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**Assessing the Effectiveness of Bilingual Dictionaries for Translation
with Reference to *Al-Mawrid* English/Arabic Dictionary**

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Abstract

The present study assesses *Al-Mawrid* dictionary from the perspective of the degree of its usefulness as a translational tool. It starts by reviewing available published studies on related subjects such as cognitive semantics, neologism lexicography and terminology compilation; and how useful *Al-Mawrid* is as a tool in the hands of professional translation practitioners.

The choice of *Al-Mawrid* as a subject of investigation stems from the fact that it is the most popular, the most sold and the most utilized tool in a market considered to be similar in size to that of Western Europe.

The study attempts to assess the degree of efficiency and adequacy of *Al-Mawrid* as a tool in a translational context and this assessment is carried out through an empirical investigation, which includes a 20,000 word-long corpus, randomly compiled and translated by randomly selected professional translators.

The study unveils a number of areas of weakness in *Al-Mawrid* based on the premise that it is a prominent translational tool and also when compared to other prominent dictionaries in other languages such as *The New Oxford Dictionary of English* (1998). Furthermore, the analysis highlights areas in a number of *Al-Mawrid's* entries that contain confusing and at times unclear explanations which were shown to be of little use to the translators in some contexts. The study also provides a number of suggestions which could be considered to produce a more up-to-date version of *Al-Mawrid* in order for it to be of a greater help to the translator/interpreter.

List of Abbreviations

Abbreviations	Full Term
SL	Source language
TL	Target language
SLT	Source language text
TLT	Target language text
RL	Receptor language
L2	Level 2
ALESCO	Arab League Educational, Scientific and Cultural Organization
WHO	World Health Organization
ILO	International Labour Organization
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNICEF	United Nations Children's Fund
UNDP	United Nations Development Programme
FAO	Food and Agriculture Organization
UN	United Nations
MSF	Médecins Sans Frontières
ESP	English for Specific Purpose
TE	Translator Equivalent
ME	Most Appropriate Equivalent
TT	Target Text
ST	Source Text
LP	Language Planning

Library of Congress Romanization of Arabic

Letter	Romanization
أ	a
ب	b
ت	t
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	ẓ
ع	(ayn)

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Chapter One:
General Introduction

1.0 Introduction

The present study attempts to provide an in-depth scholarly analysis of the dictionary as a translational tool in the hand of the translator. It strives to assess its merits and indeed hindrances. Put simply, a dictionary is a reference book usually used in learning; it helps with understanding texts and discourse and in facilitating communication in general. It comes in a multitude of types, forms and indeed formats. Some are monolingual which provide a list of words in alphabetical order with their possible meanings, synonyms and in some types even antonyms; others are bi-or multilingual: English/French for instance or: English/French/Arabic. A dictionary comes in various formats such as paper, digital, audio and even in Brail format. *The Oxford Dictionary of English* (2005) defines a dictionary as “a book that gives a list of the words of a language in alphabetical order and explains what they mean, or gives a word for them in a foreign language... a book that explains the words that are used in a particular subject”. *The Encyclopaedia Britannica* (online edition) provides a similar definition, but oddly restricts the use of alphabetical order to Western languages. The dictionary's entry states it as a:

...reference book that lists words in order—usually, for Western languages, alphabetical—and gives their meanings. In addition to its basic function of defining words, a dictionary may provide information about their pronunciation, grammatical forms and functions, etymologies, syntactic peculiarities, variant spellings, and antonyms. A dictionary may also provide quotations illustrating a word's use, and these may be dated to show the earliest known uses of the word in specified senses. The word 'dictionary' comes from the Latin 'dictio', “the act of speaking,” and 'dictionarius', “a collection of words.”

The entry also states that the *encyclopaedia* and the *dictionary* might be used by some interchangeably, although an encyclopaedia is a different kind of a reference book.

The emphasis on this study will be on *Al-Mawrid* bilingual English/Arabic dictionary (2006) 40th edition, a prominent reference book produced by Mounir Al Báalabaki (1918-1999), a well-respected Lebanese lexicographer; after his passing away his son Rouhi took charge of the endeavour in 1999.

There is no verifiable data that one can rely on but it can safely be argued that the popularity of , in particular its bilingual (English/Arabic/English) version cannot, at the present time, be surpassed by any other rival. It is popular amongst language learners, students and professionals alike. This state of affairs – dominance of *Al-Mawrid* – exists despite the fact that Arabic is the official language of twenty-three Arabic-speaking countries and the fact that there are not less than eleven Arabic language academies, similar to *l'Académie française*, the pre-eminent French learned body on matters pertaining to the French language.

1.1. The theoretical approaches

In order to carry out a thorough analysis, the present study adopts and engages with several multi-disciplinary theoretical views as the aim is to provide a viable assessment of a dictionary, which is a remit of linguistics, as a translational tool. Thus, the discussion will involve the pre-eminent views of Saussure's which are considered by many to be the founding structure of linguistics and in particular cognitive semantics and indeed lexicography. Saussure's work covers a wide range of linguistic subjects, including how language is organized and functions. The traditional Saussurean dichotomies of 'form' versus 'meaning' and 'abstract' versus 'concrete' will be looked at in depth, as well as his ideas which include views on 'meaning' and 'structure' (semantics and grammar) with an emphasis on the concept 'structure' of language. This analysis will cover Saussure's views on language and translation, as this analogy partly constitutes an important part of the intended study.

It is envisaged that the study will review a number of semantic relations as seen by Cruse (1986), and an in-depth analysis of various types of connotative meanings as discussed mainly by Leech (1974) and Lyons (1975).

For the translational-related matters, the study looks at a number of influential works starting from the Saussurean view which links lexicography and cognitive linguistics to translation, and also to the views of prominent translation studies' scholars such as Catford (1965) and his views of what he refers to as 'shifts',

'formal correspondence' and 'textual equivalence'; Nida's and Taber's views based on meaning, style and also their concepts of formal correspondence and dynamic equivalence; Newmark's ideas on translation with a focus on his views on dictionary compilation. Baker's work (1992, 2011) will also be considered, particularly her views on translation and equivalence, and especially her concept of equivalence at word and above word level.

The study will be based on empirical investigation and will be based on the actual translation, recommendations, remarks and practical guidelines reached through theoretical claims, arguments and views in turn based on analysis of actual translations. It, thus, moves away from previously adopted methods of investigation or what Toury (1995) refers to as 'speculative' views on translation practices built on 'preconceived hypotheses and theoretical models' (1995:1). Baker (1992), who brought to the fore corpus-based studies for translational investigation, also strongly favours this approach. She warns that what should be regarded as a valid effort is the one that:

can be identified only by reference to a corpus of source and target texts, the scrutiny of which would allow us to record strategies of translation which are repeatedly opted for, in preference to other available strategies in a given culture or textual system (Baker, 1993:140).

The present piece of research intends to keep Toury's above view at the fore and hopes to draw paradigms which serve as further clarification but not as a basis for rigid general rules from a translational perspective. The researcher is mindful of Toury's (2004:15) argument that there are a multitude of factors which contribute in shaping what he refers to as 'a translational behaviour', or 'its avoidance'. As a result, Toury (2004:15) believes there can be no single rule able to account for translation but instead, suggests:

a different format of explanation; namely, a conditioned, and hence probabilistic one, and defined the ultimate aim of TS as moving gradually, and in a controlled way, towards an empirically-justified theory which would consist in a system of interconnected, even interdependent probabilistic statements.

The multitude of theoretical approaches, views and counter views which will be cited and referred to in the course of the present study will address matters related to cognitive semantics, semantic relations, lexicography and indeed those related to dictionary compilation.

The present thesis is organized into chapters, each focusing on one aspect of the project plan. The plan stipulates that six chapters will be required to cover all the research questions in addition to a concluding section which will contain the concluding remarks and suggestions for further investigation which will extend the realm of the present study.

The first chapter, the current one, is devoted to setting up a 'road map' for the entire project. Chapter two focuses on a number of linguistic-related theoretical issues such as locating vocabulary within the science of linguistics as an overall discipline, then talks about its smaller branches; cognitive semantics, lexicography and from there to morphology, sign and morpheme. This chapter will commence by addressing a number of key basic linguistic components as set forth by Saussure (1916) and then the discussion will develop to examine dictionary-related matters such as semantics, morpheme, sound, word morphology, word-coinage and indeed dictionary making.

Chapter Three examines an important subject in the study which is lexicography. It will start by providing a background or a historical perspective and this part will, to a certain extent, be linked to the previous chapter. It will then address matters related to term coinage, term banks and the issue of standardization in vocabulary usage. The discussion later moves to link these to the discipline of translation and by extension addresses a vital matter , arabicization, which refers to attempts to find or coin Arabic equivalents for foreign terms.

The fourth chapter of the project is assigned to matters related to the field of translation as a practical discipline on the one hand and dictionaries as translational tools on the other. The chapter will start by discussing some important related translation studies matters such as modes of investigation in translation studies and will visit the views of Toury (1995) and his Descriptive

Translation Studies approach; Baker (1992, 2011) and her concept of equivalence at Word and above Word Level, in particular; Venuti (1997) and his ideas related to the cultural impact and the role of the so-called agency; Nida and Taber (1969) and their views on formal Correspondence and Dynamic Equivalence; and also Catford (1965) and his concept of translation shifts as well as his formal correspondence and textual equivalence.

Chapter Five and Chapter Six represent the empirical analysis of the present project. In Five, the discussions will focus on analysing the randomly selected texts translated by randomly selected professional practitioners. Attempts will be made to draw possible parallels and paradigms and explore the possibility of putting forward useful insight vis à vis terminology, term bank, and dictionary compilation. The sixth chapter will focus more on a purposefully set questionnaire based on the theoretical views cited in earlier chapters regarding the validity of analytical approaches (Toury's), those related to corpus studies and empirical investigations (Baker's) and finally those related to the role of the agency and external stimuli (Venuti's). The project will end with a conclusion which sums up the findings and puts forward possible areas for further investigation.

An empirical line of investigation was opted for from the outset and thus attempts were made to highlight what an empirical investigation requires. Baker (1993), with her *Corpus Linguistics and Translation Studies: Implications and Applications* together with her *Corpora in Translation Studies* provided a

new impetus to empirical research in translation studies. Baker's view on the subject is based on three main elements namely simplification, explicitation and normalization or what she refers to as translation universals, although translation universals as a concept has not been fully endorsed by translation studies' scholars, a point highlighted by the views of Oakes and Meng Ji (2012). Toury (1995: 1) advises against seeking a pattern at what he calls a 'higher level' or a 'too concrete level'.

Toury (1995: 234-235) argued that:

The vast majority of research carried out in this, shall we say emerging discipline, is still concerned exclusively with the relationship between specific source and target texts, rather than with the nature of translated texts as such. This relationship is generally investigated using notions such as equivalence, correspondence, and shifts of translations, which betray a preoccupation with practical issues such as the training of translators. More important, the central role that these notions assume in the literature points to a general failure on the part of the theoretical branch of the discipline to define its object of study and to account for it. Instead of exploring features of translated texts as our object of study, we are still trying either to justify them or dismiss them by reference to their originals.

