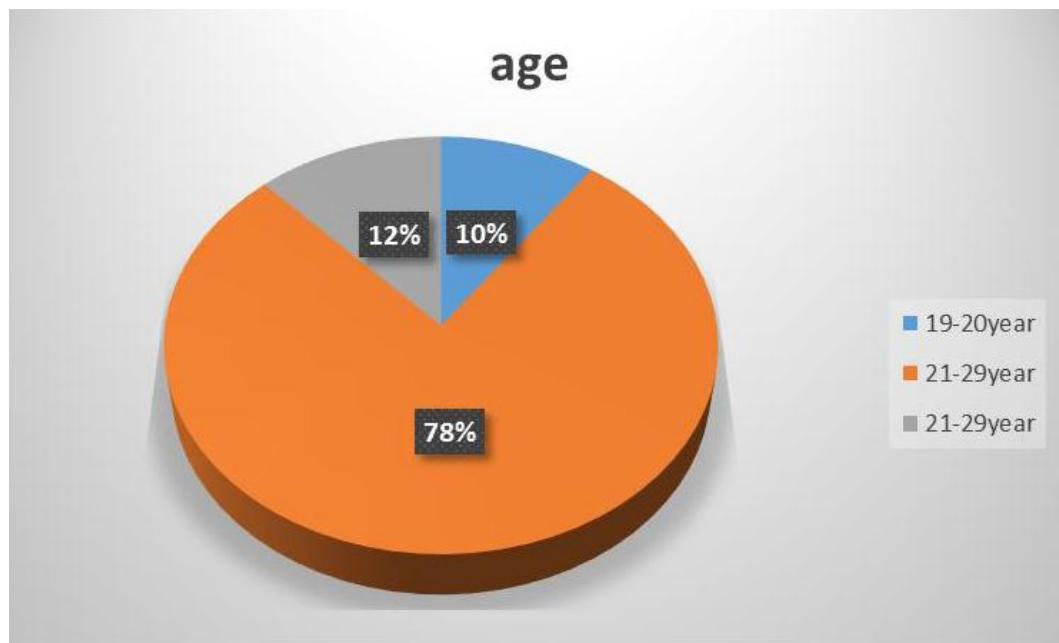


Table 2 and chart 2

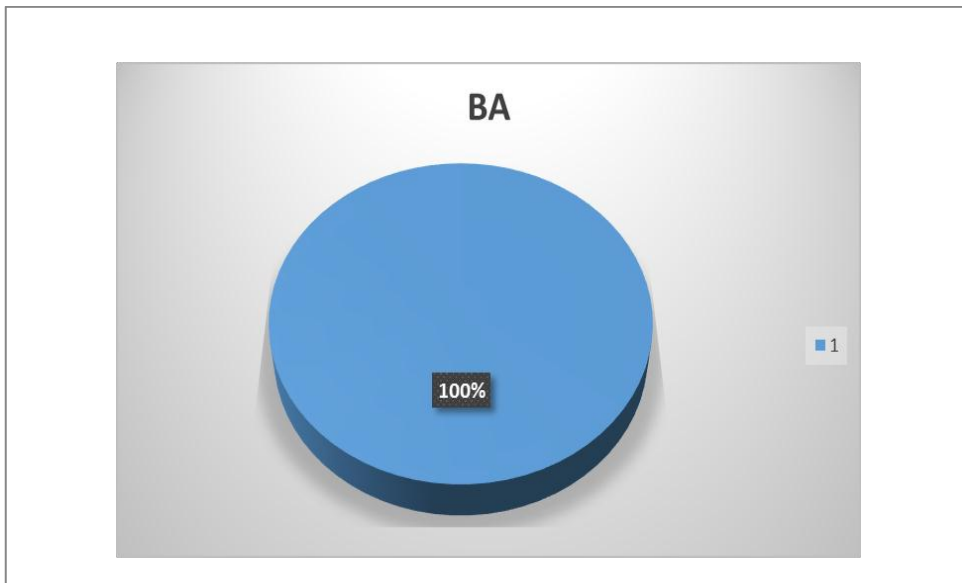
Age	frequency	percentage
19-20	5	10%
21-29	39	78%
prefer not to say	6	12%
total	50	100%



The table2 and chart 2 show that the almost78% of the students their age from 21-29, while 10% from 19-20 and 12% prefer not to say their age.

Table 3 and chart 3

Education level	frequency	percentage
BA	50	100
total	50	100%

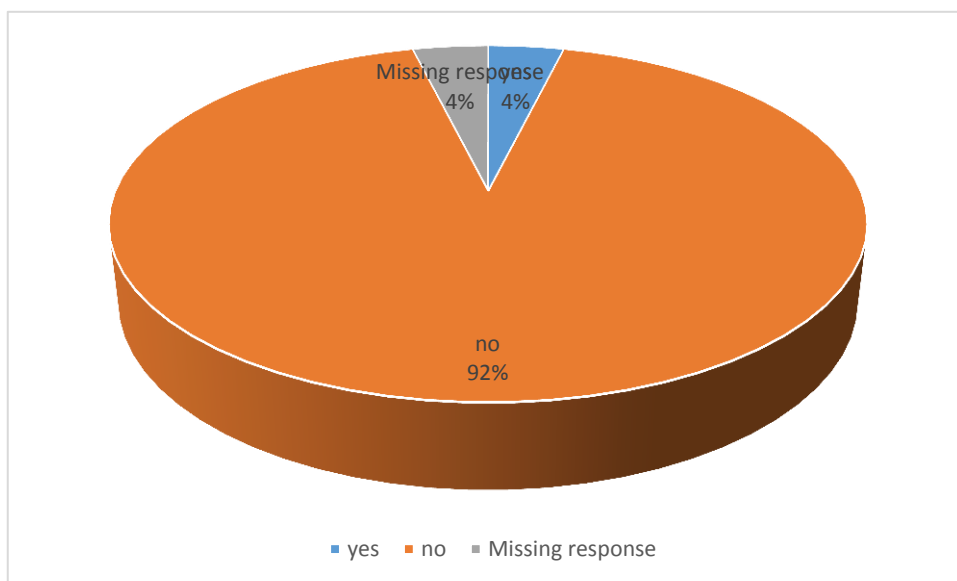


All the students 50(100%) are enrolled at BA programme.

4. Have you lived in an English-speaking country?

Table 4 and chart 4

	frequency	percentage
yes	2	4%
no	46	92%
Missing response	2	4%
total	50	100%

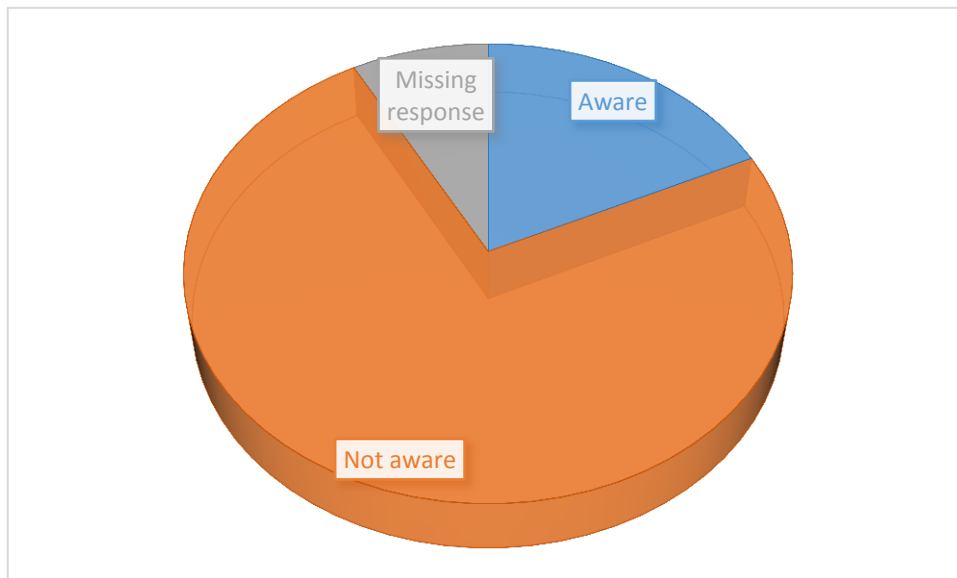


The table 4 chart4 show that the majority 92% of the students did not live in an English speaking country however, 4% lived in English speaking country and 4% were missed their responses.

