

STRATEGIES IN ARABIC-ENGLISH BILINGUAL TRANSLATION: SKILLS AND TECHNIQUES OF THE MODERN TERMS

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Abstract

This research article is purposefully written for a periodical review on the best strategies exploitable for the arts and sciences of bilingual translation between Arabic and English. The study in the article shows the necessary skills and techniques required for the successful scholasticism and professionalism in the area of translating specialization. It is unquestionably affirmed that translation serves as a major means in aligning and linking of a culture with another culture of different backgrounds and unconnected origins. Likewise, it is a functional knowledge that connects ideas with ideas strategically in terms of spoken and written expressions in various languages. For the success in both translation and interpretation, theory and application in them are inevitable mechanisms which must be duly studied and frequently implemented if true transfer of ideas is minded. The linguistic paths of each of the source language and target language are ingredients for the beauty of bilingual translation. The translators are expected to be equipped with the linguistic knowledge of the two languages in terms of phonological changes, morphological structures, syntactical constructions and stylistic formations etc. Arabic which is one of major Semitic languages is enriched, privileged and favored historically as it took and gave in reciprocal order through translation and transferring efforts. However, unlike English, Arabic is characterized with some standards which include parsing system, derivative formulas and inflectional linguistic order through functional words. In most cases, words in sentences may occupy any unspecified position and still functionally perform in accordance to the intentions of the original expressers if such words necessarily end with indicative vowels. In other ways, English is featured with arrangement order without consideration for any role of declension. In an attempt to highlight the required responsibilities and obligations of the typical translator who should be endowed with the adequate fundamental knowledge of the two languages, the research work has adopted the methodology of practical description and library based method through this work. In conclusion of the work, the outcome shows necessitation of acquisition of inevitable strategies, skills and techniques of language translation of common terms used in both Arabic and English of the modern era.

Key Words: Translation, Arabic, English, Bilingual, Language, Inflection, Arrangement

Introduction

Translation is the communication of the meaning of a Source-Language text by means of an equivalent Target-Language text. In general, the purpose of translation is to reproduce various kinds of texts which may be religious, literary, scientific, political, social, and philosophical and the likes, in another language and thus making them available to wider readers. However, one of the troublesome problems of translation is the disparity among languages. The bigger the gap between SL and the TL, the more difficult the transfer of message from the former to

the latter will be. Hence, the alleviating strategies, skills and techniques are inevitably required.

The differences between an SL and a TL and the variation in their cultures make the process of translating a real challenge. Among the problematic factors involved in translation are form, meaning, style, proverbs, idioms and structures. However, the merit of translation is commonly known in the fact that globalization has currently necessitated the development in communication of ideas and the exchange of expertise among diverse peoples, civilizations and cultures. The practical knowledge of translation usually assists in closing the linguistic

and cultural gaps in different aspects of economic relationships, commercial transactions, diplomatic ties, political interactions and educational developments. All these and others serve as facilitators for the reviewing of positivity in the strategies of good translation between SL and TL.

For that reasons, it has been generally defined as a “cross-cultural event” as well as a craft which involves an attempt to replace a written or said statement in a particular language by the same statement, message or ideas made in another language. The second language might even be totally at a distance in background, styles and principles to the source language. Meanwhile, perfection in the applied skills of bilingual translation requires sound knowledge of peculiar idioms, styles, principles, syntax, morphology and features of the two languages.

Idioms must be generally associated with certain strategies which include paraphrasing, figuration, modification and compensation in using idioms from the target language to illustrate the intended message of the source.

Arabic and English languages are two parallels in terms of historical backgrounds, structural principles, idiomatic expressions, ideological intents, cultural orientation, morphological constructions, syntactical arrangements, rhetorical device and semantic changes. Thus, this academic paper focuses on the simple but technical methods in the practical work on the interpretation and translation efforts between the two languages. Furthermore, the hypothetical results in the paper affirm the necessary principles for the successful translation bilingually in regard to Arabic and English.

Definition:

The English word “**translation**” derives from the Latin word *translatio* (which itself comes from *trans-* and from *fero*, or *latum-* together meaning “a carrying across” or “a bringing across”). In short, translation is the process of changing or converting a word, sentence, text and the like to another language without changing the underlying meaning or message. Although in translation, language changes, meaning does not change.