As far as the volume of the corpus is concerned which could yield justifiable results, there seems to be a substantial disparity between views. From the perspective of corpus linguistics, Haan, for instance, (cited in Krein-Kuhle 2003:79) argues that a datum of 20,000 words '[is] sufficiently large to yield statistically reliable results on frequency and distribution' but others believe only substantially larger datum could be reliable and indeed should constitute the norm in linguistic-related topics' research.

The exhaustive review of the literature available was not conclusive as to what constitutes a viable empirical data set. In the introduction of their "*Corpus-Based Research Into Language*", Oostdijk and Haan (1994) state that the period from mid-80s to mid-90s witnessed an acceleration in computational corpus-based research and this, in their view, is due to advancement in a number of technical fields and they argue that the interest in corpora never ceased. They (ibid:06) state that "...[t]he picture that is gradually emerging is one in which there exist different strands of corpus-based research that do not necessarily see eye to eye on various issues". They (ibid) then add that

Two main strands can be distinguished. The first, traditional one is primarily linguistic. Corpus data are used to complement intuitive judgements and elicitation data. The second standard, on the other hand, is first and foremost interested in corpora as resources for any information that can be used to enhance natural language processing system.

Oostdijk and Haan (ibid) speak about the increase in the number and size of corpora. Corpora, they emphasize, vary from a million-word 'standard' corpora to a multimillion-word data. Ooi (1998:55), commenting on a corpus sample of a dictionary, which is as he says is "a mere snapshot of the language at a certain point in time" says that it "may need to be continually updated for changing and new patterns of usage" and "...for such an enterprise" he adds, "size is a most important consideration" he continues.

Against this trend we find those, like Biber (1993) and Pearson (2003) , who insists on the quality of a datum and the mechanisms of analysis rather on the

size of the sample which might not suit the project's set objectives. Biber (1993:243) state that

[...] researchers focus on a sample size as the most important consideration in achieving representativeness: how many texts must be included in the corpus and how many words per text sample....However, ...sample size is not the most important consideration in selecting a representative sample; rather, a thorough definition of the target population and decisions concerning the method of sampling are prior considerations.

In all these discussion there is an apparent 'near' consensus which stipulates that a minimum of 20,000-word long corpus should be considered as representative as indicated in Krein-Kuhle (2003:79).

1.2. The research question

The present study aims to investigate an important topic which relates a multitude of subjects such as linguistics and its sub-branches (cognitive linguistics, semantic relation, neologism, lexicography and others) translation and terminology and dictionary compilation. It will strive to address the following question: is *Al-Mawrid* an adequate and satisfactory tool? Adequacy and satisfaction here relate to *Al-Mawrid* being translation practitioners' reference of choice and thus be utilized as a tool in translation due to the fact that it provides the largest volume of word and structure references to address the largest number possible of contextual situations. It then attempts to investigate whether or not *Al-Mawrid* provides enough required information for carrying out translation tasks.

1.3. Objectives of the thesis

The main objective of the project is to carry out a thorough assessment of what is regarded as the most utilized and popular dictionary in the Arab world; *Al-Mawrid* English-Arabic Dictionary. It will attempt to investigate its strengths and its weaknesses. It will in addition investigate its monopoly of a substantial market which is perhaps equal in size to Western Europe. Attempts will also be made to put forward suggestions on how to update it, enrich it from a translational perspective as translators are amongst *Al-Mawrid's* users.

Chapter Two:

Meaning in language, dictionaries and translation

2.1 Introduction

The aim of this chapter is to set the scene for the major issues which are discussed later in this thesis. The chapter begins with a discussion of the views of selected linguists from Saussure onwards on basic linguistic issues of relevance to lexicography: form vs. meaning and abstractness vs. concreteness in language and their relevance for lexicography, and by extension Arabic/English translation. Saussure (1998) is particularly important, because he is the direct precursor of structuralist and neo-structuralist semantics, and the indirect precursor of cognitive semantics (Geeraerts 2010), all of which have proved particularly useful in relation to lexical meaning, and therefore lexicography.

2.2 Language, form and meaning: Saussure and modern linguistics

Although contemporary linguistics and Saussure's ideas and assumptions differ in many ways, Saussure provides basic insights into how language is organized, and therefore indirect pointers as to how dictionaries should be structured.

As the founder of modern linguistics, Saussure changed the landscape of the subject. Moving away from the traditional views of language, he considers

language through various lenses for the purpose of understanding its multifaceted nature. Through time, it has evolved to cope with an ever-wider range of phenomena. Lyons (1968) describes the shift in linguistics from traditional to modern as a significant advance in the understanding of language, its structure and origins:

Linguistics, like any other science, builds on the past; and it does so, not only by challenging and refuting traditional doctrines, but also by developing and reformulating them. As an aid to the understanding of the principles and assumptions governing modern linguistics a knowledge of the history of the subject has therefore a positive, as well as negative, contribution to make (Lyons, 1968: 18).

Saussurean linguistics has extended the scope of basic concepts and issues of language by considering a variety of factors that are tied to language in terms of meaning and structure (Sinha, 2005: 29-31).

Pre-Saussurean linguists focused largely on the 'correct' grammatical structure of language. Thus, the opposite use of language, especially in writing, was a priority. The study of language prior to the works of Saussure may be categorized as prescriptive in approach in that the understanding of language and its meaning was guided by prescribed rules and guidelines.

The key ideas of Saussure in understanding the nature of language are reflected in modern linguistics. Linguists and other researchers acknowledge the significant contributions of Saussure in building the foundations of modern linguistics. According to Saussure, an understanding of language is not merely

based on its formal structure, but also involves a study of how it is used in speech (utterances). This is because he believed that language exists because it is used and developed through speech (Preucel, 2006: 21-23). Saussure also demarcated the limitations of language in terms of meaning. He postulated that language form would not suffice for understanding meaning because it is only the material aspect of language (Saussure, 1998: 9-10).

Modern linguistics, based on the ideas of Saussure, is instrumental in lexical schematization because it offers an approach through which the meanings of language are discovered by viewing them from all angles – everything that encompasses language (Croft & Cruse, 2004: 63-64). The capacity of modern linguistics to study language across various domains, including history, etymology, and syntax paves the way for the development of a schema, i.e. a systematically organized body of information, that comprehensively elucidates language.

Since the purpose of a dictionary is to provide as much as possible reference for the discernment of words, not only in terms of how they may be grammatically arranged, but also in terms of their origins and derivations, elocution in terms of how the phonemes are sounded, and meanings in various contexts, modern linguistics and Saussurean synchronic views of understanding the nature of language prove instrumental.

2.2.1 Language and reality

Saussure claims that the words or phonemes of a certain language must innately have structure because the absence of such a property entails the impossibility of knowing the value of a given phenomenon (Saussure, 1998:11-12). Saussure simply implies that, like any field of human endeavour, language has to have a standard structure for it to be understood. From this postulate, we can infer that our conception of our existence and of reality is intrinsically bound up with language. As Saussure puts it:

Consequently, in itself, the purely conceptual mass of our ideas, the mass separated from the language, is like a kind of shapeless nebula, in which it is impossible to distinguish anything initially. The same goes, then, for language: the different ideas represent nothing pre-existing. There are a) no ideas already established and quite distinct from one another, b) no signs for these ideas. There is nothing at all distinct in thought before the linguistic sign. This is the main thing. On the other hand, it is also worth asking if, beside this entirely indistinct realm of ideas, the realm of sound offers in advance quite distinct ideas [taken in itself apart from the idea] (Saussure, 1998: 133).

The basic arguments of Saussure may be encapsulated in two points. First, languages do not offer a nomenclature that would define pre-existing concepts or ideas. Preucel (2006) defines nomenclaturism as:

the view that a language consists of a collection of words which are simply labels for independently identifiable things, usually an object, an action, or a state of being. Each word, in turn, consists of a group of letters and is commonly regarded as expressing a unique meaning (Preucel, 2006: 26).

According to Saussure, language is not simply made up of words or letters, and words or letters do not define language. For instance, letters that make up words also represent sounds, and these sounds are organized coherently.

Nomenclaturism also considers language as a product of pre-existing notions and ideas that signify meaning. For instance, the word "love" is only a representation of a kind and compassionate feeling, as opposed to a word that defines what kindness and compassion is. Nomenclaturism would argue that notions have "an ontological existence, as it were, and it is only through language that we discover them" (ibid: 26).

Saussure strongly opposed nomenclaturism, arguing that language is flexible, depending on how it is used contextually and communicatively and that the use of language is not preceded by what it communicates. It follows from Saussure's view that the word "love", for example, might not simply mean kindness or compassion and that it may also mean nationalism as in "love for one's country," selflessness as in "sacrificial love," unqualified as in "unconditional love," and so on.

Second, Saussure argued that language represents various realities differently.

In simpler terms, realities are treated differently by various languages.

According to Chandler:

Reality is divided up into arbitrary categories by every language and the conceptual world with which each of us is familiar could have been divided up very differently ... Indeed, no two languages categorize reality in the same way (Chandler, 2002: 27).

For instance, although the English word "love" generally corresponds to the word "Liebe" in German, the two words do not have exactly the same range of references. Thus, humans' perceptions and views of reality are influenced by their language.

Saussure's ideas on how language defines reality are contrasted with the concept of the "amorphous mass" that characterizes humans' pre-linguistic thinking. Humans' thoughts are like a haze or cloud that does not necessarily take shape or form in order to signify boundaries or limitations. It is inaudible and imprecise. Only with language does this amorphous mass become clear and discernible (Chandler, 2002).

Another interesting discussion is to be found in Lakoff's (1990) *Women, Fire, and Dangerous Things*, and specifically his discussion of notions 'translation and understanding'. In his analysis of the concept 'relativism', Lakoff (ibid:311) starts by looking into a variety of claims made about translation, namely that:

a/languages have radically different conceptual systems, then translation is impossible

b/then speakers of a language cannot understand another language

c/if languages have different conceptual systems then it is not possible to learn another language because he lacks the right conceptual system

d/since people can learn different languages then surely those languages could not have different conceptual systems.

Lakoff (ibid) stresses that the core of the matter here is misapprehension of the notions 'conceptual systems' and 'conceptualizing capabilities'. He emphasises the fact that

differences in conceptual systems do not necessarily entail that understanding and learning are impossible. And the fact that one can learn a radically different language does not mean that it does not have a different conceptual system

2.3 Meaning and dictionaries

Meaning is central to dictionaries. In the following sections, I will consider some basic aspects of meaning which are of particular relevance to lexicography.