5. How aware are you about English culture?

Table 5 and chart 5

	frequency	percentage
aware	9	18%
not aware	37	74%
missing response	4	8%
total	50	100%

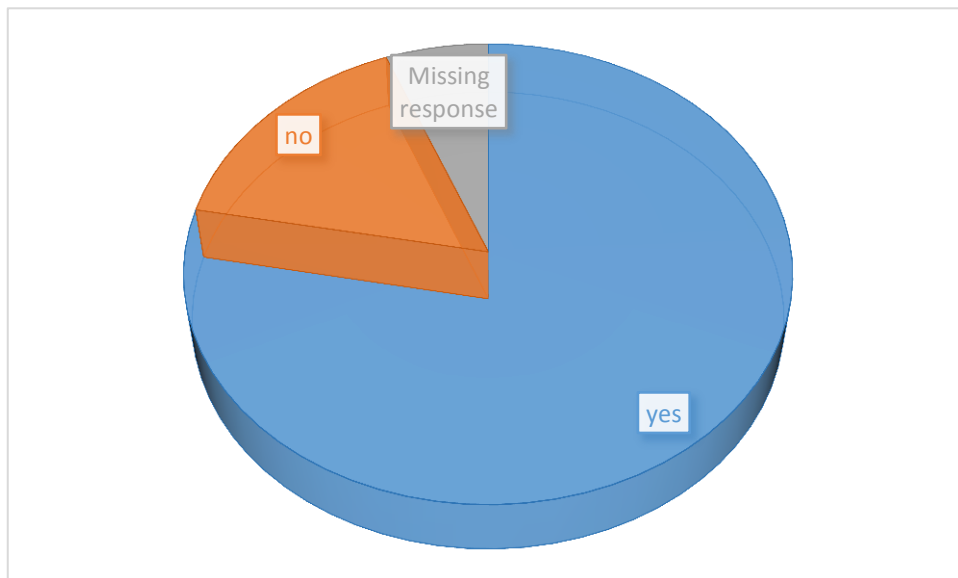


The table 5 and chart 5 show that 74% of students were not aware about the English culture, 18% were aware about English culture and 8% were missed their responses.

6. Have your Studies helped you improve your translation of English culture-bound terms. If yes, how?

Table 6 and chart 6

	frequency	percentage
yes	39	78%
no	8	16%
missing response	3	6%
total	50	100%

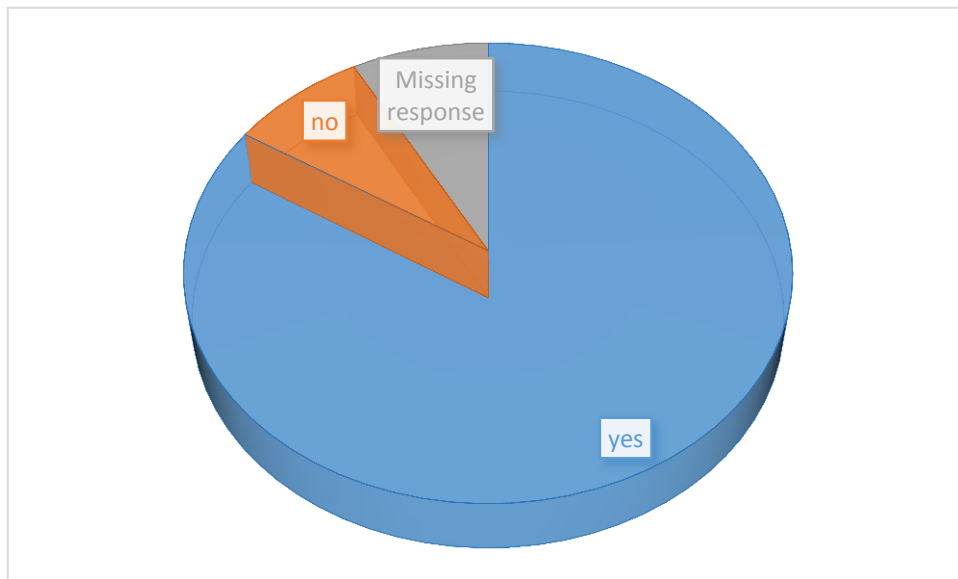


The table 6 and chart 6 show that 78% of students said that their studies help them to improve translation of English culture.while, 16% said that the studies do not help and 6% were missed their responses.

7. Do you think that to understand a foreign language culture will help you learn the language?

Table 7 and chart 7

	frequency	percentage
yes	42	84%
no	4	8%
missing response	4	8%
total	50	100%

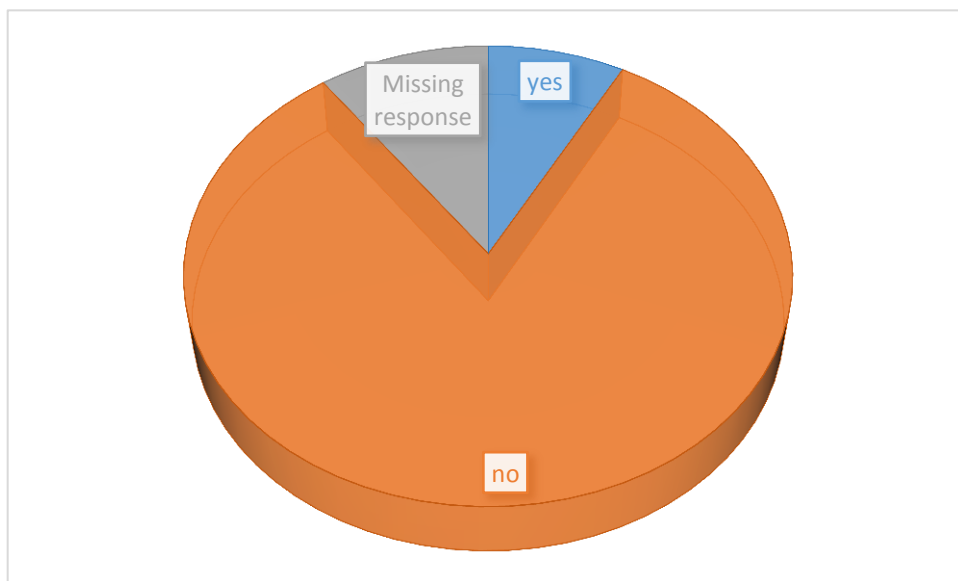


The table 7 and chart 7 show that the majority 84% of students think that understanding foreign language culture will help them learn the language, 8% do not help to learn the language and 8% were missed their responses.

8. Are you a member of any Sudanese or foreign associations for translation?

Table 8 and chart 8

	frequency	percentage
yes	4	8%
no	41	82%
missing response	5	10%
total	50	100%

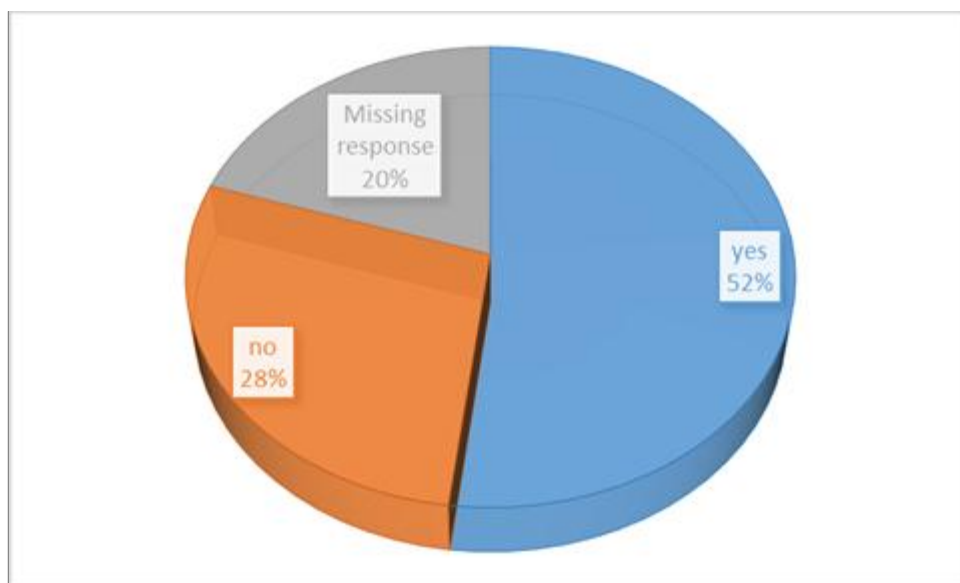


The table 8 and chart 8 shows that 82% of students are not member of any Sudanese or foreign associations for translation, 8% are member and 10% were missed their responses.

9. How do you overcome untranslatable words expressions when you are translating?

Table 9 and chart 9

	frequency	percentage
from context	26	52%
google/website	14	28%
missing response	10	20%
total	50	100%



the table 9 and chart 9 show that 52% of students depend on context to overcome untranslatable words or expressions however, 28% of students use google and 20% were missed their responses.

4.2. The Reliability and Validity of the Performance of the CBTsT.

The Reliability of the CBTsTis tested according to the hypothesis of the study. The participants in the first stage of validation are BA students and specialize in translation. The Analysis is carried out to investigate the internal consistency and reliability of the CBTsT performance.