Metaphrase Vs Paraphrase:

“Metaphrase” is a literal or word-for-word translation- as contrasted with “Paraphrase” which is a saying in other words. Furthermore, *metaphrase* corresponds, in one of the more recent terminologies, to “formal equivalence”; and “*paraphrase*” to “dynamic equivalence”.

Strictly speaking, the concept of metaphrase- of “word-for-word translation” – is an imperfect concept, because a given word in a given language often carries more than one meaning; and because a similar given meaning may often be represented in a given language by more than one word. Nevertheless, “metaphrase” and “paraphrase” may be useful as ideal concepts that mark the extremes in the spectrum of possible approaches to translation.

Historical Background of Translation:

While interpreting, the facilitating of oral or sign-language communication between users of different languages, antedates writing, translation began only after the appearance of written literature. There exist partial translations of the Sumerian Epic of Gilgamesh (ca. 2000 BCE) into Southern Asian Languages of the Second millennium BCE.

Due to the demands of business documentation consequent to the Industrial Revolution that began in the mid-18th century, some translation specialties have become formalized, with dedicated schools and professional associations.

Because of the laboriousness of translation, since the 1940s engineers have sought to automate translation (machine translation) or to mechanically aid the human translator (Computer-Assisted Translation). The rise of the internet has fostered a world-wide market for translation services and has facilitated language localization.

Islamic world: Translation of material into Arabic expanded after the creation of Arabic script in the 5th century, and gained great importance with the rise of Islamic empires. Arab translation initially focused primarily on politics, rendering Persian, Greek, even Chinese and Indic diplomatic materials into Arabic. It later focused on translating classical Greek and Persian works, as well as some Chinese and Indian texts, into Arabic for scholarly study at major Islamic learning centers, such as the *Al-Karaouine* (Fes, Morocco), *Al-Azhar* (Cairo, Egypt) and the *Al-Nizamiyya* of Baghdad. In terms of theory, Arabic translation drew heavily on earlier Near Eastern traditions as well as more contemporary Greek and Persian traditions.

Arabic translation efforts and techniques are important to Western translation traditions due to centuries of close contacts and exchanges. Especially after the Renaissance, Europeans began more intensive study of Arabic and Persian translations of classical works as well as scientific and philosophical works of Arab and oriental origins. Arabic and, to a lesser degree, Persian became important sources of material and perhaps of

techniques for revitalized Western traditions, which in time would overtake the Islamic and oriental traditions.

The movement to translate English and European texts transformed the Arabic and Ottoman Turkish languages, and new words, simplified syntax, and directness came to be valued over the previous convolutions. Educated Arabs and Turks in the new professions and the modernized civil service expressed skepticism with a freedom that is rarely witnessed today.

Purpose of Translation: In general, the purpose of translation is to reproduce various kinds of texts, including religious, literary, scientific, and philosophical texts, in other languages and thus making them available to wider readers.

Factors of effectiveness and success in translation

- a. Professionalism
- b. Sincere interest and inclination
- c. Trust and reliability *Al-Amaanat*
- d. Tools and equipment
- e. Dictionaries of both SL and TL
- f. Knowledge of internet and the Google translating machine
- g. Constant practicing
- h. Familiarity with newspapers and magazines of the two languages.
- i. Taking translation as hobby.
- j. Subjecting self to criticism, corrections, editing and scholarly evaluations from time to time.

Translation as a Supplement:

Translation Study is supplement to many language related disciplines as: 1- Linguistic Studies, 2- Literature, 3- Communication especially Intercultural Communication and 4- Drama in Comparative Literature.

The differences between Transliteration, Translation and Interpretation:

- a- **Transliteration:** Transliteration is the process of representing letters, words of one language in the corresponding characters (or the closest of such characters) of another language. Although language changes, pronunciation as well as alphabetical arrangement, more or less, remains unchanged. Example is changing الله to *Allah* in English writing, رمضان to *Ramadan*, قرآن to *Qur'an* and مكة to *Mecca* etc.

- b- **Translation:** Translation is the process of changing or converting a word, sentence, text and the likes to another language without changing the underlying meaning or message. Although language changes, meaning does not change. Also, the domain of translation is in the written texts.

- c- **Interpretation:** The key difference between translation and interpretation lies within the choice of communication channel. Whilst translation concerns itself with written communication, interpreting deals with the spoken word.