2.3.1 Lexical semantic relations

Cruse (1986) points out that there are four logically possible relations between two words / multi-word units on the basis of the nature of the mutual overlap/non-overlap of their denotative ranges: total mutual inclusion, giving synonymy (Section 2.5.1.1); proper inclusion of one word / multi-word unit within another, giving hyperonymy/hyponymy (Section 2.5.1.2); semantic overlap of the two words / multi-word units (Section 2.5.1.3); semantic disjunction (non-overlap) (of two words / multi-word units (Section 2.5.1.4). These are discussed in turn in the forthcoming sections.

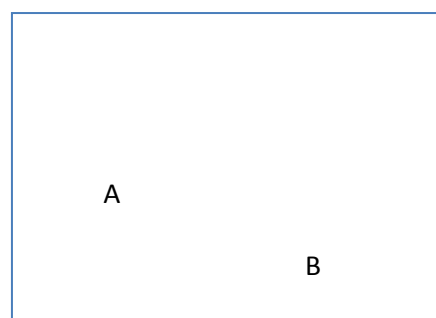
Atkins and Rundell (2008:132) discuss these relationships -they refer to them as 'sense relations'- and distinguish between three categories of these relationships, namely:

- “-those that share some semantic properties (hyponymy and synonymy)
- those that denote a part-whole relationship between objects in the real world (meronymy)
- those that allow similar metaphorical sense extensions (regular polysemy)”

2.3.1.1 Synonymy

Synonymy can be represented (following Cruse 1986) as in Figure 1:

Figure 1. Synonymy



In Figure 1, there is total mutual inclusion of the denotative ranges of word / multi-word unit A (in a particular sense) and word / multi-word unit B (in a particular sense) – the two words / multi-word units (in these particular senses) have the same denotative range.

Examples of synonymy are relatively rare in everyday language, although they occur more frequently in technical vocabulary. An example from Arabic is **قيمي** and **مفوم** in the context of Islamic law, both meaning 'non- good' (Alwazna 2010: 201).

Some writers include within their definition of synonymy issues relating to connotative meaning (Section 2.5.3): two words / multi-word units in a particular sense are said to be synonymous if they have both the same denotative meaning and the same connotative meaning. Given the centrality of denotative meaning compared to connotative meaning, the difficulty of defining which the different types of connotative meaning are, the difficulty of determining what the connotative meaning of a particular word / multi-word unit in a particular sense is, and the difficulty in some cases of determining whether there is connotative meaning of simply a form of 'effect' (sections 2.5.3-2.5.3.15), it is sensible to exclude considerations of connotative meaning from the assessment of synonymy.

A simple explanation of synonymy is provided by Atkins and Rundell (2008:134) where they argue that "words with the same meaning" are 'synonyms', but (idem:135) clarify that "it is difficult to find convincing examples of synonyms, because true synonyms are extremely rare, if they exist at all".

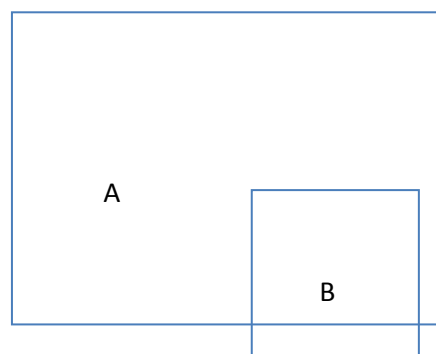
if	X	then	Y,	If	Y	then	X
if	<i>pavement</i>	then	<i>sidewalk</i>	if	sidewalk	<i>then</i>	pavement
if	<i>shut</i>	then	<i>close,</i>	if	close	<i>then</i>	shut

Adapted from Atkins and Rundell (2008:133)

2.3.1.2 Hyperonymy-hyponymy

Hyperonymy-hyponymy is a situation in which the denotative range of one word / multi-word unit (in a particular sense) properly includes that of another word / multi-word unit (in a particular sense). Hyperonymy-hyponymy can be represented (following Cruse 1986) as in Figure 2:

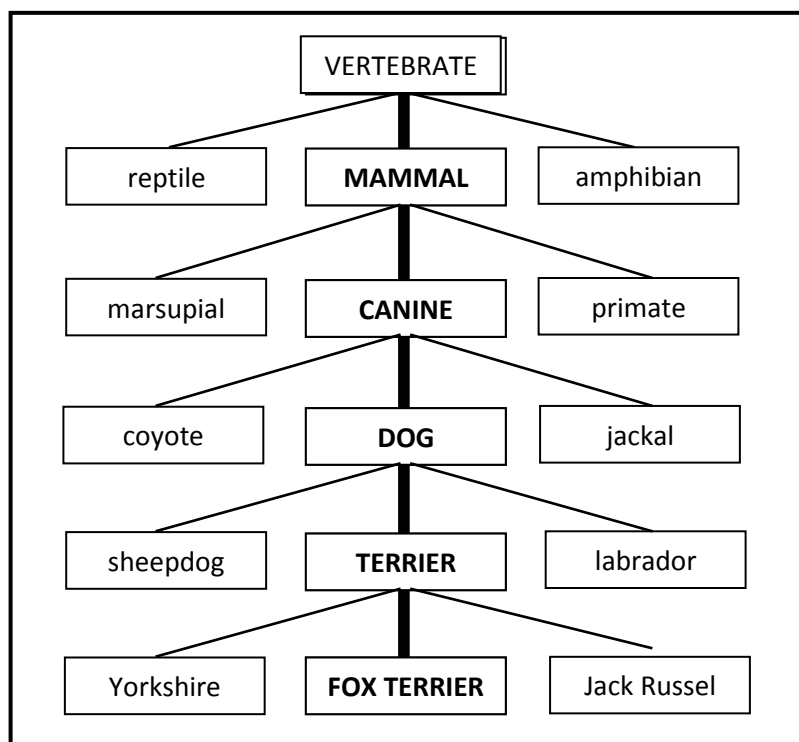
Figure 2. Hyperonymy-hyponymy



In Figure 2, the denotative range of word / multi-word unit A (in a particular sense) properly includes (entirely subsumes) that of word / multi-word unit B (in a particular sense). An example from English is 'animal' and 'dog'. Assuming that all dogs are by definition animals, but that not all animals are by

definition dogs (some animals are cats, others are mice, rats, elephants, etc.), the semantic range of 'dog' is properly included in (entirely subsumed by) that of 'animal'. A hyponym is an alloeme of one sign, whose delogical form is properly included within that of an alloeme of another sign. Alternative terms for 'hyperonym' found in the literature are 'hypernym' and 'superordinate'. An alternative term for 'hyperonymy' is 'hypernymy'.

Consider the following two figures for illustration:



Superordinates, hyponyms, and cohyponyms (adopted from Atkins and Rundell (2008:133))

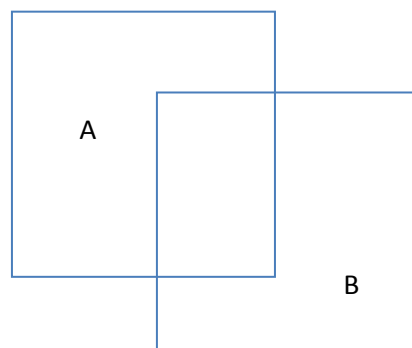
	hyponym		superordinate
If a	fox terrier	then a	terrier
If a	terrier	then a	dog
If a	dog	then a	canine
If a	canine	then a	mammal
If a	mammal	then a	vertebrate

Hyponyms, and superordinate (adopted from Atkins and Rundell (2008:133))

2.3.1.3 Semantic overlap

Semantic overlap is a situation in which the denotative range of one word / multi-word unit (in a particular sense) overlaps with another word / multi-word unit (in a particular sense). Semantic overlap can be represented (following Cruse 1986) as in Figure 3:

Figure 3. Semantic overlap



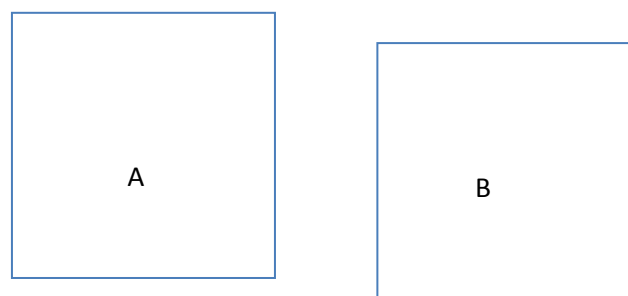
In Figure 3, the denotative range of word/multi-word unit A (in a particular sense) overlaps that of word / multi-word unit B (in a particular sense). An

example in English is 'doctor' and 'genius'. Some (but not all) doctors are geniuses, and some (but not all) geniuses are doctors. Think, for instance of those practitioners who are involved in cutting-edge medical research such as the human genome project, stem cell research projects which aim to find cure for complex chronic diseases. It is, therefore, possible to be a doctor and a genius, or a doctor and not a genius, or a genius and not a doctor, if say the person in question is a geo-physicist for instance. A huge number of senses of words in all languages relate to one another in a manner similar to these. Semantic overlap involves alloeme of one sign, whose delogical form overlaps with that of an alloeme of another sign.

2.3.1.4 Semantic disjunction

Semantic disjunction is a situation in which the denotative range of one word / multi-word unit (in a particular sense) does not overlap with that of another word / multi-word unit (in a particular sense). Semantic disjunction can be represented (following Cruse 1986) as in Figure 4:

Figure 4. Semantic disjunction



In Figure 4, the denotative range of word / multi-word unit A (in a particular sense) does not overlap that of word / multi-word unit B (in a particular sense). An example of semantic disjunction in English is 'bachelor' vs. 'woman'. All bachelors are men (unmarried men, in fact); it is not possible, even in principle, to have a woman bachelor. For simplicity's sake, I will ignore in this discussion possible complications such as the fact that a man may also perhaps be a woman, e.g. if he is a hermaphrodite, or a man may become a woman, e.g. if he has a sex-change operation. For a rigorous treatment of the semantic relationship between 'man' (also 'bachelor') and 'woman', all such issues would need to be properly addressed. For current purposes, however, I will assume that 'bachelor' and 'woman' really are semantically disjunct: no bachelors even in principle could be women, and no women even in principle could be bachelors. Semantic disjunction involves an alloeme of one sign, whose delogical form does not overlap with that of an alloeme of another sign.

There are many different aspects to semantic disjunction (for discussion see Cruse 1986: 197-264). These include various kinds of antonymy, i.e. the situation in which one word means the opposite of another word (e.g. 'black' vs. 'white'). The two words in question are antonyms of one another. Cruse (1986: 204-220) lists various kinds of antonymy.

2.3.1.5 Secondary semantic relations: meronymy and part-part relation

Two other semantic relations which are frequently discussed are meronymy (part-whole relationship) and part-part relationship. 'Windscreen', 'bonnet', 'headlight', 'tyre' and 'wheel' stand in a meronymic (part-whole) relationship to 'car', and in a part-part relationship to one another (they are all parts of a car).