4.2.1 The First Hypothesis

1. It will be supposed that translating the English CBTs into Arabic pose difficulties to the Sudanese students

Table No 10summarizes the minimum, maximum, the mean scores and standard deviation of the students'performance of the CBTsT.

Table 10. Descriptive Statistics for the CBTsT

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
1. Freedom of Information	50	1	3	2.60	.639
2. Steps	50	1	3	2.64	.598
3.Cold bits	50	1	3	2.42	.758
4. Daffy	50	1	3	2.64	.525
5. his surplice	50	1	3	2.58	.609
6. hide-and seek	50	1	3	2.56	.675
7.Doctor's Commons	50	2	3	2.58	.499
8. City of London	50	1	3	2.50	.647
9. Convenience Store	50	1	3	2.62	.567
10. bird's eye view	50	1	3	2.52	.646
11. horses mouth	50	1	3	2.66	.519
12. Out-and out Christian	50	2	3	2.68	.471
13.Pardon my French	50	2	3	2.68	.471
14. Summer's day	50	1	3	2.62	.530
15. The big Issue	50	1	3	2.64	.598
16. Chestnut Hill	50	1	3	2.66	.593
17. Patty	50	1	3	2.50	.735
18. Madame Tussaud	50	2	3	2.70	.463
19. Get your skates on	50	2	3	2.60	.495
20. not everyone's cup of tea	50	1	3	2.74	.565
21. banana skin	50	2	3	2.68	.471
Average	50			2.61	.575

Table 11.Cronbach’s Alpha Measurement for the Item- Total Statistics for CBTsT

Item-Total Statistics				
	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
1. Freedom of Information	52.22	114.093	.961	.991
2. Steps	52.18	115.130	.945	.991
3. Cold bits	52.40	112.204	.924	.991
4. Daffy	52.18	116.600	.947	.991
5.his surplice	52.24	114.717	.960	.991
6. hide-and seek	52.26	113.380	.959	.991
7. Doctor’s Commons	52.24	118.186	.847	.992
8. City of London	52.32	114.467	.920	.991
9. Convenience Store	52.20	115.633	.956	.991
10. bird’s eye view	52.30	114.255	.937	.991
11. horses mouth	52.16	116.709	.948	.991
12. Out-and out Christian	52.14	117.796	.939	.991
13. Pardon my French	52.14	117.796	.939	.991
14. Summer’s day	52.20	116.612	.937	.991
15. The big Issue	52.18	115.130	.945	.991
16. Chestnut Hill	52.16	115.566	.918	.991
17.Patty	52.32	112.263	.951	.991
18. Madame Tussaud	52.12	118.108	.924	.991
19. Get your skates on	52.22	117.971	.875	.992
20. not everyone’s cup of tea	52.08	117.463	.804	.992
21.banana skin	52.14	117.796	.939	.991

Table 12 .Reliability Statistics

Cronbach's Alpha	N of Items
.992	21

The figures reported in table 12 that the results of the reliability of the Alpha Cronbach's for the items above (60%) and this indicates the test has high levels of reliability in terms of internal consistency for all terms or for each term. So the Cronbach's Alpha value for the measurement is (.992) and this indicates high internal consistency and this in turn confirms the reliability of the CBTs test for ascertaining our hypothesis of the study that Sudanese students face difficulties in translating the English CBTs ;and we can depend on the answers of the samples for achieving the aims of the study , and we can analyze its results.

Table 13 Chi-Square Measurements for the CBTsT

Test Statistics			
Terms	Chi-Square	df	Asymp.sig
1. Freedom of Information	28.960 ^a	2	.000
2.Steps	32.680 ^a	2	.000
3.Cold bits	14.440 ^a	2	.001
4.Daffy	30.760 ^a	2	.000
5.his surplice	25.480 ^a	2	.000
6.hide-and seek	25.480 ^a	2	.000
7. Doctor's Commons	1.280 ^b	1	.258
8.City of London	18.760 ^a	2	.000
9.Convenience Store	29.080 ^a	2	.000
10.bird's eye view	20.320 ^a	2	.000
11. horses mouth	32.920 ^a	2	.000
12. Out-and out Christian	6.480 ^b	1	.000
13. Pardon my french	6.480 ^b	1	.001

14. Summer's day	28.840 ^a	2	.000
15. The big Issue	32.680 ^a	2	.000
16. Chestnut Hill	35.560 ^a	2	.000
17. Patty	21.640	2	.000
18. Madame Tussaud	8.000 ^b	1	.005
19. Get your skates on	2.000 ^b	1	.0157
20. not everyone's cup of tea	49.480 ^a	2	.000
20. banana skin	6.480 ^b	1	.011

a. 0 cells (0.0%) have expected frequencies less than 5. The minimum expected cell frequency is 16.7.

b. 0 cells (0.0%) have expected frequencies less than 5. The minimum expected cell frequency is 25.0

Table 13 shows the value of Chi-Square that calculates for the variance between the samples of the study for the first hypothesis at significance level is (0.001) and this is very small (less than 5%), according to this, there is variance statistics between the samples' answers for the terms and this strengthens the first hypothesis that translating the English CBTs into Arabic posing difficulties to Sudanese students.

4.2.2 The Second Hypothesis

2. It will be supposed that the Sudanese students will not aware to adopt different strategies to overcome the difficulties they encounter in translating the English CBTs

Table 14. Descriptive statistics.**Descriptive Statistics**

Terms	N	Minimum	Maximum	Mean	Std. Deviation
1.Freedom of Information	50	1.00	2.00	1.6600	.47852
2. Steps	50	1.00	2.00	1.2800	.45356
3.Cold bits	50	1.00	2.00	1.0800	.27405
4.Daffy	50	1.00	3.00	1.7000	.54398
5.his surplice	50	1.00	3.00	1.3600	.66271
6.hide-and seek	50	1.00	2.00	1.1200	.32826
7.Doctor's Commons	50	1.00	2.00	1.9400	.23990
8.City of London	50	1.00	3.00	1.6200	.56749
9.Convenience Store	50	1.00	2.00	1.4200	.49857
10.bird's eye view	50	1.00	2.00	1.4200	.49857
11.horses mouth	50	1.00	2.00	1.4200	.49857
12.Out-and-out Christain	50	1.00	3.00	1.9600	.44994
13.Pardon my French	50	1.00	3.00	1.4400	.54060
14.Summer's day	50	1.00	3.00	1.6400	.63116
15.The big Issue	50	1.00	3.00	1.9400	.42426
16.Chestnut Hill	50	1.00	3.00	1.5000	.54398
17.Patty	50	1.00	3.00	1.2400	.47638
18.Madame Tussaud	50	1.00	3.00	1.6000	.57143
19.Get your skates on	50	1.00	2.00	1.2400	.43142
20.not everyone's cup of tea	50	1.00	2.00	1.2200	.41845
21.banana skin	50	1.00	2.00	1.5800	.49857
Average	50			1.49	

Table 15. Cronbach's Alpha Measurement for the strategies performance in the CBTsT

Item-Total Statistics				
Terms	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
1. Freedom of Information	29.7200	60.247	.710	.969
2. Steps	30.1000	59.969	.794	.968
3. Cold bits	30.3000	63.112	.589	.970
4. Daffy	29.6800	58.753	.804	.968
5. his surplice	30.0200	57.244	.804	.969
6. hide-and seek	30.2600	62.319	.641	.970
7. Doctor's Commons	29.4400	64.537	.300	.972
8. City of London	29.7600	57.900	.872	.967
9. Convenience Store	29.9600	58.978	.852	.968
10. bird's eye view	29.9600	58.978	.852	.968
11. horses mouth	29.9600	58.978	.852	.968
12. Out-and out Christian	29.4200	60.820	.674	.969
13. Pardon my French	29.9400	58.180	.883	.967
14. Summer's day	29.7400	56.686	.912	.967
15. The big Issue	29.4400	61.353	.635	.970
16. Chestnut Hill	29.8800	58.230	.870	.967
17. Patty	30.1400	59.837	.772	.968
18. Madame Tussaud	29.7800	57.767	.882	.967
19. Get your skates on	30.1400	60.368	.775	.969
20. not everyone's cup of tea	30.1600	60.627	.759	.969
21. banana skin	29.8000	59.388	.796	.968
Average				.970.

The figures reported in table 15 that the results of the reliability of the Alpha Cronbach's for the terms above (60%) and this indicates the test has high levels of reliability in terms of internal consistency for all terms or for each term. So the Cornbach's Alpha value for the measurement is (.970) and this indicates high internal consistency and this in turn confirms the reliability of the CBTs test for ascertaining our hypothesis of the study that Sudanese students will not aware to adopt some strategies to overcome difficulties in translating the English CBTs ;and we can depend on the answers of the samples for achieving the aims of the study , and we can analyze its results .