Five Key Differences

- a. **Spoken versus Written:** Interpretation is the transference of meaning between spoken languages, while translation is the transference of meaning between languages.
- b. **Real time versus delayed:** Interpreting occurs in real time. It happens in person, on phone, or through television/ video service. Whereas, translation involves written words, it typically takes place long after a text is created, which gives the translator enough time to access resources (i.e. dictionaries, glossaries, subject matter experts, etc.) to produce an accurate and effective end document.
- c. **Level of accuracy:** Interpretation and translation demand different levels of accuracy. While interpreters aim to be completely accurate, it is difficult to achieve in a live conversation. They may omit some details of the original speech as they interpret into the target language. Conversely, translators have time to evaluate and revise each word and sentence before delivering their product, so they can achieve a greater level of accuracy and greater fidelity to the original.
- d. **Direction and fluency:** An interpreter must be fluent enough in both the original language and the target language to be able to translate in both directions, on the spot, without any reference material. Interpreters are highly qualified people, and the work is quite demanding! It is so demanding that interpreters work in pairs and must switch off every 20 minutes or so to prevent mental fatigue. Typically, professional translators only work in one direction- translating into their native language. As such, translators do not have to be as fluent in the source language as an interpreter must be. The key skills of a translator are to understand the source

language and to use their knowledge of the target country's cultural and language norms to create an effective translated product.

- e. **Intangibles:** Both translators and interpreters are faced with the challenge of making metaphors, analogies, and idioms understandable to the audience in the target language. However, interpreters must also capture tone, inflection, voice quality and other intangible elements of the spoken words so as to meaningfully convey the message to the audience.

Translation Skills:

There are skills which must be attributed for an effective translator; they include the followings as in any language studies:

- 1- **Bilingual** professionalism
- 2- **Adaptation** and adoption
- 3- **Comprehensive understanding** of the Source Language and Target Language in terms of their phonetic and phonological changes, morphology, syntax, rhetoric, semantics, idioms, proverbs, figurative speeches etc.
- 4- **Reading and writing** skills.
- 5- **Searching** skills
- 6- **Summarizing** skills
- 7- **Familiarity** with the general subject of the Source Language and its equivalent in the Target Language.
- 8- **Intimacy** with the culture of both languages.
- 9- **Extensive** vocabularies in both languages.
- 10- **Clear** Expression of thoughts.
- 11- **Note-** taking skills.
- 12- **Quick** decision-making skills.
- 13- **Order** of arrangement skills
- 14- **Ability** to distinguish between fiction and non-fiction literary texts before embarking on translation.
- 15- **Homonymy** and **paronomasia** skills, e.g. **Late** (Better be *late* than being the *late*), **See** (At Rome, Ahmad may be able to *see* the *see* [i.e. a district under a bishop]), **Patient** (The *patient* must be *patient* enough until the consultant arrives), **Book** (Ahmad! Please *book* me for the *book*), **Key** (The *key* to the room of the material which contains *key* words is lost), **Capital** (I lost the *capital* money to

avoid a *capital* punishment in Gambian *Capital*)

- 16- **Homograph** Skills: Homographs are pairs of words which have the same spelling but different pronunciations and different meanings as in: - *record* (to write), *record* (a gramophone record). *Desert* (to go away from), *desert* (barren, waterless and treeless land).

- 17- **Homophonic** Skills: Homophones are pairs of words which have similar sounds but different spellings and different meanings. For examples; **bale** and **bail** (**Bale** – a large tightly tied material ready to be taken away, while **Bail**- is the money left with a court of law to set a prisoner free until his trial). **Him** and **Hymn** (**Him**- is an object form used for a male person or animal, while **Hymn**- is a song of praise, especially to God).

- 18- **Binary antonym** skills التضاد النقضي مثل الحي والميت

- 19- **Gradable antonym** skills التضاد المتدرج مثل الساخن والبارد

- 20- **Converse** pairing skills التضاد التقابلي مثل الزوج والزوجة- ومثل الأعلى والأسفل.

- 21- **Metonym** skills التضاد الجزئي، وذلك أن يشير اللفظ إلى جزء من شيء آخر

مثل اليد هي "بعض" الذراع، وكلاهما بعض الجسم.

- 22- **Hyponym** skills التضاد النوعي: فهو يخصص نوعاً أو حالة من شيء آخر،

أي يخصص شيئاً يندرج تحت الاسم العام مثل الاغتتيال

نوع من القتل، والشئق والرمي بالرصاص نوعان

من الإعدام الذي هو نوع معين من القتل أيضاً.

Hyponym is also known as superordinate.