Synonymy, hyperonymy-hyponymy, semantic overlap and semantic disjunction relate directly to the denotative meaning of words / multi-word units (in particular senses), describing the logically possible relationships between such meanings. Meronymy and part-part relationships relate, by contrast, to typical, or standard, though not criterial features of entities (and as such can be related to associative meaning, Section 2.3.3.1). Thus, although a windscreen is part of a car, it is possible to have a car without a windscreen. It is even possible to have a car without wheels (e.g. "Why did you take the wheels off my car?"), although such a car may not be able to function in the normal way as a car. Cruse recognizes further secondary semantic relations, such as *singular/plural* as in 'bee' vs. 'swarm', and *magnifier* as in 'wound' vs. 'badly' (Cruse 1986: 84).

2.3.2 Ambiguity and vagueness

Miscomprehension of meaning gives rise to two prominent barriers to effective communication: the first is ambiguity, and the second is vagueness. Ambiguity

is a situation when a word, sign, symbol, notation or even sentence can be interpreted in multiple and essentially distinct ways. The term vagueness denotes a property of concepts (especially predicates). A concept is vague if the concept's extension is unclear whether it belongs to a group of objects which are identified with this concept or they exhibit characteristics that have this predicate (so-called "border-line cases").

The property of ambiguity is context-dependent and is a function of polysemy (one word – and by extension phrase – having more than one sense). In other words, a word or sentence or any other linguistic item which is ambiguous in one context may not be so in another context. As regards a word, ambiguity depicts the existence of unclear choice across different definitions as they may be seen in the dictionary. Different manners of parsing the same word sequence may be responsible for the ambiguity of a sentence. Words such as "light", "over" and "bear" are lexically ambiguous. The two types of ambiguity are structural (I saw a man with a telescope – through a telescope or the man I saw was in fact holding a telescope) and lexical ambiguity.

2.3.3 Connotative meaning

Denotative meaning (denotation) is typically contrasted with connotative meaning (connotation). Both types of meaning are of importance for the lexicography, and in this section I will consider connotative meaning.

Denotative meaning can be viewed in extensional terms as a matter of the

overall range of a word or multi-word unit in a particular sense: two words/multi-word units which 'pick out' the same range of objects in the world – or better, in all possible worlds, real and imaginable – have the same denotation.

Connotative meaning can be defined as meaning *minus* denotative meaning, i.e. it is all forms of meaning which are not denotative. There are many kinds of connotative meaning (perhaps an endless number). However, for current purposes, we can on the basis of Leech (1974), Hervey and Higgins (1992, 2002; also Dickins, Hervey and Higgins 2002), and Baker (1992; following Lyons 1975) recognise the following types:

1. Associative meaning
2. Attitudinal meaning
3. Affective meaning
4. Allusive meaning
5. Reflected meaning
6. Selectional restriction-related meaning
7. Collocative meaning
8. Geographical dialect-related meaning
9. Temporal dialect-related meaning
10. Sociolect-related meaning
11. Social register related meaning
12. Emphasis (emphatic meaning)
13. Thematic meaning (theme-rheme meaning)
14. Grounding meaning
15. Illocutionary meaning which 'overrides' locutionary meaning

Figure 5 provides a tabulated presentation of these different types of meaning, with alternative terms, as discussed in Dickins, Hervey and Higgins (2002), and Baker (1992).

Figure 5

Different types of meaning according to Dickins, Hervey and Higgins, and Baker

Dickins, Hervey and Higgins		Baker		
Denotative meaning		Propositional meaning		
C o n n o t a t i v e m e a n i n g	Associative meaning	Expressive meaning		
	Attitudinal meaning			
	Affective meaning			
	Allusive meaning			
	Reflected meaning			
	<i>No category</i>	Selectional restriction-related meaning	Presupposed meaning	
	Collocative meaning	Collocation restriction-related meaning		
	Geographical dialect-related meaning	Geographical dialect-related meaning	Evoked meaning	
	Temporal dialect-related meaning	Temporal dialect-related meaning		
	Sociolect-related meaning	Register-related meaning		
Social register-related meaning				
Emphasis (emphatic meaning)	<i>No category</i>			
Thematic meaning (theme-rheme meaning)	Cf. 'Theme and information structure'			

	Grounding meaning	<i>No precise category, but cf. 'Theme and information structure'</i>
	Illocutionary meaning which 'overrides' locutionary meaning	Cf. 'Pragmatic equivalence', esp. implicature

I would like here to discuss how corpora can be utilized to determine and indeed highlight meanings in use and assess semantic frequencies relevant to lexicography. In his article entitled "*Corpus Linguistics* or Computer-aided armchair linguistics", Fillmore (1992:35) cites a piece of research he carried out in collaboration with Beryl T. Atkins (lexicographic advisor at Oxford University Press) which analyses the lexical description of the word 'risk' when used either as a noun or a verb. The endeavour started by comparing the 'risk' entries in ten British and American English dictionaries. The researchers noticed a number of 'discrepancies' as Fillmore (ibid) argues between the entries analysed and, thus, decided to shed light on 'what a large corpus could show us about the behaviour of this word' (ibid). in the case of 'risk' being used as a verb Filmore and Atkins (cited in Filmore:ibid) used the following settings:

a/I would not risk the climb; b/you would risk a fall; and c/you would be risking your life.

'The *climb*' Fillmore (ibid) emphasises 'names what you might do that could put you in danger. The *fall* is what might happen to you and your *life* is what you might risk'. He says that *The Collins Cobuild English Language Dictionary* and Longman dictionary of Contemporary English cited all the three instances but

the eight others only listed two and not always the same ones. Fillmore (ibid) illustrate further the semantic frequencies of the word 'risk' by arguing that all of the terms 'investing', 'gambling' and exposing involve the notion 'risk'. With what he (ibid) refers to as 'syntactic support' (a degree of minute changes as for instance a change of a preposition), as in: a/risking money *in* something is investing (*in* appropriate for investing); b/risking money *on* something is gambling (*on* appropriate with gambling; and c/ risking something *to* something is exposing (*to* appropriate for exposing)), 'risk' can substitute any of the three terms. Fillmore (ibid:43) states that most of the dictionaries examined fail to identify these three objects types and none included any information. As for the use of the term 'risk' as a verb, Fillmore (ibid) distinguished between two types of semantic outcomes: run a risk and take a risk and argues that none of the dictionaries scrutinized mentioned the difference between the two uses.

In the following sections, I will discuss each of these types of meaning in turn, considering (i) how each of them relates to denotative meaning, and (ii) the relevance of each for lexicography.

2.3.3.1 Associative meaning

Dickins, Hervey and Higgins define associative meaning as "that part of the overall meaning of an expression which consists of expectations that are – rightly or wrongly – *associated with the referent* of the expression. The word 'nurse' is a good example. Most people automatically associate 'nurse' with the

idea of female gender, as if 'nurse' were synonymous with 'female who looks after the sick'. This unconscious association is so widespread that the term 'male nurse' has had to be coined to counteract its effect.

We may recognise three types of associative meaning, to be discussed immediately below: real world-based (Section 2.3.3.1.1), linguistic-based (Section 2.3.3.1.2), and conversational implicature-based (Section 2.3.3.1.3).

2.3.3.1.1 Real-world based associative meaning

The example of 'nurse' above is a real world-based associative meaning. In Britain (and the West generally), the great majority of nurses are female. Accordingly, the word 'nurse' tends to be associated with females. The great majority of engineers, by contrast, are males. Accordingly, the word 'engineer' tends to be associated with males.

Associative meaning is not a denotative matter - since it does not affect the overall range of the word or multi-world unit in the relevant sense. Rather, it is a matter of typicality of reference: 'nurse' in English (in British culture at least) typically refers to a female, while 'engineer' (in British culture at least) typically refers to a male. The commonest, or basic alloosemon – or 'canonical alloosemon' (Dickins 1998: 256) of 'nurse' can be regarded as 'female nurse', while the commonest/basic/canonical alloosemon of 'engineer' can be regarded as 'male engineer'.

Monolingual dictionaries give some real-world associative meaning information. Dickins, Harvey and Higgins (2002:176) cite a definition of the term 'nurse' as 'a person, often a woman, who is trained to tend the sick and infirm, assist doctors', etc. The phrase 'often a woman' here, provides real-world associative meaning information.

Real-world associative meaning should in principle be more important in bilingual dictionaries than in monolingual ones, given that many users of bilingual dictionaries have only scanty information about the L2 culture. In practice, however, such dictionaries include relatively little real-world associative meaning information. Thus, the Arabic-English *Al-Muhit Oxford Study Dictionary*, which is aimed at native Arabic speaking learners of English glosses 'nurse' (in the relevant sense) as "ممرض" and "ممرضة" without giving any information about whether male or female nurses are more common in the West.

2.3.3.1.2 Linguistic-based associative meaning

The *vernietigen / vernielen* example is a case of associative meaning which is based on linguistic semantics. The fact that *vernietigen* was used predominantly to refer to abstract destruction in nineteenth century written Dutch, while *vernielen* referred predominantly to an act of physical destruction had nothing to do with the nature of the real world in nineteenth century Holland. Rather, it was a matter of the linguistics of these two words (in the relevant sense).

Monolingual English-English dictionaries often give good information relating to linguistic-based associative meaning. Thus, Dickins (1998) treats 'bucket' and 'pail' as synonyms, defining 'bucket' as an "open-topped, roughly cylindrical container; pail", and pail as a "bucket; esp. one made of wood or metal" (Dickins 1998: 120).

Bilingual dictionaries are often less good than monolingual ones in dealing with linguistic-based associative meaning. *Al-Muhit Oxford Study Dictionary*, for instance, defines both 'bucket' and 'pail' as "دلو" ، "سطل". No attempt is made to distinguish the different associative meanings of 'bucket' and 'pail'.

2.3.3.1.3 Conversational implicature-based associative meaning

Some cases of associative meaning involve the concept of conversational implicature (Grice 1975). This can be illustrated by the following example, which involves scalar implicature (Hansen and Strudsholm 2008). If I say, 'The house is big', I tend to mean that it is big, but not huge. This is despite the fact that in principle one can refer to a huge object by saying that it is 'big'. In fact the denotation of 'huge' is properly included within that of 'big' – all 'huge' things are big, but not all 'big' things are huge. Usages such as 'This house is big' to mean '[...] not huge' are typically explained in terms of Grice's maxim of quantity which requires the speaker to be just as informative as is required. If the speaker had been in a position to make the stronger statement 'the house

is huge', they would have done so. Since they did not, however, the hearer is expected to believe that the stronger statement is not true.

Semantically, 'big' then has the associative meaning (canonical alloosemon) '[big but] not huge'. If the Gricean account of such phenomena - or a similar universal pragmatic account such as that of relevance theory (Carsten 1998) - is true, this associative meaning is rooted in universal human communicative behaviour, and will not need to be included in dictionary definitions. However, some people might use the term "big" and "huge" interchangeably, as when these terms are used to describe a building for instance. (A big/huge building).