Table 16. Chi-Square Measurements for strategies performance in the CBTsT

Term	Chi-square	df	Asymp.sig
1.Freedom of Information	5.120 ^a	1	.024
2. Steps	9.680 ^a	1	.002
3. Cold bits	35.280 ^a	1	.000
4. Daffy	25.240 ^b	2	.000
5. his surplice	37.480 ^b	2	.000
6. hide-and seek	28.880 ^a	1	.000
7. Doctor's Commons	38.720 ^a	1	.000
8. City of London	20.440 ^b	2	.000
9. Convenience Store	1.280 ^a	1	.258
10. bird's eye view	1.280 ^a	1	.258
11. horse's mouth	1.280 ^a	1	.258
12. out-and out Christian	49.120 ^b	2	.000

13. Pradon my french	24.520 ^b	2	.000
14. Summer's day	14.560 ^b	2	.001
15. The Big Issue	53.560 ^b	2	.000
16. Chestnut Hill	22.360 ^b	2	.000
17. Patty	47.320 ^b	2	.000
18. Madame Tussaud	19.840 ^b	2	.000
19. Get your skates on	13.520 ^a	1	.000
20. not everyone's cup of tea	15.680 ^a	1	.000
21. banana skin	1.280 ^a	1	.258

a.0 cells (0.0%) have expected frequencies less than 5. The minimum expected cell frequency is 16.7.

b. 0 cells (0.0%) have expected frequencies less than 5. The minimum expected cell frequency is 25.0.

Table 16 shows the value of Chi-Square that calculates for the variance between the samples of the study for the second hypothesis at significance level is (0.001) and this is very small(less than 5%), according to this, there is variance statistics between the samples' answers for the terms and this strengthens the second hypothesis that the students will not aware to adopt some strategies in translating the English CBTs into Arabic to overcome the difficulties.

4.2.3 The Third Hypothesis

It will be supposed that the students will make errors in their translation of those English CBTs.

Table 17. Descriptive Statistics

Descriptive Statistics					
Terms	N	Minimum	Maximum	Mean	Std. Deviation
Freedom of Information	50	1	3	2.60	.639
His surplice	50	1	3	2.58	.609
Doctor' Common	50	2	3	2.58	.499
City of London	50	1	3	2.50	.647
Convenience Store	50	1	3	2.62	.567
Out-and-out Christian	50	2	3	2.68	.471
The Big Issue	50	1	3	2.64	.598
Madame Tussaud	50	2	3	2.70	.463
Banana skin	50	2	3	2.68	.471
Average				2.621	0.552

Table 18. Cronbach's Alpha Measurement for the Errors

Item-Total Statistics				
Terms	Scale Mean if item Deleted	Scale Variance if item Deleted	Corrected item correlation	Cronbach's Alpha if item Deleted
Freedom of Information	52.22	114.093	.961	.991
His surplice	52.24	114.717	.960	.991
Doctor's Common	52.24	118.185	.847	.992
City of London	52.32	114.467	.956	.991
Convenience Store	52.20	115.633	.956	.991
Out-and-Out Christian	52.14	117.796	.939	.991
The Big Issue	52.18	115.130	.945	.991
Madame Tussaud	52.12	118.108	.924	.991
Banana skin	52.14	117.796	.939	.991

Table 19. Reliability Statistics

No of Item	Cronbach's Alaph
9	0.991

The figures reported in table 19 that the results of the reliability of the Alpha Cronbach's for the items above (60%) and this indicates the test has high levels of reliability in terms of internal consistency for all terms or for each term. So the Cornbach's Alpha value for the measurement is (.991) and this indicates high internal consistency and this in turn confirms the reliability of the CBTs test for ascertaining our hypothesis of the study that Sudanese students make errors in translating the English CBTs; and we can depend on the answers of the samples for achieving the aims of the study, and we can analyze its results.

Table 20. Chi-Square Measurement for the Errors

Terms	Chi-Square	df	Asymp. Sig
Freedom of Information	28.960 ^a	2	.000
His surplize	25.480 ^a	2	.000
Doctor's Common	1.280 ^a	1	.258
City of London	18.760 ^a	2	.000
Convenience Store	29.080 ^a	2	.000
Out-and-Out Christian	6.480 ^b	1	.000
The Big Issue	32.680 ^a	2	.000
Madame Tussaud	8.000 ^a	1	.005
Banana skin	6.480 ^a	1	.011

a. 0 cells (0.0%) have expected frequencies less than 5. The minimum expected cell frequency is 16.7.

b. 0 cells (0.0%) have expected frequencies less than 5. The minimum expected cell frequency is 25.0.

Table 20 shows the value of Chi-Square that calculates for the variance between the samples of the study for the third hypothesis at significance level is (0.001) and this is very small(less than 5%), according to this, there is variance statistics between the samples' answers for the terms and this strengthens the third hypothesis that the students make errors when translating the English CBTs into Arabic.

4.3 The Students' Performance in the CBTsT

The results of the students' performance of translation and strategies are presented in three categories: correct answer (CA), wrong answer (WA) and no answer (NA) with their frequencies and percentage (as in table 24 and 25 below). Table 24 shows that correct answers that have lower percentages clearly in statements No 1,4,7,12,15. The statements that show high percentage in wrong answers are No 1,4,7,8,9,10,11,12,13,14,15,16,18 and 21. And each statement in test is discussed separately. The problems will be discussed next.

Table 24. Students' translation performance in CBTs Test

Statement No	CA		WA		NA	
	Freq	%	Freq	%	Freq	%
1.Freedom Of Information	17	34%	33	66%	-	0%
2. Steps	36	72%	14	28%	-	0%
3.Cold bits	46	92%	4	8%	-	0%
4.Daffy	17	34%	31	62%	2	4%
5.his surplice	37	74%	8	16%	5	10%
6.hide-and-peek	44	88%	6	12%	-	0%
7.Doctors' Commons	3	6%	47	94%	-	0%
8.City of London	21	42%	28	56%	1	2%
9.Convenience Store	29	58%	19	38%	2	4%
10.bird's eye view	29	58%	21	42%	-	0%

11.horses mouth	29	58%	21	42%	-	0%
12.Out-and out christian	6	12%	40	80%	4	8%
13.Pardon my french	28	56%	21	42%	1	2%
14.Summer's day	22	44%	24	48%	4	8%
15.The Big Issue	6	12%	41	82%	3	6%
16.Chestnut Hill	26	52%	21	42%	1	2%
17. Patty	39	78%	10	20%	1	2%
18.Madame Tussad	22	44%	26	52%	2	4%
19.Get your skates on	38	76%	12	24%	-	0%
20. not everyone's cup of tea	39	78%	11	22%	-	0%
21.banana skin	21	42%	29	58%	-	0%

Table 25. Students' performance of Strategies in CBTs Test

The term No	The equivalent strategy	CA		WA		NA	
		Freq	%	Freq	%	Freq	%
1.Freedom of Information	Recognized translation	4	8%	12	24%	34	68%
2.Steps	Recognized translation	3	6%	12	24%	35	70%
3.Cold bits	Equivalent	8	16%	11	22%	31	62%
4.Daffy	Borrowing	1	2%	16	32%	33	66%
5.his surplice	Equivalent	3	6%	15	30%	32	64%
6.hide-and-seek	Equivalent	5	10%	12	24%	33	66%
7.Doctor's Common	Adaptation	0	0	21	42%	29	58%
8.City of London	Compensation	4	8%	17	34%	29	58%
9.Convenience Store	Modulation	2	4%	15	30%	33	66%
10.bird'seye view	Equivalent	4	8%	16	32%	30	60%
11.horses mouth	Equivalent	1	2%	15	30%	34	68%
12. Out-and-Out Christian	Adaptation	0	0	16	32%	34	68%

13.Pardon my french	Footnote	0	0	16	32%	34	68%
14.Summer's day	Modulation	1	2%	17	34%	32	64%
15.The Big Issue	Paraphrase	3	6%	12	24%	35	70%
16. Chestnut Hill	Adaptation	3	6%	11	22%	36	72%
17.Patting	Literal	7	14%	11	22%	32	64%
18. Madame Tussad	Recognized translation	0	0	15	30%	35	70%
19. Get your skates on	Equivalent	0	0	20	40%	30	60%
20. not everyone's cup of tea	Equivalent	3	6%	17	34%	30	60%
21. banana skin	Adaptation	0	0%	16	32%	34	68%

The quality of the students' performance in CBTs test is below expectations, considering that students are specialized in translation and they did not have time constraints in doing the test. Moreover, they were not prevented to use references sources in translating the CBTs.

Term-1-and 2

1. Obasanjo refused to approve the **Freedom of Information Bill** (FOI) voted by parliament, after eight years of administrative **steps**.