- 23- **Synonymy** Skills like:

Ally	–	friend or associate
Specimen	–	pattern
Impromptu	–	unprepared
Submit	–	yield
Retract	–	withdraw

رفيق	–	زميل
زمان	–	وقت
غضب	–	غيظ
خوف	–	خشية
منزل	–	بيت
والدة	–	أم
والد	–	أب

Translation Techniques

- **Definition:** Translation techniques can be defined as procedures to analyze and classify how translation equivalence works. They have five basic characteristics:

1. They affect the result of the translation
2. They are classified by comparison with the original
3. They affect micro-units of text
4. They are by nature discursive and contextual
5. They are functional.

Obviously, translation techniques are not the only categories available to analyze a translated text. Coherence, cohesion, thematic progression and contextual dimensions also intervene in the analysis.

- **Techniques:**

- 1- Adaptation: To replace a ST cultural element with one from the target culture, e.g., to change *Sajjaadah* to *carpet* or *rug*.
- 2- Amplification: To translate details that are not formulated in the ST: information explicative paraphrasing, e.g., when translating from Arabic (to English), to add *the Muslim month of fasting* to the noun *Ramadan*.
- 3- Borrowing: To take a word or expression straight from another language. It can be pure (without any change), e.g., to use the English word *Professor* in an Arabic text as in *بروفسور*, or it can be naturalized (to fit the spelling rules in the TL), e.g., *Doctor Dr.* to *Ad-Duktuur* *الدكتور*.
- 4- Calque: Literal translation of a foreign word or phrase, it can be lexical or structural, e.g., the Malay translation of *Bas Sekolah* for the English word *School Bus*, or Yoruba translation of *Bọ́lù gbígbá ní Sítédìomù* for the English phrase *Playing football in the Stadium*. Thus, calque stands for a foreign word or phrase translated and incorporated into another language, like Cordoba, Mozambique, Bethlehem, Avicenna and Saladin from Arabic.
- 5- Compensation: To introduce a ST element of information or stylistic effect in another place in the TT because it cannot be reflected in the same place as in the ST. The example of this can be noticed in a Yoruba expression; *Abiyamọ a b'ọja gbọrọgbọrọ*, and in English in a command tone; *Ahmad! Please play your role very well.*

- 6- Description: To replace a term or expression with a description of its form or/ and function, e.g., to translate an Arabic *Uşfūrah* as an Arabic word for a type of bird, or *Aqīqah* as an Arabic term for a naming feast, and *LāilāhaillāAllāhu* to *There is no god that deserves being worshiped except God*.

- 7- Discursive creation: To establish a temporary equivalence that is totally unpredictable out of context, e.g., the English translation of the Arabic phrases *Tasmiyat Al-Mawlud* as *Naming Ceremony*, and *Al-'Umrah* as *Lesser Hajj*.

- 8- Established equivalent: To use a term or expression recognized (by dictionaries or language in use) as an equivalent in the TL, e.g., to translate the Arabic expression *'Ilm Al-Mustaqbal* as *Prescience* or *futurology*. Other examples are translation of *Yawm Al-Qiyaamah* as *Day of resurrection, judgment day* and/ or *doomsday*. *All in Al-Qaamuus (ArabiInkleesi) the Dictionary: Arabic-English*.

- 9- Generalization: To use a more general or neutral term, e.g., to translate the Arabic word *Naafidhat* نافذة as *window* in English, *Shabakah* شبكة as *net* in English, as in *شبكة الإنترنت*.

- 10- Linguistic amplification: To add linguistic elements. This is often used in consecutive interpreting and dubbing, e.g., to translate Arabic *Sammi Allaha* to English equivalence *Say; in the name of Allah, the Beneficent, the Merciful*. Another example is the translation of Arabic sentence *Zur Al-Haramain* to English as; *'Visit Kabah in Mecca and prophetic mosque in Medina'*, instead of using an expression with the same number of words, like *Mention Allah* and *Visit the two mosques* respectively. It is in opposition to linguistic compression.

- 11- Linguistic compression: To synthesize linguistic elements in the TT. This is often used in simultaneous interpreting and in subtitling, e.g., to translate the English question *Yes, so what?* With *Limaadha* in Arabic, instead of using a phrase with the same number of words like *Balaa, wa Limaadha?* It is in opposition to linguistic amplification.

- 12- Literal translation: To translate a word or an expression word for word, e.g., *my name is Ahmad* from English to Arabic equivalence which is: *Ismi huwa Ahmad*.