2.3.3.2 Attitudinal meaning

Dickins, Hervey and Higgins define attitudinal meaning as that part of the overall meaning of expression [word or multi-word unit] which consists of some widespread *attitude to the referent*. The expression does not merely denote the referent in a neutral way, but also hints at some attitude to it (Dickins, Hervey and Higgins 2002: 66-67).

An example is 'pigs' in the sense 'police' (plural). 'Pigs' (= police) and 'police' are denotatively identical - they cover the same range of referents (real and imaginary). However, while 'police' is a neutral expression 'pigs' has pejorative overtones.

As discussed in Section 2.3.3.1, associative meaning specifies a narrower typical 'denotative range' than that of the (full) denotative meaning of a word/multi-word unit. Attitudinal meaning does not do this: while 'pails' may typically be buckets made of wood or metal, 'pigs' (= police) are not typically police whom one does not like.

A comparison can be drawn between attitudinal meaning and the meaning relayed by parenthetical elements in sentences, such as non-restrictive relative clauses. In a standard restrictive relative clause, the meaning of the relative clause plus its noun-phrase head is described by the intersection of the denotative meaning of the two elements.

Just as parenthetical elements, such as non-restrictive clauses introduce additional – 'off-stage' – information which does not involve any restriction on the denotative meaning of the element to which they relate (in the case of non-restrictive clauses the head-noun), so attitudinal meaning can be regarded as an additional 'off-stage' element of meaning which does not involve any restriction on the denotative meaning of the word or multi-word unit which has this attitudinal meaning.

Attitudinal meanings are typically marked in English-English dictionaries by terms such as 'derogatory', 'pejorative'. Expletives such as 'damn (it)!' arguably have only attitudinal meaning, without denotative meaning (cf. Baker 1992: 13-14).

2.3.3.3 Affective meaning

Affective meaning (also called 'expressive meaning' by some writers; e.g. Baker 1992: 13) is:

an emotive effect worked on the addressee by the choice of expression, and which forms part of its overall meaning. The expression does not merely denote its referent, but also hints at some attitude of the speaker or writer to the addressee. Affective meaning covers such areas as politeness, formality, and even technicality of language. (Dickins, Hervey and Higgins 2002: 69).

Some examples of affective meaning involve extended stretches of text, and are as such of only indirect interest to lexicographers. Affective meaning can, however, also be found in word and multi-word units. An example of two words with the same denotative meaning, but different affective meaning are 'toilet' (with no or neutral affective meaning) and some instances where the use of 'bog' occurs with impolite affective meaning.

Unlike associative meaning, affective meaning does not involve any typical narrowing of the overall denotative range of a word or multi-word unit: 'bog' is not typically used to refer to only one kind of toilet. And unlike attitudinal meaning, affective meaning does not involve a parenthetical-type 'off-stage' assessment of what is being referred to: the use of the word 'bog' does not imply, for instance, that the speaker has a negative view of toilets.

There are very significant disagreements in the academic literature about what

politeness is (for a discussion, see Dimitrova-Galaczi 2002 and Watts 2003). We should note, however, that politeness is not purely a linguistic matter, nor even a semiotic one – i.e. politeness does not necessarily involve communication. In British culture, for example, it is (traditionally at least) impolite to put one's elbows on the table while eating. For current purposes we can define polite behaviour – and by extension politeness – as behaviour which, by convention or otherwise, suggests respect for one's interactant(s) (i.e. the person or people with whom one is interacting). The greater the respect which is due to an interactant, the more polite one needs to be.

Behaviour, such as putting one's elbows on the table during a meal, may just be polite or impolite, it does not mean polite/politeness or impolite/impoliteness. Similarly, it could be argued that a word, such as 'bog' (= toilet), does not convey politeness or impoliteness (it does not mean polite/politeness or impolite/impoliteness) but simply is polite or impolite. If this argument is accepted, affective meaning is not really meaning at all. For the sake of convenience, I will, however, in what follows continue to use the term 'affective meaning'.

The view that affective meaning is not really meaning at all is supported by the fact that the most important, though not perhaps the most obvious, area in which affective meaning operates is formality vs. informality. Formality and informality are features of words and multi-word units – or, more precisely, they are features of words and multi-word units used in particular senses.

Thus, 'channel' in the sense of 'the bed or course of a river, stream or canal' (*The Online Collins English Dictionary*) is a standard word with no particular formality. 'Channel' in the sense of 'a course into which something can be direct or moved' (*The Online Collins English Dictionary*, as in 'through official channels'), by contrast, is a somewhat formal usage.

Formality and informality can be thought of as being on a cline from very informal to very formal, as in Figure 6:

Figure 6



This implies that formality is not an all-or-nothing matter. We may reasonably describe a word or phrase as being relatively informal, slightly formal, etc.

Although it is words and multi-word units (in particular senses) which are formal or informal, formality and informality imply affective meaning. This is because they suggest a relationship between the speaker/writer on the one hand and the listener/reader on the other. In informal writing/speech, this connoted relationship is one of emotional closeness and normally also rough equality of status, at least in the context in which the utterance is made. In formal writing/speech, the relationship is one of emotional distance and normally also of non-equality of status.

Regardless of whether affective meaning is properly to be regarded as a form of meaning or not, dictionaries traditionally make use of various labels – e.g. 'formal', 'informal', 'polite', 'impolite', 'taboo' – in relation to words / multi-word units in this respect.

2.3.3.4 Allusive meaning

According to Dickins, Hervey and Higgins, allusive meaning "occurs when an expression evokes an associated saying or quotation in such a way that the meaning of that saying or quotation becomes part of the overall meaning of the expression" (Dickins, Hervey and Higgins, 2002: 70).

Dickins, Hervey and Higgins give the example the novel "مدينة البغي" *madiinat al-baghi* 'The City of Oppression', by the Palestinian novelist "بشارة عيسى" Iisa Binaara.

Here, the city in question is clearly Jerusalem (or a fictional equivalent). The term مدينة البغي *madiinat al-baghi*, which is used as the name of the city, alludes to the fact that Jerusalem is sometimes referred to as "السلام مدينة" *madiinat as-salaam* 'City of Peace'. It also perhaps recalls St Augustine's 'City of God' "بشارة عيسى" Iisa Binaara is a Christian, and makes widespread use of Christian symbolism in this work). For Arabic readers, a further possible allusive

meaning is "مدينة النبي", *madiinat an-nabi* ('the City of the Prophet') i.e. the term from which is derived the name for the city 'Medina' "المدينة" *al-madiina* (in pre-Islamic times) known as "يثرب" *yathrib*. For English-speaking readers, particularly those of a Protestant background, the target text (TT) 'City of Oppression' might also carry echoes of John Bunyan's 'City of Destruction' in *A Pilgrim's Progress*, although it is extremely doubtful that these would have been intended in the source text (ST) (Dickins, Hervey and Higgins 2002: 70).

Allusive meaning is at its most basic a form of quasi-denotation. This can be illustrated by the title of a book on the fall of Soviet Communism written in 1993: *The Future that Failed* (Arnason 1993). This title involves an allusion to the name of the series in which the book was published: 'Social Futures'. It also contains two further allusions; the first is to a line 'I've seen the future and it works', found on the title page of a book entitled *Red Virtue* by the American writer, and communist, Ella Winter, and the second to a book written by a group of disillusioned ex-communists in 1949, entitled *The God that Failed* (the 'God' in the title being communism itself).

The real referent of the title '*The Future that Failed*' is the Soviet Union - this is the denotative meaning of the book title. The denotative meanings of 'I've seen the future and it works' and 'the God that Failed' are recalled by the use of the phrase 'The Future that Failed'. However, these are merely 'echoes' - quasi-denotations - of the phrase 'The Future that Failed'. Because dictionaries deal

with words and multi-word units, phrases which are not multi-word units fall outside the scope of dictionaries, whether these are 'primary' phrases, or other phrases to which these 'primary' phrases allude. Allusive meaning is therefore irrelevant for lexicographical purposes.

2.3.3.5 Reflected meaning

Dickins, Hervey and Higgins define reflected meaning as:

the meaning given to an expression over and above the denotative meaning which it has in that context by the fact that it also calls to mind another meaning of the same word or phrase. Thus, if someone says, 'Richard Nixon was a rat', using 'rat' in the sense of 'a person who deserts his friends or associates', ... the word 'rat' not only carries this particular denotative meaning, but also conjures up the more basic denotative meaning of the animal 'rat'. (Note also the standard collocation 'dirty rat'. Reflected meaning is normally a function of polysemy [...]. The simplest forms of reflected meaning are when a single word has two or more senses, and its use in a particular context in one of its senses conjures up at least one of its other senses, as in the example 'rat' above. A similar example in Arabic is calling someone "حمار" [literally 'donkey']. In colloquial Arabic, "حمار" applied to a person means 'stupid'. However, this metaphorical meaning also very strongly calls to mind the more basic sense of "حمار" 'donkey' (Dickins, Hervey and Higgins 2002: 72).

Like allusive meaning, reflected meaning is basically a matter of quasi-denotation. When we call someone "حمار", we are not saying they are a donkey – we are not ascribing them to the class (set) of donkeys. We are, rather, ascribing them to the set of stupid people. However, the use of "حمار" in this secondary sense recalls the primary 'donkey' meaning – i.e. it is *as if* we are ascribing the person to the set of donkeys.

It appears that dictionaries never incorporate information about reflected meaning. However, the principle behind reflected meaning – that some senses of words / multi-word units are psychologically more basic than others – can be applied in lexicography. Thus, dictionaries often seem to list word-senses / multi-word unit senses starting with the most basic and going on to less and less basic. This principle may clash with another apparently sense-listing principle – i.e. starting with the most common sense of a word / multi-word unit (as assessed through corpus analysis), and going on to progressively less and less common senses.

2.3.3.6 Selectional restriction-related meaning

Some words / multi-word units (in particular senses) are sometimes described as having selectional restrictions. Thus, 'rancid' only occurs in certain combinations, e.g. 'rancid butter', while 'addled' occurs in others, e.g. 'addled eggs' (cf. Cruse 1995: 101, 289). One way of looking at this is to regard such selectional restrictions as a form of connotation. However, it probably makes better sense to analyse such selectional restrictions as reflecting denotative differences. Thus, if we consider the set of all 'rancid [things]' (both real and imaginary) they will include instances of butter (in fact, unlimited instances, once we accept imaginary references), but none of eggs. By contrast, if we consider the set of all 'addled [things]', they will include instances (unlimited in number) of eggs, but none of butter. According to this analysis, therefore, 'rancid' and 'addled' are denotatively different (they have different ranges of

referents), and we do not invoke the notion of connotative meaning to describe the semantic differences between them.

Regardless of whether selectional-restriction related meaning is analysed as denotative or connotative, one way in which dictionaries can deal with it is to use a general term followed by a more specific analysis of what the term applies to in brackets. Thus a definition of 'rancid' might be 'having an unpleasant stale taste or smell as the result of decomposition (of milk, butter, cheese, and other milk products)'.