As shown in table 24, only 17 (34%) selected the correct translation to the term "Freedom of Information Bill" as "قانون حرية الاعلام".while33 (66%) of the students chose the wrong translation as "قانون حرية المعلومات" و"قانون حرية الصحافة".

Regarding the Students' performance of the strategy, that only 4 (8%) used the correct strategy as "recognized translation". According to Newmark, the translator "normally uses the official or generally accepted translation of any institutional term". And 12(24%) used wrong strategy as

“omission”, “modulation” or provided words such “guessing”. While the rest 34 (68%) did not mention any strategies.

the term “steps” was translated correctly by 36(72%)of students as "مساعد" "جادة. And 14 (28%) used the wrong translation as "مطالب ادارية".

Considering the use of strategy, that only 3 (6%) provided the correct strategy “recognized translation”. And 12 (24%) used the wrong strategy as “paraphrase” and “omission”. While the majority skipped to give any strategies. Although; they both refer to the political and administrative concepts and widely used in news reports and headlines of some international organizations

Term-3-

Homeless children eat some of the **cold bits** that were left by people.

The material cultural term “cold bits “was selected correctly by 46 (92%) as "بقايا طعام" ; some of them clarify that it met them in a novel while the others understand it from the context. And 4(8%) selected the wrong translation as "متلجات".

Students’ Performance of the strategy, that only 8 (16%) used the correct strategy “equivalent”. And 11 (22%) used the wrong strategy as “literal”, while the rest 31 (62%) skipped to give any answer. The correct strategy is the “equivalent”. In this strategy the translator describes the same situation by using completely different stylistic or structural method for producing equivalent text, (Vinay & Dalbernt, 1995,p. 52).In addition, by applying “equivalent strategy”, the translator makes the term more recognizable and familiar and thus the foreign culture will be brought closer to that of the target language readers, ‘domesticating’, in a way, the cultural terms (Ventui 1998).

Term-4-

Do you give the child **Daffy**?

By referring to table 24, only 17 (34%) of the students selected the correct answer as "مسكن للألم" while 31 (62%) used the wrong answer as "غطاء", and only 2 (4%) of the students did not give an answer. This term is quoted from English literature work. The results show that the students are totally unfamiliar with English (source text) ST term "Daffy". Because they thought it was a kind of drink that opposite to cold one. They did not know this a kind of medicine (syrup) invented by Daffy during the 17th century, and become very popular to be used as a pain-killer medicine throughout the following two centuries.

Regarding the use of the strategy as shown in table 25, only one (2%) student used the correct strategy "borrowing" while 16 (32%) used the wrong strategies such as "equivalent". And 33 (66%) skipped to give an answer. The equivalent strategy for the term Daffy is "borrowing". Because the term is taken from the source language (SL) without translation to fill the target semantic gap between SL and TL (target language). Here in such case Venturi (1998) named also "foreignizing translation" that is the target text deliberately breaks the conventions by retaining something of the foreignness of the original. Foreignization takes the target text reader to the foreign culture, in addition to, making him/her feel the linguistic and cultural differences among the two languages. However, the translator needs to clarify the cultural feature of the term to the target reader by using footnote to explain the kind and usage of the term. And give the chronological description of that particular drink.

Term-5-

The clergyman appeared, putting on **his surplice** as he came along.

The kind of cloth mentioned in this statement is a material cultural term. As table 24 shows, was translated correctly by 34(74%) as "ردائه الكهنوتي" and only 8 (16%) chose the wrong answer as "قبعته". And 5(10%) did not give an answer. This term dealing with both cultural and religious aspects. Here the majority of the students seem familiar with it, so they translated it correctly.

Although the word "surplice" is known in English language and culture. However, it is still unknown for some students of foreign language learning. Only 3 (6%) used the correct strategy "Equivalent", while 15 (30%) used wrong strategies by writing such words "common meaning" or "look at it in dictionary". And the majority 32 (64%) skipped to give an answer. Such results indicate that students were not aware of applying different strategies when they were doing translation. When we refer to the dictionary of Albaalbaki we find that he has applied Vinay and Darbelnet's (1995) strategy "equivalent" in translating such ST (Source term) by providing a complete expression as he points to the type of "clothes" and then uses the adjective "priestly" to describe the type of people who may wear this particular clothes. And he also adds another adjective the "white" to denote the common color of the religious man clothes (the priest).

Term-6-

Kids are going to play **hide-and-seek** in the evening.

Considering the students' performance of the translation of the leisure term as the above example, it is noticed that it is the name of culture game. The result shows as in table 24 that the most 44(88%) of the students selected the corrected translation "العبة الإختفاء" او "شليل". This indicates that source language (SL, English language) and the target language (TL, Sudanese

dialect language) share the same aspect of the game, so students face no difficulty in translating it. And only 6(12%) selected the wrong answer "العبة التنكر".

With respect to the performance of the strategy for the term "Hide-and seek" the results declare that only 5 (10%) selected the correct strategy by using "equivalence" that denotes the same type of cultural game mentioned in the source text. In addition 12(24%) selected the wrong answer as "addition strategy", and more than half gave no answer. Although the majority (88%) selected correct translation, the results show that the students do not acquire the skills of applying different strategies when they are doing translation of cultural terms.

Term-7-

There is a high expense of the trail in the **Doctors' commons**.

The administrative term "Doctor's common" was selected correctly only by 3(6%) of the students as "مجلس الفقهاء" while the rest 47 (94%) used the wrong translation by adopting literal translation as "مجلس الاطباء" this can be a result of that none of the students used the correct equivalent strategy.

Regarding the performance of the strategy that no one used the correct strategy (0%), while 21 (42%) of the students selected the wrong strategy as "omission" or "literal strategies". And the rest of them 29 (58%) skipped to select the equivalent strategy. In such example the translator can apply "adaptation strategy", because such type of cultural term is unknown in the target culture and the translator make a new term [مجلس الفقهاء] that can describe the same equivalent expression in the target culture.

This ST term "Doctors' commons" which had been used during the Victorian age in the 19th century to describe a society of lawyers practicing

civil law in London at that time. So, the translator must apply Vinay&Darbelnet's(1995) “ adaptation” strategy to provide the TLlaw expression which represents the comity that consists of a number of people who are experts or writers on law. Here the translator must use a term completely fits the context in a way that makes it acceptable and understandable to the TT reader. “domesticated” the ST cultural term by replacing it with a TL one.

Term-8-

The news show that the **City of London** suffers from inflation.

The translation of the material culture as the Table24 shows that 21(42%) of the students chose the corrected translation "مركز لندن التجاري", more than half 28 (56%) selected the wrong one "مدينة لندن" and only one skipped to give an answer. Here in this example the students resorted to the literal translation as only *a city of London* but not the financial centre of London. The translation of this term implied that students had inadequate cultural knowledge about the target language they study.

Considering the performance of the strategy as the table 25 shows that only 4 (8%) provided the correct answer “compensation”, while 7 (34%) provided wrong answer as “ literal” and 29 (58%) gave no answer. By applying Newmark’s procedure the equivalent strategy here is “Compensation” to produce balance to the semantic losses that translation involves in the content of the target text (TT).

Term-9-

My father and my mother run a **convenience store**.

This term refers to Social culture category. More than half 29(58%) selected the correct answer as "متجر صغير يعمل طوال اليوم" while 19 (38%)

chose the wrong answer as "مخزن" and only 2 (4%) skipped to give the translation.

Regarding the use of the strategy, here also students resort to literal translation as "store". This may refer to their ignorance of the life-style and habits of the culture of the language that they learn. Only 2 (4%) used the correct strategy "Modulation". According to Newmark (1988b:88) it occurs when the translator reproduces the term of the source text (ST) in the target text (TT) in conformity with current norms of the target language (TL), because the SL and the TL may appear dissimilar in terms of perspective. And 15 (30%) used wrong strategy as "borrowing". And the rest preferred not to give an answer. Convenience stores are very popular in the USA and stay open 24 hours a day, and can be often found alongside roads, at gas stations and sometimes even at railway stations. And its correct translation as "mini-market".

Term-10-

John has a **bird's eye view**. So most of his friends have left him.

Idioms are considered cultural-bound terms because they represent different aspects of culture such as Values and Concepts as the above example. More than half 29 (58%) of students opted the correct answer "متغطرس" while the rest 21 (42%) selected the wrong answer "ذو نظره حادة، ذو رؤية قاصرة".

The results in table 25 show that only 4 (8%) provided the correct strategy, while 16 (32%) opted the wrong answer as "footnote", and the majority skipped not to give an answer. The correct strategy here is "Equivalent" since it refers to describe the same situation by using completely different stylistic or structural method for producing equivalent texts (Vinay and Dalbernet, 1995). this means the translator expresses the same situation in a

different way as in a case of idioms and formulaic language. Considering, the structure of the above English idiom it consists of noun phrase “Bird’s eye view” while the equivalent Arabic translation consists of one adjective word "متغطرس". In this case we have totally domesticated the ST cultural term by replacing it with one term of the TL.