- 13- Modulation: To change the point of view, focus or cognitive category in relation to the ST; it can be lexical or structural, e.g., to translate *أنت ستصير أباً* as *you are going to have a child*, instead of, *you are going to be a father*.
- 14- Particularization: To use a more precise or concrete term, e.g., to translate *window* in English as *naafidhat* in Arabic, *bayt* in Arabic as *house* in English and *bahr* in Arabic as *sea* in English. It is in opposition to generalization.
- 15- Reduction: To suppress a ST information item in the TT, e.g., *the month offasting* in opposition to *Ramadan* when translating into Arabic.
- 16- Substitution (linguistic, paralinguistic): To change linguistic elements for paralinguistic elements (intonation, gestures) or vice versa, e.g., to translate the Arab gesture of putting hand on heart as *thank you*. It is commonly used in interpreting.
- 17- Transposition: Transposition or shift reflects the grammatical change that occurs in translation from SL to TL. Concerning position change, it refers to shift that occurs in words order. To clarify this procedure, let's see the following English/Arabic examples: *a red car*- *سيارة حمراء* *a beautiful girl*- *فتاة جميلة*. Here, we notice that the position of the adjective changes from English to Arabic. This change in position is not random; it rather depends on the TL structure. Also, transposition may be a shift of word class, i.e., verb for noun, noun for preposition, thus it is a shift between two signifiers as it is called ***crossed transposition*** as in Arabic text of a Quranic verse {وقتل داود جالوت}, which may be translated in English in the following two ways: 'And David killed Goliath', and/ or 'The death of Goliath came through David'. Both are correctly acceptable in translation.
- 18- Variation: To change linguistic or paralinguistic elements (intonation, gestures) that affect aspects of linguistic variation: changes of textual tone, style, social dialect, geographical dialect, etc., e.g., to introduce indicators for characters when translating for the theater, changes in tone when adapting novels for children, etc.

Translation procedures, strategies and methods

The translating procedures, as depicted by Nida (1964) are as follow:

I-Technical procedures:

- a- Analysis of the Source and Target Languages
- b- Thorough study of the Source Language text before making attempts to translate it.
- c- Making judgment of the semantic and syntactic approximations.

II- Organizational procedures:

- Constant reevaluation of the attempt made
- Contrasting it with the existing available translations of the same text done by other translators
- And checking the communicative effectiveness of the texts by asking the target language readers to evaluate its accuracy and effectiveness. Then studying their reactions.

III- Methods of translations:

- *Word-for-word translation*; in which SL word order is preserved and the words translated singly by their most common meanings, out of context.
- *Literal translation*; in which the SL grammatical constructions are converted to their nearest TL equivalents, but the lexical words are again translated singly, out of context.
- *Faithful translation*; it attempts to produce the precise contextual meaning of the original within the constraints of the TL grammatical structures.
- *Semantic translation*; which differs from 'faithful translation' only in as far as it must take more account of the aesthetic value of the SL text.
- *Adaptation*; which is the freest form of translation, and is used mainly for plays (comedies) and poetry; the themes, characters, plots are usually preserved, the SL culture is converted to the TL culture and the text is rewritten.
- *Free translation*; it produces the TL text without the style, form, or content of the original.
- *Idiomatic translation*; it reproduces the 'message' of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original.

- *Communicative translation*; it attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership.

Textual Standards as Prerequisites to the effective translation

- Cohesion**: It deals with the functions of syntax in the connectivity of the language segments like grammatical dependencies, recurrence, partial recurrence, paraphrase, anaphora and cataphora, ellipsis, conjunction and disjunction etc. Major issues discussable under cohesion are: Reference, Substitution, Ellipsis, Conjunction, and Lexical cohesion (Beaugrande, 1981/48). This is known in Arabic as *At-Taḍāmm* التضاّم.
- Coherence**: Meaning versus sense. Coherence deals with non-determinacy, ambiguity, polyvalence, continuity of sense, concepts and relations etc. (Beaugrande, 1981/84). This is known in Arabic as *At-Taqārūn* التقارن أو الانسجام.
- Intentionality**: This deals with issues of plans and goals in textual productions, co-operation, quantity and quality, relation and manner etc. (Beaugrande, 1981/112). This is known in Arabic as *Al-Maqṣūdiyyah* المقصودية.
- Acceptability**: It treats judging sentences, relationship between acceptability and grammaticality, and acceptance of plans and goals. Successful communication clearly demands the ability to detect or infer other participants' goals on the basis of what they say (Allen, 1979). This is known in Arabic as *Al-Maqbūliyyah* المقبولية أو التقابلية.
- Informativity**: It discusses attention, information theory. Three orders of informativity; Triviality, defaults and preferences (Beaugrande, 1981/139). This is known in Arabic as *Al-I'lāmiyyah* الإعلامية أو الإخبارية.
- Situationality**: Situation models, mediation and evidence, monitoring versus managing etc. (Beaugrande, 1981/162) This is known in Arabic as *Al-Mawqifiyyah* الموقفية أو المقامية.
- Intertextuality**: Text types versus linguistic typology. Functional definitions: descriptive, narrative, and argumentative texts; literary and poetic texts; scientific and