2.3.3.7 Collocative meaning

The term 'to collocate' means 'to typically occur in close proximity with'; hence a 'collocation' is an occurrence of one word in close proximity with another. 'Pretty' and 'handsome', for example, have a shared sense of 'good looking' in English. However, 'pretty' collocates readily with 'girl', 'boy', 'woman', 'flower', 'garden', 'colour', 'village', while 'handsome' collocates with 'boy', 'man', 'car', 'vessel', 'overcoat', 'airliner', 'typewriter' (cf. Leech 1981: 17); also, for translation implications of collocation, (see Baker 1992: 46–63; Dickins, Hervey and Higgins 2002: 71).

Dickins, Hervey and Higgins argue for the notion of collocative meaning, which they define as the meaning given to an expression over and above its denotative meaning by the meaning of some other expression with which it

collocates to form a commonly used phrase. They give the example of the word 'intercourse', which they note has largely dropped out of usage in modern English, because of its purely connotative sexual associations, derived from the common collocation 'sexual intercourse' (cf. Dickins, Hervey and Higgins 2002: 71).

Like reflected meaning, collocative meaning can be regarded as quasi-denotative. If I use the phrase 'social intercourse', I am referring to social interaction, rather than sexual activity. There is no real reference to sexual intercourse, regardless of the psychological 'echo' of 'sexual intercourse' which the phrase 'social intercourse' may engender. Particularly in sensitive cases, such as that of 'intercourse' it would clearly be worthwhile dictionaries including meaning related to collocative information.

2.3.3.8 Dialect-related meaning

Baker (1992) talks about 'evoked meaning', under which may be included: geographical dialect-related meaning, temporal dialect-related meaning, sociolect-related meaning and social register-related meaning (all to be discussed in subsequent sections).

By 'evoked meaning' Baker means the kind of meaning which we get from the speech style of a particular individual. Thus, for many people in Britain, people from Yorkshire are traditionally regarded as direct and honest in what they say.

When such people hear someone speaking in a Yorkshire dialect, this evokes for them a sense of directness and honesty. Other people may have different views about Yorkshire people, of course, resulting in different evoked meanings for these other people.

A dialect is a speech variety which is defined in terms of its geographical spread. Dialect-related meaning (as a form of evoked meaning) is clearly not denotative - as can be seen that the dialect-related meaning will be different for different people, depending on the stereotypical associations which they have of speakers of a particular dialect. In Peircean terms, all forms of evoked meaning are indexical – an index being “a sign that is linked to its object by an actual connection or real relation (irrespectively of interpretation), for instance, by a reaction, so as to compel attention, in a definite place and time” (cf. Chandler 2007). That is to say, dialect-related meaning conveys information because of what we think the speakers of particular dialects really are, rather than because of language conventions. Thus, although it may be regarded as connotative, dialect-related meaning is not a function of language conventions as are the more core types of connotative meaning, such as attitudinal meaning.

Although large dictionaries typically give information about dialects, they do not give information about dialect-related meaning - not only because this would be highly repetitive (being given every time a word from a particular dialect was

listed) but also because of the variable and subjective nature of such information.

2.3.3.9 Temporal dialect-related meaning

A temporal dialect is a language variety which is used by a certain social group at a particular time. The discussion of evoked meaning in relation to dialect (Section 2.3.3.8) also applies to temporal dialect.

Dictionaries typically deal with present-day language, but may include terms belonging to older temporal dialects, or more commonly used in older temporal dialects. Such terms are typically labeled: 'obsolete', 'obsolescent', 'archaic', etc.

2.3.3.10 Sociolect-related meaning

A sociolect (also sometimes termed social dialect) is a language variety defined in terms of sociological class, or another broad social category. The discussion of evoked meaning in relation to dialect (Section 2.3.3.8) also applies to social dialect.

Dictionaries typically deal with standard (prestige) forms of language, but may include terms belonging to particular sociolects, or found especially in particular sociolects. Such terms can in principle be labeled, e.g. 'working-class',

although sociolect frequently co-occurs with dialect and a dialect labelling may be more appropriate than a sociolect labelling in many cases.

2.3.3.11 Social register-related meaning

A social register is:

a particular style from which the listener confidently infers what social stereotype the speaker belongs to. Of course, a stereotype by definition excludes individual idiosyncrasies of people belonging to the stereotype; but, however unfortunate this may be, we do tend to organize our interactions with other people on the basis of social stereotypes. These stereotypes cover the whole spectrum of social experience. They range from broad value-judgmental labels, such as 'pompous', 'down-to-earth', 'boring', etc. to increasingly specific stereotypical personality-types, such as 'the henpecked husband', 'the six-pints-before-the-kick-off football fan', 'the middle-aged *Guardian*-reading academic', etc. In so far as each of these stereotypes has a characteristic style of language-use, this style is what we mean by social register. [...] Social register carries information about such things as the speaker's educational background, social persona (i.e. a social role the person is used to fulfilling), occupation and professional standing, and so on. A social register is, in other words, a style that is conventionally seen as appropriate to both a type of person and a type of situation (Dickins, Hervey and Higgins 2002: 163-4).

The discussion of evoked meaning in relation to dialect (Section 2.5.3.8) also applies to social register. Social register is interesting as a notion, and brings out features of language variation which are not adequately covered by the notion of sociolect. However, the subtlety and specificity of social register variation means that social register is unlikely to be labelled separately from sociolect in a dictionary.

2.3.3.12 Emphasis (emphatic meaning)

'Emphasis' is a rather broad and vague term in linguistics. It may cover, amongst other things:

1. Semantic repetition:

- i.e. repetition of the same meaning using different synonymous or near-synonymous words; e.g. 'protect and preserve' in 'May God preserve and protect him'.

2. Parallelism:

- i.e. repetition of the same semantic structure: e.g. 'He has plundered our seas, ravaged our coasts, burnt our towns' (from the American Declaration of Independence (1776)).

3. Alliteration, assonance and rhyme:

- i.e. repetition of the same and similar sounds; e.g. 'pr' in 'preserve and protect'.

4. The use of emphatic intonation in speech, or an exclamation mark in writing.

5. Rhetorical anaphora:

- i.e. repetition of a word or words at the start of successive or closely associated clauses or phrases: e.g. '[...] we shall fight on

the beaches, we shall fight on the landing grounds, we shall fight in the fields [...]; we shall never surrender [...]' (from a speech by Winston Churchill during World War II (1940)).

6. Metaphor (metaphorical effect).

7. Emphatic particles:

- for example, English 'so' (as in 'That was so amusing!').

As with affective meaning (Section 2.3.3.3) it is not entirely clear whether emphatic meaning is really a matter of meaning, or of something else, e.g. emphatic *effect*. Given the tendency for emphatic meaning (assuming that it is a form of meaning) to be associated with extended sections of text (for example in cases of parallelism), emphatic meaning is not typically labelled in dictionaries. The major exception to this is the case of emphatic particles, such as Arabic "إِنَّ", which may be labelled, e.g. 'emphatic particle' in addition to being glossed, or even instead of being glossed.

2.3.3.13 Thematic meaning (theme-rheme meaning)

Thematic meaning is the meaning of old/given/relatively predictable information ('theme') as compared to that of new/given/relatively unpredictable information in a clause or sentence (for a recent discussion in relation to English and Arabic, see Dickins 2010).

As with affective meaning (Section 2.3.3.3) and emphatic meaning (Section 2.3.3.12), it is not entirely clear that thematic 'meaning' is meaning in the strict sense at all rather than effect. It is, however, typically treated as a form of meaning in linguistics (and in Hallidayan systemic-functional grammar, it is a central aspect of one of three basic types of meaning: 'textual meaning'; e.g. Halliday and Matthiesson 2004).

Given that thematic meaning has to do with stretches of text, rather than individual words, it is unlikely that thematic meaning will be included in dictionary definitions. The only exception is in the case of certain particles which 'introduce' (signal) theme or rheme, such as the Arabic 'rheme-introducer' "إِلَّا أَنْ" (in one of its senses). Here, a dictionary might introduce a label such as 'rheme marker'.

2.3.3.14 Grounding meaning

Grounding meaning is the meaning of information within the sentence (or clause) as foregrounded or backgrounded, i.e. as a likely candidate for further discussion in subsequent sections of the text or not. For a recent discussion, see Dickins (2010). As with thematic meaning (Section 2.3.3.15), it is a moot point whether this really is meaning or simply 'effect'.

Like thematic meaning, grounding meaning has to do with stretches of text

rather than individual words, and is therefore unlikely to be included in dictionary definitions of words and multi-word units.

2.3.3.15 Illocutionary meaning which 'overrides' locutionary meaning'

The terms 'locutionary meaning' and 'illocutionary meaning' are adapted here from Austin's 'locutionary act' and 'illocutionary act / force' (Austin 1975). For current purposes, we can take locutionary meaning to mean the 'linguistic meaning' of an utterance. Accordingly, statements have locutionary meaning, but so do non-statements such as questions and commands. The locutionary meaning of 'The cat sat on the mat' is thus different from that of 'Did the cat sit on the mat?', and different from 'Sit on the mat, cat!'; though the meanings of all three statements are, of course, similar by virtue of their shared 'underlying' propositional content. Similarly, locutionary meaning includes figurative meaning which is 'lexicalised' (i.e. semantically fixed by the conventions of the language). Thus, the locutionary meaning of 'hit the roof' in 'When he heard the news, John hit the roof - and didn't calm down again for hours', is 'got very angry' (not the literal meaning 'collided against the roof partition').

Illocutionary meaning is defined for current purposes as meaning which goes beyond locutionary meaning, but does not annul or amend it. An example is provided by English 'Do you want to do the washing up?' In many contexts, this is used as a polite request, along the lines 'Please do the washing up'. This

polite request meaning does not annul or amend the 'desire' ('want') meaning, but operates alongside it. This can be seen from the fact that an interlocuter who didn't really want to do the washing up could quite coherently reply to 'Do you want to do the washing up?' by saying something like, 'No, I don't want to do it. But if you really want me to, I will do it.' The meaning 'Do you want to do the washing up' (i.e. 'Do you desire [...]') is thus the locutionary meaning of this utterance, while the meaning 'Please do the washing up' (or similar) is its illocutionary meaning.

Various attempts have been made to explain the distinction between 'locutionary meaning' and 'illocutionary meaning' in general pragmatic terms (for a discussion, see Levinson 2000: 270-275). As with conversational implicature-based associative meaning (Section 2.3.3.1.3), to the extent that the principles involved really are universal, they are unlikely to require explication in a dictionary. Similarly, in cases where the phenomena in question involve extended stretches of text, they will not be amenable to treatment in dictionaries.

However, there is good reason to believe that many phenomena of this type are not universal; the Arabic equivalent of 'Do you want to do the washing up?' does not, for example, have the illocutionary meaning of 'Please do the washing up' in many Arabic dialects. In this case, it is appropriate for dictionaries to include 'illocutionary meaning' information where the focus of the illocutionary meaning can be identified with a word or multi-word unit (rather than being

distributed over a larger stretch of text). In the case of 'Do you want to do the washing up?', for example, it would be possible to include such information alongside the basic definition of 'want' (in the relevant sense).