Term-11-

This news straight from the **horses mouth**.

The results show that as in table 24 more than half 29 (58%) of the students selected the correct translation "مصدر موثوق" while the rest 21 (42%) chose the wrong one as the opposite translation "مصدر غير موثوق" or selected the literal translation "افواه الحصين".

Considering the use of the suitable strategy. Only one (2%) student used the correct strategy “Equivalent”, 15 (30%) selected wrong one as “literal”. And 34(68%) skipped to give an answer. As mentioned before the translator resorts to “equivalent “ strategy when the source term has the same situation ,so he/she uses different stylistic or structural method for producing equivalent text in the TL.

Term-12-

He’s an **out-and-out Christian**.

This is a social culture term which presents a religious concept. As table 24 shows that only 6 (12%) selected the correct answer "مسيحي مئة بالمئة" and the majority 40 (80%) provided the wrong answers "لا ينتمي للمسيحية" او "لا يطبق" and 4 (8%) kipped not to select an answer.

As the table 25 shows that all the students did not give correct strategy, 16 (32%) provided wrong answer as” literal” strategy so applying such

strategy it leads them to opposite meaning to the CBT. And 34(68%) opted not to use any strategy. By referring to Newmark's (1988b) categorization of strategies, the equivalent strategy to the situation that unknown in the TC(target culture) is "adaptation" since the translator creates a new situation that is similar or have the same effect in the TC.

Term-13-

Pardon my French, but this is a hell of a day.

This is a social culture term. As table 24 shows that the results of the students selections. More than half 28(56%) opted the correct answer عزرا "عزرا صديقي", and 21(42%) selected the wrong answers "على إساءة الادب", and only one (2%) gave no answer.

This is term refers to British history as exclamation in the 19th century, when English people explain the association of French with bad language that means "sorry for my bad manner". As the table 25 shows that none of the students provided a correct strategy, 16 (32%) used wrong strategies as "borrowing", "literal translation" and the rest 34(68%) did not mention any strategy. The equivalent strategy for this term is the "Footnote" since the translator needs to add more information for implicit term in the context of the SL (source language) for the target culture reader.

Term-14-

Shall I compare thee to a **summer's day**?

According to the students' performance of translation, the results show that 22(44%) selected the correct translation "انتى جميلة". While 24 (48) used the wrong translation "انتى كنهار مشمس". And 4 (8%) did not give an answer.

Considering the using of the equivalent strategy as in table 25, results show that only one (2%) used the correct answer “modulation”. 17 (34%) used the wrong strategies “borrowing” and “addition”. While the majority 32(64%) skipped to give an answer. The relevant strategy in such situation is that “Modulation” where the translator reproduces the message of the original text in the TL (target language) text in conformity with the current norms of the TL, since the SL and TL may appear dissimilar in terms of perspective (Newmark,1988b:88). That is, the summer in Britain is mild and lovely not as case of summer in Sudan is very hot and uncomfortable.

Term-15-

The Big Issue has truly changed my life; it has given me hope that there is a better future for myself and my partner.

Although “The Big Issue” is a name of a well-known magazine, it is still unknown for a foreigner so it will need clarification. Only 6(12%) selected the intended translation "جريدة الحدث العظيم". While 41(82%) selected literal translation "الحدث العظيم". And 3 (6%) skipped to provide an answer.

Concerning the students’ performance of the strategy for the term “The Big Issue”, so only 3 (6%) provided accepted as correct strategysuch as “Addition”. While 12 (24%) used the wrong strategy as “mission” or wrote words such as “Guessing”, “from context”. Referring to Newmark (1988b:91) the translator must resort to “Paraphrase” to give much more explanation to the CBT than that of descriptive equivalent.

Term-16-

My friend lent me his coat because he’s from **Chestnut Hill**.

This term refers to the social culture to indicate the lifestyle and habits which is linked to the high standard of living of the American elite. So half

of the students 26 (52%) selected the correct translation "لانه من اسرة غنية". However, 21 (42%) selected the wrong translation "لانه من اسرة فقيرة". or selected the literal translation "لانه يسكن جبل جستنط". While 3 (6%) opted not to give an answer.

Regarding the use of the equivalent strategy for this term "Chestnut Hill". Only 3 (6%) used the correct strategy "adaptation" in which the type of situation being referred to by the SL message (Chestnut Hill) is unknown in the TC (as the case of Sudanese students) and the translator creates anew situation that can be described as situational equivalence (back translation: he comes from a well-to do family). Meanwhile, 11 (22%) used the wrong strategy "literal translation". And the rest 36 (72%) skipped to give an answer.

Term-17-

Patting a boy on the head approvingly.

This term refers to gesture. It was noticed that the majority of the students opted the correct translation "يربت على رأسه". And only 10 (20%) selected the wrong translation "يضربه على رأسه" و"يمسك رأسه". Also only one (2%) did not provide an answer.

Regarding the performance of the strategy for this term only 7 (14%) used the correct strategy "literal translation" while 11(22%) provided the wrong strategies such as "borrowing" and "addition". And the rest 32 (64%) preferred not to give an answer. According to Vinay and Darbelnet's (1995), the equivalent strategy for translating of the description of the mentioned gesture is "literal translation". Also, Newmark (1988) explains that the translators might need to distinguish between the description of the gesture in one hand and its function in the other hand (Newmark 1988,p.102). As shown in the example above, ST sentence implies the two

parts of the gesture expression: the description of the gesture “patting aboy on the head” followed by its function in SL culture (approvingly). So, “literal translation” has achieved the both the description and the function levels of the cultural term.

In addition to ,Vinay and Darbelnet (1995) refer to literal translation strategy as being one of most used ones among languages that belongs to the same family and culture. In the above example, it has been noticed that even languages of different family and cultural backgrounds (English and Arabic) could share some gestures that express particular behavior or attitudes which are familiar to the speakers of the languages.

Term-18-

Many tourists come to London to visit **Madame Tussaud**

As shown in table 24, 22(44%) of the students selected the correct translation as "متحف الشمع". However, half of the students 26 (52%) opted the wrong translations such as "المتحف الوطني" و"مدام توساد". And 2(4%) decided to skip to select an answer.

Concerning the performance of the strategy, none of the students used the correct strategy “recognized translation”, and 15 (30%) used wrong strategy as “omission”. While 35 (70%) did not provide any answer. In the case of this term of CBTs they have become conventional or kind of recognized translation that the translator “normally uses the official or generally accepted translation of any institutional term”. (Newmark, 1988b:89).

Term-19-

Get your skates on! We're going to miss the train.

The translation of idiomatic expression "Get your skates on" was selected correctly "هيا أسرع" by the majority 38 (76%) of the students. While table 24 shows that 12 (24%) selected the wrong translation as "هيا استخرج زلاجاتك" و "هيا نستأجر عربة".

Regarding the performance of the strategy, none of the students used correct strategy. And 20 (40%) used wrong strategy as "addition" or writing words such as "guessing". while the rest 30(60%) skipped to use strategy. Here the accepted strategy is "equivalent" since the translator resorts to use a term which is recognized as an equivalent in the TL but in a different way.

Term-20-

I realize a fantasy computer game is **not everyone's cup of tea**, but this one is amazing.

This is a social term which refers to value and concept. The translation of the metaphorical expression "not everyone's cup of tea" was selected correctly by the majority 39 (78%) of the students as "لا توافق مزاج كل فرد". Meanwhile 11(22%) selected the wrong translation "ليست كأس شاي للجميع".

Regarding the performance of the strategy that only 3(6%) used the correct strategy, while 17 (34%) provided the wrong answer as "paraphrase" and "footnote". However, the rest 30 (60%) skipped to use any strategies. The correct strategy is the "Equivalent" strategy. It is used when a term or expression is recognized as an equivalent in the TL. This means the same situation in a different way. And this may occur in case of idioms.

Term -21-

The new tax has proved to be a **banana skin** for the government.

The idiom “banana skin” is a political term was selected correctly by 21(42%) as "عبء جديد". While 29(58%) used the wrong translation by using literal translation as "جلد موز" or using the opposite meaning as "خدمة للحكومة".

Referring to the performance of the strategy, none of the students used the correct strategy “adaptation”. While 16 (32%) opted the wrong strategy such as “literal” and “omission”. And the rest 34 (68%) skipped to use any strategies. This term appears unknown to the students of the TC, so in such case the translator uses “adaptation” to create new situation that can be described as situational equivalence. It actually refers to a SL cultural element that is replaced by another term in the TC. The basic goal of the translator when trying to “adapt” the translation is to have a similar effect on the TL reader, “domesticating”, in a way, the cultural terms.