didactic texts etc. (Beaugrande, 1981/183)
This is known in Arabic as *At-Tanāṣṣ* لتناص.

Terms

- SL:** Source Language اللغة المصدرية- اللغة الأصلية
- TL:** Target Language اللغة الهدف – اللغة المستهدفة
- ST:** Source Text النص المصدر، النص المنقول، النص الأصلي
- TT:** Target Text النص المترجم
- CAT:** Computer-Assisted Translation الترجمة بمعاونة الحاسوب
- Interpreting: الترجمة الفورية
- Anaphoric (reference): الإحالة القبلية
- Cataphoric (reference): الإحالة البعدية
- Endophoric (reference): الإحالة النصية
- Exophoric (reference): الإحالة المقامية
- Coherence: الانسجام
- Cohesion: الاتساق
- Ellipsis: الحذف
- Substitution: الاستبدال

Examples

- 1- Ahmad entered and narrated his story = *Anaphora* دخل أحمد فحكى سيرته = ق
- 2- He knows all the hidden matters; Almighty Allah is so attributed = *Cataphora*
- 3- هو يعلم جميع الأسرار؛ ذلك من صفات الله عز وجل = ب
- 4- Say; He is Allah, the Only One = *Cataphora* قل هو الله أحد = ب
- 5- Three men came in, I saw them = *Endophoric*
- 6- He is known to be a good fellow, and so say all of us = *Exophoric*
- 7- هذا الذي تعرف البطحاء وطأته = البيت يعرفه والجل والحرم = الإحالة المقامية
- 8- لا إله إلا أنت سبحانك إني كنت من الظالمين = الإحالة المقامية
- 9- **Substitution** is the replacement of one item by another inside a particular text; like “*My blade is too blunt. I must get a sharper one*”. ومأواهم جهنم وبئس المصير (سورة التوبة: 73)، وقالتعالى: والكاظمين الغيظ والعافين عن الناس والله يحب المحسنين.
- 10- **Ellipsis**: It is the omission of an item inside a text and it is replaced by nothing. Examples: “*Ahmad is reading a poem, and Zayd a story*”, “*Have you been swimming? Yes, I have*”,

"Washington has jailed a corrupt minister" and
قال تعالى: {وأسأل القرية}

11- Example on Lexical Cohesion الاتساق المعجمي

"I turned to the ascent of the peak the ascent is
perfectly easy

the climb
the task
the thing

Practices

- 1- **UNDP:** United Nations Development Programme برنامج الأمم المتحدة للتنمية
- 2- **ASEAN:** Association of South-East Asian Nations منظمة أمم جنوب شرقي آسيا
- 3- **UNHCR:** United Nations High Commission for Refugees المفوضية السامية لشؤون اللاجئين بالأمم المتحدة
- 4- **UNESCO:** United Nations Educational, Scientific and Cultural Organization منظمة الأمم المتحدة للتربية والعلم والثقافة
- 5- **WHO:** World Health Organization منظمة الصحة العالمية
- 6- **WTO:** World Trade Organization منظمة التجارة العالمية
- 7- **WTC:** World Trade Center مركز التجارة العالمية
- 8- **UN General Assembly Resolution** قرار الجمعية العامة للأمم المتحدة
- 9- **Commander- In- Chief of the Armed Forces** القائد العام للقوات المسلحة
- 10- **UNO:** United Nations Organization منظمة الأمم المتحدة
- 11- **Supreme Commander** القائد الأعلى
- 12- **Minister of Defense** وزير الدفاع
- 13- **Negotiating Parties** الأطراف المتفاوضة
- 14- **Intercontinental Rockets/ Missiles** الصواريخ العابرة للقارات
- 15- **Intercontinental Trade** التجارة بين القارات
- 16- **Human Disasters** كوارث إنسانية
- 17- **Refugees** اللاجئين
- 18- **Ethnic Origin** الأصل العرقي
- 19- **Racial Difference** الفرق العنصري
- 20- **Social Insurance** التأمين الاجتماعي
- 21- **Apartheid** الفصل العنصري