2.4 On the typology of dictionaries

2.4.1 Fundamental attributes of a typology

Swanepoel defines a typology as "a system for the classification and clarification of items" (Swanepoel, 2003: 45). A typology concerns itself with determining themes and involves several subcategories. A typology aims to broaden the horizon of the lexical system through the provision of new types. However, it must be noted that a typology of dictionaries cannot be conceptualized overnight; before a scheme can be considered as a typology in the proper sense, it must satisfy three fundamental characteristics.

First, it must provide a systematic overview of the various categories and subcategories of different types of dictionary (ibid: 45). Second, it must specify the most prominent characteristic of each major and minor category. Third, it must draw parallels between each major and minor category within the lexical system.

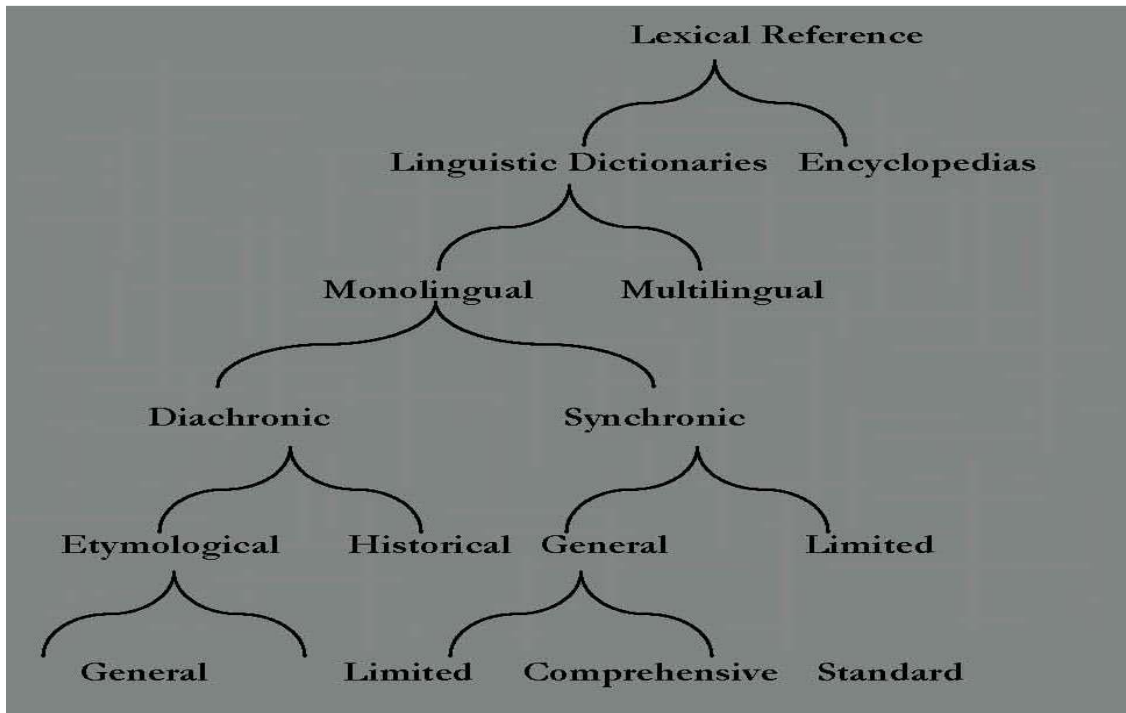


Figure 7 A Sample of a Lexical System

(Swanepoel, 2003: 46)

Zugusta (1993), Geeraerts (2010) and Janssens' (2006) typologies are the most commonly used typologies of dictionaries. For Zgusta (1993), a typology should have the following elements. First, it must differentiate dictionaries from encyclopedias, such that the two types of work are distinguished by criteria that are solely definitive of their nature, e.g. a dictionary is a dictionary because it gives all significant information with regard to words, and an encyclopedia is an encyclopedia because it discusses all the vital information about a certain entity or event. Second, the monolingualism or multilingualism of dictionaries must be delineated. Third, the diachronicity or synchronicity of all lexicons must be demarcated. Fourth, the generalness, limitedness, comprehensiveness and

standardness of dictionaries must determine the areas of vocabulary that will eventually be integrated within the mechanism of a specific typology of dictionaries.

In this respect, Geeraerts (2010) and Janssens (2006) purport that dictionary typologies are based on the macro- and micro-structural anatomy of the lexicon. When we speak of the macro-structure of dictionaries, this pertains to the extent of the vocabulary of all the language wherein headwords are selected or included according to the theme or type of the lexicon. Most importantly, a typology based on this structure determines the principles of how the lemmas should be presented, in either alphabetical (general-purpose dictionary) or semantic (electronic dictionary) arrangement.

On the other hand, the micro-structure of a dictionary addresses grammatical and syntactic rules that all lexemes included in the lexicon must obey (Figure 8). In addition, the ordering of data according to respective categories of a respective typology is an essential part of this structure because it affirms the rules that must be observed in the making of a dictionary. In total, typological differences in the macro- and micro-structural anatomy depend on a full understanding of its echelon and amplitude (hierarchy and magnitude).

Category	Sense
Orthographic data	spelling and formal variants
Phonetic data	pronunciation and stress
Syntactical data	syntax, combinatorics and collocates
Morphological data	inflection, derivation and compounding
Semantic data	senses and meaning structure and sense relations
Stylistic data	labels like <i>euphemistic</i> , <i>formal</i> , <i>humorous</i> , etc.
Distributional data	distribution based on geography and sociolinguistic; frequency w/in a corpus
Etymological data	origin of words
Usage	proper usage of words
Illustrative data	verbal and non-verbal examples

Figure 8. Grammatical and Syntactic Concerns of a Dictionary

(Geeraerts, 2003)

Swanepoel (2003) relies on the context of hierarchy and scope to reify Geeraerts' and Janssens' constructs in a nutshell, which states that "the center is occupied by (common) words, in which literary and colloquial usage meet" (Swanepoel, 2003: 47). On the periphery, there are specialist, or technical words of various kinds. Medical jargon for example constitutes a technical form of words under a particular undertaking in such a way that they form a set of distinctive words used for a specific domain.

2.4.2 User-driven typologies

A dictionary has numerous possible specifications from an ordinary portfolio of lexemes to technical volumes of scientific vocabularies that are definitive of its purpose and its usage. Different people use different types of dictionaries depending on the subject matter. If a reader wants to find the meaning of the word "highfaluting", he/she must consult an ordinary dictionary to substantiate the word at hand, i.e. "highfaluting" is an adjective which means something is grandiose or pretentious, but when used in everyday language "highfaluting" refers to being pompous or self-important. Conversely, if a word seeker wants to know the meaning of a scientific term, he/she must confer with technical dictionaries that specialize in a specific subject matter like biology, engineering, computing, etc., e.g. "iron oxide" is a noun referring to corrosion on metal, what is known as "rust" in the ordinary world.

The point is simple according to Swanepoel (2003). Dictionaries are of several types because of the users' pragmatic needs. New types of dictionaries are created because of new demands from users. Pragmatism is the machinery that keeps the dictionary moving forward in perpetual evolution. Lexicon users utilize a dictionary for practical purposes. A person will not use an ordinary lexicon if he/she wants a definition of the terms used in physics. In addition, if all dictionaries fail to define a certain word because it cannot be categorized in any given type of dictionary, then the creation of a new type is needed.

As Swanepoel puts it, “the success of solving lexical problems of this kind is partly determined by the language user’s knowledge of what dictionary (lexical resource) to consult” (Swanepoel 2003: 44). The key here is the incorporation of pragmatism in the use of dictionaries, and the use of pragmatism in typology schematization.

Enumerating all types of lexis is impossible, but this does not serve as a quandary to dictionary users because of one simple fact: users do not necessarily have to know all the types that they can choose from since all they need to do is figure out what kind of dictionary they must use.

In summary, the lexical system needs various types of dictionaries because this provides a higher probability that users’ needs will be satisfied, and since human satisfaction is in flux, the system will always find ways to devise new types of dictionaries to meet the new demands of dictionary users. The continuing needs of the consumer are the impetus for the production of more types at present and in the future.

2.5 Meaning and definitions in dictionaries

In sections 2.3-2.3.3, I considered meaning as this relates to dictionaries. In the following sections, I will consider how meaning is represented in dictionaries.

2.5.1 Property attribution

One of the most crucial tasks in the making of a dictionary is the attribution of properties to a given word in order for it to be considered meaningful. Geeraerts (2003: 327) posits that the epicentre of a dictionary is the meanings and definitions that it embodies. Five considerations must be noted in the making of a lexicon. First, the lexicographer should understand the identity of each word that he will incorporate into the dictionary. He must know exactly the senses that typify a single word, and lay bare what makes one lexeme, i.e. word-sense or idiom-sense, independent of other lexemes. Second, the lexicographer has to demarcate what insights are relevant and must therefore be integrated in the understanding of the lexis. Third, a word possesses several senses but the lexicographer needs to know which definition is appropriate for any given sense, to ensure that vagueness and ambiguity will be prevented. Fourth, this consideration is critical because it is necessary to ascertain which linguistic perspective is to be followed. Lastly, the lexicographer has to decide on which definitional format to use in the making of a lexicon.

2.5.2 Uniqueness factor

A single term should be able to stand alone so that it will not be mistaken for other words. According to Geeraerts (2003), establishing the identity of a term is a Herculean task because words do not exist in isolation (ibid: 84). In fact, similarity and opposition help in defining the "what" and "whatnot" of the word.

Geeraerts (2003) postulates that in order for lexicographers to create the identity of a word, independently of another word, they need to delineate the semasiological and onomasiological differences between the two words.

Semasiology is a linguistic discipline dedicated to studying the relationship between language and meaning without paying any regard to the phonetic features of the word (Hullen 1999: 433). As a discipline, semasiology focuses on the polysemical (defined as plurality of senses) perspective on words. Determining the identity of a single lexeme starts with its association with other lexemes. Through this, semantic distinctions can be drawn out which will eventually lead to a proper categorization, of which meaning belongs to which word.

Onomasiology, on the other hand, involves scrutinizing the various definitions of a particular word (Hullen, 1999: 16). Unlike semasiology, onomasiology tends to focus more on what the word means, or what concepts a particular word refers to. In addition, onomasiology does not relate to polysemy but rather to the central concept embodied in a word.

As Geeraerts (2003: 155) puts it, where in the world can a word be considered synonymous with other words? The answer is in the association of similar and opposing concepts.

POLYSEMES

a. *Cinnabar* (noun) means:

1. a mineral, mercuric sulfide, HgS, occurring in red crystals or masses: the principal ore of mercury.
2. red mercuric sulfide, used as a pigment.
3. bright red; vermilion.