4.4. Types of Errors.

In this section 4 types of errors have been traced in the students’ performance of the English CBTs Test. These errors are named as: (1) incorrect translation, (2) under translation, (3) omission, (4) opposite meaning giving a grand total of 492 out of 1050 in total responses. Discussion of these errors and possible explanation of their causes will be made below. Examples of the errors made are illustrated in table 26.

Table 26. Examples of Errors

N0	English CBT	Arabic translation selection	Types of errors
1.	-Freedom of Information. -Doctors' commons. -The big Issue	-قانون حرية المعلومات. -مجلس الإطباء. -الحدث الأكبر.	incorrect
2.	-his surplice. -convenience store	-عباءته. -متجر صغير.	Under translation
3.	-City of London. -Madame Tussaud	- مدينة لندن. -مدام توساود.	Omission
4.	-out-and-out Christian. - banana skin.	- لا ينتمي للمسيحية. - خدمة للحكومة.	Opposite meaning

4.4.1. Errors of “incorrect meaning”

These are common errors made by students by giving inappropriate Arabic translations of the English CBTs, as shown in table 26. In such errors students gave the literal translation of the term. The English CBT *Freedom of Information Bill* was translated literally into Arabic as "قانون حرية المعلومات". Such translation refers to the official or generally accepted translation of media. Likewise, The English CBT *Doctors' commons* (i.e. a comity that consist of a number of people who are experts or writers on law) was translated literally into Arabic as " مجلس الأطباء", the back

translation is being the *Physicians council*, without any indication that this was a council of jurists in London during the Victorian age in the 19th century. Some of these CBTs were selected because a literal translation was possible, while others could not be translated literally. Another mistranslation selected by the students for the English CBT *The big Issue* (i.e. a well-known magazine generally sold by homeless people to improve their lives) was translated literally into Arabic as "الحدث الاكبر", the back translation is being the big issue, without any indication that this was the title of a magazine. So such errors denote that there is lack of knowledge of English CBTs.

4.4.2. Errors of “under translation”

It occurs where the translator omits in the target text any compensation or explication required in order to obtain an idiomatic translation that conforms to the presumed sense of the source text. (Delisle et al. 1999:197). For example, the English CBT his surplice was mistranslated in Arabic as "عباءته". The back translation is being “dress” where translator translates part of the meaning as a dress but he misses to translate that which type of cloth and use the adjective “priestly” to describe the type of people who may wear this particular clothes. The second example, English CBT convenience store (mini-market very popular in the USA, stay open 24 hours a day .they can be found alongside roads , at gas stations) was translated in Arabic "متجر صغير" the back translation is being grocer’s where translator translate part of the meaning as the store open for long hours in convenient areas.

4.4.3. Errors of omission

The third type of error is deleting or omission, the translator fails to translate a necessary element of information from the source text in the

target text. (Delisle et al 1999:165). For example the English CBT City of London (i.e. a financial centre of London) was translated in Arabic as "مدينة لندن". The second example, the English CBT Madame Tussaud (popular wax museum in London) was translated literally as "مدام توساود"; the back translation is *Madame Tussaud* which clearly bearing nothings of meaning to the text.

4.4.4 .Errors of “Opposite meaning”

Usually occurs when both cultures have the same image but they perceive it differently as one culture uses this image for negative purpose while the other uses it for positive purpose. This is a serious error in translation since it violates translation ethics, (Baker 2011). For example, the English CBT out-and out Christian was translated in Arabic as "لا ينتمي للمسيحية" the back translation is being *not Christian*, which totally give opposite meaning of the term. Likewise, the term *banana skin*, was translated into Arabic as "خدمة للحكومة", the back translation is being *service to the government*, which also clearly give the totally opposite meaning of that term.

4.5. Measuring Students’ Performance of Strategies Used in Translating the CBTs

In our test, students were asked to give the types of strategies they used in each CBT translated and we give a list of some strategies for translating such terms. Only 5% of students responded to this question. See table 5.

Table 27 the types of strategies used by Students

No	Strategies used by students	%	Examples
1	Equivalent	27%	Hide-and-seek
2	Literal translation	14%	Patting
3	compensation	8%	City of London
4	Recognized translation	7%	Freedom of Information (FOI)
5	adaptation	6%	Doctors' commons
6	modulation	6%	Convenience store
7	paraphrase	6%	The big Issue
8	borrowing	2%	Daffy

The results show that few of the students used the strategies correctly and the rest are not which reflect the need of Syllabus to incorporating teaching translation strategies to the graduated students.

The results of the test show that the majority of the students faced problems when they had to deal with cultural-bound terms. These problems were mainly in providing the appropriate equivalent expression and using the suitable strategies of translation to translate the meaning.

4.6. Results of the Interviews.

The first expert stated that the main problem in translating English cultural expressions is that their ignorance of the foreign culture- as in a case of English. Meanwhile, the second expert reported that “the lack of awareness of the English culture”. Moreover, the third expert indicated that the main problem in translating cultural expression is the students’ inability to

understand the background of the idiom. He also stated that when students do not understand the context of the idiom, then they will not understand its usage.

Regarding the reasons that might stand behind the improper translation of some cultural texts, the professors had their point of view by stating that: the first expert mentioned that “the cultural gap is too wide”. Meanwhile, the second experts reported that “lack of exposure to the English culture”. Moreover, the third expert strengthens the point of view of the second expert by adding that foreign language student’s lack of cultural interaction.

Considering the facilitating such problems. The first expert advised the students by “Reading the foreign language literature specially novels”, and added that “the programe must include Contrastive Analysis”. While the second stated that “More exposure, through reading authentic English texts (literature), watching films, listening to English broadcast and most important living in the English speaking environment (travelling)” .And the third added that “the students must be aware of using translation strategies”.

4.7. Discussion.

A number of significant aspects discovered in the test will be discussed in this section. One of these aspects is the difficulty faced by the majority of the students in translating English CBTs that refer to concept such as *Doctors’ commons (Administrative)*, *Madame Tussaud (Artistic)*, *pardon my French (Historical)*, *Out-and-out Christian (religion)*, *Banana Skin (Political)*. The problem of giving the precise meanings of those cultural terms is merged by the fact that equivalent for such terms are simply absent in the target culture and inadequate cultural knowledge. This result agreed

with Newmark(1988,p.49) as he stated that “the more culturally remote in time and space a text, the less is equivalent effect even conceivable unless the reader is imaginative,sensitive and steeped in the SL culture. This finding also agreed with Showqi(2017) study.

Moreover, results indicate that the ignorance of the life-style and habit of the language they learn such as *Chestnut Hill* and *Convenience Store* was also behind these problems.Such this finding agreed with the experts’ view (ibid, p.137), and Olk (2002) whose study showed that the students often lacked sufficient knowledge about British culture which caused them to use inappropriate translations.

The result also indicated that adopting and deciding the appropriate translation strategy was another problem that the students faced. Many students either used literal translation or used guessing technique which means they depended on the context to figure out the meaning. Despite the importance of the context, it might not be appropriate when it comes for instance to idioms and proverbs because are most of the time used entirely out of context. This finding also agreed with Badawi (2008) who found that literal translation and guessing strategies were preferable among EFL Saudi students. So such result shows that the students were highly influenced by their culture and this was reflected in their translation. Cultural differences are the mean factor behind making translation task difficult for the students.

In addition to, the results indicated that their ignorance of applying strategies one of the major role of the problems. This finding agreed with Bader and Maisa (2013) who revealed that Jordanian graduate students lack knowledge of translation strategies. This finding also agreed with Al-Dahesh (2008) who found that literal translation,mistranslating ,reducing

idioms to sense and breaching of the Arabic language system, along with covertly erroneous errors, such as wrong Arabic collocation, shift of register ,incorrect delivery of speech acts, usage of paraphrasing and usage of Arabic colloquial and regional dialects, were major reasons behind the failure of delivering the appropriate functional pragmatic equivalents of the idiomatic English phrasal verbs listed the translation test.

The results also indicated that the students did not acquire the ability of looking for the intended meaning of the cultural items. It also indicated that the wide gap between both cultures was one reason for their inability of translation. This agreed with the experts' view that one reason behind improper translation is that "the culture gap is too wide". Moreover, Nida (1964) who stated that "no translation that attempts to bridge a wide cultural gap can hope to eliminate all traces of the foreign setting" (p.167).

CHAPTER FIVE

CONCLUSION & RECOMMENDATION

5.1. Conclusion

The present study aimed to examine the difficulties that Sudanese undergraduate students majoring in translation face in translating the English CBTs. In order to discover how and to what extent Sudanese university students are aware of cultural aspects in translating texts laden with culture-specific expressions and which strategies they use more frequently to solve such challenges during the translation process. By culture-specific term or culture-bound terms we mean conventionalized expressions, often prefabricated and with non-compositional meaning, which are not necessarily difficult to understand but can cause significant challenges in translation. Expressions such as *bird's eye view* and *horses mouth* in English pose significant challenges to translation because there is no obvious equivalent in the target language or culture, as in the case of translating from Arabic into English such as *قطعت جهينة قول كل خطيب* (the back translation *qat'a tJuhaina qwal kul xati:b*, an expression used for someone who comes with the truth or evidence in a confused situation).