22- Horizontal الاتجاه الأفقي

23- Vertical الاتجاه الرأسي

24- Secretary General الأمين العام

25- Tariff and Non-Tariff Barriers حواجز جمركية وحواجز غير جمركية

26- Customs جُمرك

27- Customs- Officer جُمركي

28- Customs/ Tariff جُمركية

29- Confusion ارتباك

30- Commotion ارتجاج

31- Most presidents today have specialized advisers who play a major role in policy-making – يستعين معظم الرؤساء في هذه الأيام – بمستشارين متخصصين، يهضون بدور رئيسي في رسم السياسات العامة.

Conclusion:

Unlike English, Arabic is characterized with some standards which include parsing system, derivative formulas and inflectional linguistic order through functional words. In most cases, words in sentences may occupy any unspecified position and still functionally perform in accordance to the intentions of the original expressers if such words necessarily end with indicative vowels. Therefore, familiarity, adoption and adaptation in the two languages are necessary tools for the genuineness of translational profession. So also, knowledge of translation techniques plays important role in the effectiveness of the practical translation in terms of theory and application.

Such techniques include, but not limited to the term of *adaptation* wherein the translator is expected to replace a ST cultural element with one from the target culture, *amplification* in which there is requirement to translate details that are not formulated in the Source Translation, *borrowing* while taking a word or expression straight from another language, and *calque* which is the literal translation of a foreign word or phrase, whether lexical or structural translated and incorporated into another language. The techniques also include *compensation* meant for introduction of a ST element of information or stylistic effect in another place in the Target Translation, *description* where a term or expression is replaced with a description of its form or function, *discursive creation* for the establishment of a temporary equivalence that is totally unpredictable out of context and *established equivalent* in using a term or expression recognized (by dictionaries or language in use) as an equivalent

in the TL. Others are generalization, linguistic amplification, linguistic compression, literal translation, modulation, particularization, reduction, substitution, transposition and variation.

The research outcome has highlighted impactful factors to the success in effective methods of modern principles of a bilingual translation which should necessarily include:

- *Word-for-word Translation* in which SL word order is preserved and the words translated singly by their most common meanings, out of context.
- *Literal Translation* whilst the SL grammatical constructions are converted to their nearest TL equivalents, but the lexical words are again translated singly, out of context.
- *Faithful Translation* whereby there should be attempts to produce the precise contextual meaning of the original within the constraints of the TL grammatical structures.
- *Semantic Translation* which differs from 'faithful translation' only in as far as it must take more account of the aesthetic value of the SL text.
- *Adaptation* which is the freest form of translation, and is used mainly for plays (comedies) and poetry; the themes, characters, plots are usually preserved, the SL culture is converted to the TL culture and the text is rewritten.
- *Free Translation* that produces the TL text without the style, form, or content of the original.
- *Idiomatic Translation* which reproduces the 'message' of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original.
- *Communicative Translation* that attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership.
- *Functional Translation* in which grammatical reflective roles of components of sentences in each of the SL and TL are taken into consideration during translation of ideas.
- *Structural and Idiomatic Translation* whereby the knowledge about language surface

structure and deep structure should be applied in translation practices.

- *Dimensional Translation*: This is affirmed when the diversion and the different dimensions of the two languages are taken care of in terms of arrangement orders among the elements of structural constructions throughout the translation works.
- *Situational Translation*: It is a method of emotional translation that has to do with the situations, condition and events which might surround and lead to the messages which are being subjected to interpretation and translation from SL to TL. It is however related more with deep structuring in language constructions.

In conclusion, success in bilingual translation of Arabic and English depends largely on the perfection and expertise of the translators in mastering of techniques and methods exploited. Recognition of the peculiar differences between the two languages is a considerable factor in the acceptability and intentionality of translation of that nature.

Order of arrangement is deeply exploited in English while the roles of parsing in language construction in Arabic are more given priority. The translators must inevitably have the mastery of the two types of linguistic grammatical principles.

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