To achieve our goal we designed a culture-bound terms test (CBTs T) in which we asked the students to select the appropriate Arabic translation and give the equivalent strategy used in the translation in order to discover the problems the students may face in translating 21 cultural terms. We selected fourth-year students who specialized in translation because they may be expected to have an experience in such a task. In total, we examined 50 students.

The analysis of our test indicates that students faced difficulties while translating English CBTs such as failure to select the appropriate Arabic equivalent translation and failure to use the proper strategies in translation. Literal translation and their local culture resulted in the poor performance of the students in the test. This result confirms the professors views that the reasons behind these problems are their ignorance, and the lack of the exposure to the English culture, in addition to the wide gap between the two cultures were the main reasons for their failure in translating CBTs.

The performance of the students in applying the proper strategy denote that they were not constructed these strategies in their courses and this in turn reflected in their poor translation of English CBTs.

Although, the majority of the students (78%) stated in the questions that enclosed in the test that their studies help them in translating the English CBTs, their performance in the test was below expectation. And committing errors such as incorrect translation, under translation, omission, and opposite meaning translation strengthen that they did not receive enough training in such tasks.

The majority of the students (84%) in the questions that enclosed in the test agreed with understanding the foreign culture will help them in learning the language. Such result boosts familiarizing the students with foreign culture should be a must, and this can be achieved by offering extra obligatory courses with cultural situations and contexts by facilitating chances for a better interaction as travelling to an English speaking environment.

In addition to, the majority of the students live in SC while the number of the students who live in the TC is very low so this finding could not be confirmed. Moreover, the question that concerns how they overcome untranslatable words or expressions when translating, more than half 52%

said that they depend on context and about 14% use Google and website; however that did not help them in translating the English CBTs.

The finding in the demographic section highlights the need to consider the CBTs in the Education system in Sudan in order to help the students become culturally-aware the TC. More important is to have a translation association in Sudan and encourage obtaining membership.

To conclude that culture-bound terms test (CBTs T) can provide useful general indications of how their awareness level lies for a particular group. For example, the level of cultural awareness of our students was generally very low, on the basis that only 5 students (10%) scored 50% or higher in the CBTs T. The second highest score is 47% obtained by three students (6%).while 10 students (20%) scored 35%,whereas the rest (32 students) achieved between 20% and 5% .Further data and wider testing will be demanded in order to confirm and validate these results. However, we intended to raise some awareness about the importance of including further cultural training in students training programmes.

5.2. Recommendations

As the results revealed the students' performance in the CBTs translation test were rather unexpected. They faced difficulties as in the errors they have made in their translations of the CBTs included in the test. In this section, the researcher will make general recommendation:

1. Providing more exposure to authentic materials about various aspects of the English culture.
2. Strengthen the students' knowledge of English culture would help them to handle the CBTs which occur in the text for translation.
3. Providing extensive practice of translation from English into Arabic for a variety of CBTs that belong to different categories such as history, social, religious, administrative, etc.
4. Raising the awareness of the students to the different translation strategies that can applied in the translation of the English CBTs into Arabic.
5. The syllabus must include Contrastive Analysis.
6. Raising the awareness of the students towards the important of providing the context, the purpose and the readership of the text while they translating the text.
7. The undergraduate students of translation should be given sufficient practice in texts that have historical background.
8. Raising awareness of the students not depend heavily on dictionaries.

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APPENDICES

Appendix (1)

Culture-bound terms Test

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Dear Student,

The objective of this test is to see your awareness of translating a text loaded with cultural expressions, and what are the strategies do you use.

You are to select the most appropriate Arabic translation according to the context, purpose and readership of the target text for the underlined English words or expressions that are marked in **bold type**. Mention the translation strategies used in the expressions (e.g. **borrowing, adaptation, footnote, paraphrase, addition, functional equivalence, recognized translation, modulation, compensation**)

Thank you for your cooperation.

Please ,first fill in personal details

Name: -----

Age-----

Gender-----.

Education level-----

2. Have you lived in an English-speaking country? -----

3. How aware are you about the English culture?

4. Have your studies helped you improve your translation of culture-bound terms.-----If yes, how-----

5. Do you think that to understand a foreign language culture will help you learn the language? Explain-----

6. Are you a member of any Sudanese or foreign associations for translation? -----

7. How do you overcome untranslatable words or expressions when translating?-----

The Test

ضع دائرة حول الإجابة المناسبة في ترجمة الكلمات التي تحتها خط. ثم اذكر الأساليب الإستراتيجية التي استخدمت في الترجمة.

1. Obasanjo refused to approve **the Freedom of Information Bill (FIO)** voted by parliament, after eight years of administrative **steps**.

- | | |
|--------------------------|-----------------|
| 1. قانون حرية المعلومات. | 1. خطوات حثيثة |
| 2. قانون حرية الإعلام | 2. مطالب إدارية |
| 3. قانون حرية الصحافة | 3. مساعي جادة |

Strategy (1)_____.

Strategy (2)_____.

2. Homeless children eat some of the **cold bits** that were left by people.

1. طعام بارد.
2. بقايا طعام.
3. مثلجات.

Strategy_____.

3. Do you give the child **Daffy**?

1. شراب دافي.
2. مسكن للألم.
3. غطاء.

Strategy_____.

4. The clergyman appeared, putting on **his surplice** as he came along.

1. قبعته

2. ردائه الكهنوتي.

3. عباةته.

Strategy_____.

5. Kids are going to play **hide-and- seek** in the evening.

1. لعبة الأختفاء.

2. لعبة شليل.

3. لعبة التنكر.

Strategy_____.

6. There is a high expense of the trail in the **Doctors' commons**.

1. مجلس الأطباء.

2. مجلس الفقهاء.

3. مجلس اللوردات.

Strategy_____.

7. The news show that the **City of London** suffers from inflation.

1. مدينة لندن.

2. مركز لندن التجاري.

3. بورصة لندن.

Strategy_____.

8. My father and my mother run a convenience store.

1. متجر يعمل على مدار اليوم.

2. متجر صغير.

3. مخزن.

Strategy_____.

9. John has a bird's eye view. So most of his friends have left him.

1. متغطرس

2. ذو رؤية قاصرة.

3. ذو نظرة حادة.

Strategy_____.

10. This news straight from the horses mouth.

1. مصدر موثوق

2. مصدر غير موثوق

3. افواه الحصين.

Strategy_____.

11. He's out –and- out Christian.

1. مسيحي مئة بالمئة

2. لا ينتمي للمسحية.

3. لا يطبق التعاليم المسيحية.

Strategy_____.

12. **Pardon my French** , but this is a hell of a day .

1. عزرا على إساءة الأدب
2. عزرا صديقي الفرنسي
3. غفران تمنحه الكنيسة

Strategy _____.

13. Shall I compare thee to a **Summer's day**?

1. انتي كنهار مشمس
2. انتي اجمل حب
3. انتي جميلة

Strategy _____.

14. **The Big Issue** has truly changed my life; it has given me hope that there is a better future for myself and my partner.

1. الحدث الأكبر
2. جريدة الحدث العظيم
3. الموضوع الأكبر

Strategy _____.

15. My friend lent me his coat because he's from **Chestnut Hill**.

1. لانه من اسرة غنية
2. لانه من اسرة فقيرة
3. لانه يسكن جبل جستنت

Strategy _____.

16. **Patting** a boy on the head approvingly.

1. يربت على رأسه.

2. يضربه على رأسه.

3. يمسك رأسه.

Strategy_____.

17. Many tourists come to London to visit **Madame Tussaud**.

1. متحف الشمع.

2. مدام توساود.

3. المتحف الوطني.

Strategy_____.

18.18. **Get your skates on!** We're going to miss the train.

1. هيا أسرع.

2. هيا استخرج زلاجاتك.

3. هيا نستأجر عربة.

Strategy_____.

19. I realize a fantasy computer game is **not everyone's cup of Tea**, but this one is amazing.

1. ليست كأس شاي للجميع.

2. لا توافق مزاج كل فرد.

3. ليست لعبته المفضلة.

Strategy_____.

20. The new tax has proved to be **a banana skin** for the government.

1. عبء جديد

2. جلد موز

3. خدمة للحكومة

Strategy_____.

Thank you again for your help

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Appendix (2)

The Interview Questions

1. Based on your experience, what are the problems that Sudanese universities students face when translating the English cultural expressions?
2. In your opinion, what do think the reasons behind these problems?
3. From your point of view, what can be done to ease such problems and facilitate the translation task for the students?