Vermillion (noun) means:

1. a brilliant scarlet red.
2. a bright-red, water-insoluble pigment consisting of mercuric sulfide, once obtained from cinnabar, now usually produced by the reaction of mercury and sulfur.

b. *Mole* (noun) means:

1. any of various small insectivorous mammals, esp. of the family Talpidae, living chiefly underground, and having velvety fur, very small eyes, and strong forefeet.
2. a spy who becomes part of and works from within the ranks of an enemy governmental staff or intelligence agency.
3. Machinery. a large, powerful machine for boring through earth or rock, used in the construction of tunnels.

Double agent (noun) means:

1. a person who spies on a country while pretending to spy for it.
2. a spy in the service of two rival countries, companies, etc.

Machinery (noun) means:

1. an assemblage of machines or mechanical apparatuses: the machinery of a factory.
2. the parts of a machine, collectively: the machinery of a watch.
3. a group of people or a system by which action is maintained or by which some result is obtained: the machinery of government.

Figure 9. Examples of Polysemes

(Geeraerts, 2003)

Lexicographers must take an in-depth look at the semasiological perspective because it is concerned with the semantic origin and definition of words; in fact it deals specifically with the identity of individual words against the backdrop of semantic information. Onomasiology, on the other hand, involves creating a lexical typology rather than establishing the senses which epitomize a word. It

focuses on the explication of how words embodying concepts are synonymous or antonymous with one another. Onomasiology identifies the relationship between words, not their identity. The potato dish made of long, narrow, fried potatoes, for instance, is called 'French fries' in the United States, while in Britain it is called 'chips'. In summary, semasiology focuses more on the basis of the word and its supposed concept, while onomasiology works on the various definitions of similar and/or synonymous terms.

2.5.3 Handling multiple meanings

As concluded above, lexicographers need to appeal to semasiology to determine the identity of individual words. This necessitates the application of a polysemic perspective, which entails that lexicographers must figure out which specific definitions must be chosen to explicate a given term to prevent any confusion. The term "cinnabar" for example, if we ignore its colour sense, may refer to a moth; there is a taxonomical relationship between "cinnabar" and "moth", in that a cinnabar is a term for a specific type of moth.

Because of multiplicity of meanings of individual words, the lexicographer must figure out which set of meanings is appropriate to any individual word. The lexicographer chooses which words should be included in the lexicon, and in doing so, he also choose which definitions are relevant in the validation of these words' identities or senses. He may restrict his efforts to general vocabulary, or

he may include marked words or readings (Sterkenburg, 2003: 85). It is his prerogative to do so, as long as definitions identify individual words. The defining of words creates their identity in both their denotative and connotative terms.

The next task that lexicographers must fulfil in the meaning-making process within the dictionary is to apprehend what type of meaning they need to define. The world is vast and because of this, the concept of reality is still contingent. The following sections will discuss the different types of meaning - denotative and connotative meaning - and their relevance to lexicography.

2.6 Which perspective?

Geeraerts (2003: 88) suggests that in order to justify which linguistic perspective should be considered, lexicographers need to know the different components of intensional and extensional definitions. "Intensional definition" refers to the pre-eminent elements, i.e. the common characteristics that define a category, while "extensional definition" refers to the members of the category. The former serves as the *definiens* (the specifications of the word and its attributes that make its definition) and the latter as *differentia* (the specific members of the word to be defined (*definiendum*)). For example, the word "dog" (*definiendum*) is described as an animal that can bark, wag its tail,

belongs to the family of canines, etc. (definiens). It can refer to specific German shepherds, greyhounds, poodles, Dalmatians, etc. (differentia).

The linguistic perspective also deals with the synthetic and analytic definitives of the word. The analytic definition focuses on the richer, in-depth meaning of individual words while the synthetic definition focuses on the economical usage defining words, specifically of synonyms. An analytical definition may include how a word is used grammatically in a sentence, while a synthetic definition depends on how it will be used, perhaps for the purpose of using a more relevant or contextual term by looking for a word's synonym.

Lexicographers, then, have to ascertain which of the aforementioned two they must incorporate in a word to be defined. Between these two definitions a continuous gradation exists. Analytic and synthetic definitions are both considered intentional because they elucidate the most typical elements within a word category. However, they can also be extensional if the members of the definiendum are enumerated and defined.

A combination of both analytic and synthetic can be seen in dictionary entries such as the definition for the word "parsimonious": exhibiting or marked by parsimony; *especially*: frugal to the point of stinginess. In the given entry, the word "especially" is included to integrate extensional elements that would identify or provide similar examples or typical instances of the given entry. Geerearts (2003: 90) notes two advantages of such a combination; the first is

that it makes for easier comprehension of the word, and second, it makes the dictionary user familiar with the common contexts of the word's usage.

Outlining the four criteria for validating the meaning and definition of individual words in specific senses (i.e. intension, extension, synthetic and analytic), lexicographers need to decide which definitional format is to be utilized as the final step in the production of the lexicon. Aside from analytic and synthetic, metalinguistic and prototypical definitions, lexicographers must choose between controlled definition and sentential definition. In controlled definition, defining vocabulary is utilized in such a way that the dictionary already highlights what words the user should understand even before looking through it. On the other hand, a sentential definition, meanings can be articulated in the form of a sentence.

Geeraerts (2003: 91) explains that a controlled definition is designed to make the lexicon easy to use, because in adopting this definition, the lexicographer uses only specific words familiar to the users, thus formulating definitions that are easy to understand. Contrariwise, sentential definitions are formulated to make the meaning of the words more natural and easy to understand since the definiendum is already used in the sentence.

These are the necessary considerations that must be fulfilled by lexicographers so that the dictionaries they produce are effective and efficient.

2.7 Conclusion

This chapter started by reviewing the foundational ideas of Saussure and considered how these are developed particularly in ways which are of relevance to lexicography. It has considered the relationship between form and meaning in language, dictionaries and Arabic/English translation with the aim of establishing the grounds for the discussion in subsequent chapters.

Semantic relations were discussed as they form an integral part of language understanding, relation between language parts and their role of understanding communication. Different types of relations were discussed and various illustrative examples were cited for ample clarification. The in-depth discussion followed of the different types of meanings as viewed mainly by Dickins, Harvey and Higgins (2002) but also Grice (1975) and Baker (1992 and 2010).

Chapter Three:
Translation and dictionaries

3.0 Introduction

The previous chapter focuses mainly on the development of Saussurean views regarding the concept of 'meaning' and provides an in-depth analysis of the semantic relations or what Atkins and Rundell (2008) call 'sense relations' as these are seen as pivotal to dictionary compilation. The present chapter attempts to look into the relationship between lexicography and the practice of translation with a focus on the usefulness of dictionaries as tools in translation. This section also discusses Arabic lexicography and Arabic dictionaries and their impact on translation from and into Arabic.

3.1 Translational issues

3.1.1 Domain of translation problems

As Saussure (1998: 72) points out, the translation of one lexeme from its native language to another language is a Herculean task because translation does not capture the essence of a word in its original form and transfer it to another form. As Putnam (cited in Al-Besbasi 1991: 12-15) discusses in details the derivation of meaning does not rest solely on knowing the meaning of words as given in the dictionary. As far as Putnam is concerned, the dictionary meaning of words refers to "general intelligence," which is not always needed to understand the meaning of words. As Putnam puts it:

the crucial notions of 'same meaning' and 'same reference,' are as complex as... general intelligence... This is not to claim that it always requires a great deal of intelligence to tell that two terms have the same

meaning or the same reference... Consider, however, just how subtle questions of interpretation can be, even when we deal with texts that aren't particularly 'literary...' There is no hope of a theory of sameness of meaning or reference which applies to such difficult cases (Putnam, cited in Al-Besbasi 1991: 12-15).

This quotation from Putnam is the basic premise in Al-Besbasi's (1991) argument, that in order to understand the translation process it is necessary for the lexicon translator to know first the anatomy of the translation process. The crucial issue here is the difficulty of determining sameness or difference in meaning. For Al-Besbasi (1991), most translators and semioticians fail to come up with a complete explanation of this issue.

Al-Besbasi adds that theories of translation are always limited because of their abstract or theoretical nature, which is the primary reason why the first principle of translation is always inadequate if not misconstrued. Al-Besbasi (1991:4) borrows Newmark's (1981) definition of translation theory, which states that its principal purpose is:

to determine appropriate translation methods for the widest possible range of texts or text-categories. Further, it provides a framework of principles, restricted rules and hints for translating texts and criticizing translation, a background of problem-solving... Translation theory is concerned with choices and decisions (Newmark, 1981: 19).

3.1.2 Translation in relation to lexicography

According to Olivera and Arribas-Baño (2008: 71-72) bilingual lexicography, which employs a process akin to translation, has been subject to enquiry and controversy. The complexity of the process of developing bilingual dictionaries and the need for various sources obtained over time makes it difficult to create an adequate bilingual dictionary. Regardless of this fact, no-one can deny the significance of translation in bilingual lexicography.

On the one hand, translation is directly responsible for the process of codification of lexical equivalents in the articles of the bilingual dictionary. On the other hand, the bilingual dictionary becomes a lexical compendium that provides translators with the necessary equivalents for their concrete task (ibid: 71).

Similarly, Altenberg & Grager (2002) stress the importance of translation for lexicography:

The core issue of translation is meaning. For each semantic unit of the source text, there has to be an equivalent in the target text. Therefore, cross-linguistic lexicography in quest of meaning must pay close attention to the practice of translators. It is they who invent the translation equivalents for lexical expressions. For these translation equivalents are not discovered, they are invented (Altenberg & Grager, 2002: 191).

Based on the arguments of Oliver and Arribas-Baño (2008: 71) and Altenberg and Granger (2002: 191), we may say that lexicography, and especially bilingual and multilingual lexicography, would not be possible without

translation. Lexicographers would not be able to develop bilingual and multilingual dictionaries without their knowledge of translation and the cooperation of translators in the process who are responsible for ensuring that the translation of the source language to the target language adheres to the concept of equivalence previously discussed. As argued by Altenberg and Granger:

Translators deal in texts, and they undertake to paraphrase a text in a different language so that the paraphrase will mean almost the same as the original text... This means that they interpret the text (Altenberg and Granger 2002: 191).

Thus, it is partly the responsibility of translators to ensure that lexicographers are able to create bilingual and multilingual dictionaries that accurately translate the meanings of the source language to the target language. In relation to lexicography, particularly bilingual lexicography, translation is thus a very valuable tool.

3.1.3 Equivalence and lexicography

In relation to lexicography, equivalence refers to the:

relationship between lexemes from two or more languages which share or are supposed to share the same meaning. In other words, dictionaries use equivalents in order to explain meaning (Olivera & Arribas-Baño, 2008: 71).

As noted above (Section 2.3.2.2), a lexeme is a word or idiom used in a certain sense. Thus, equivalence pertains to the process by which translators seek to

match lexemes from one language to those of another in terms of the similarity of their meaning. Teubert (2007) has defined equivalence in terms of translation and lexicography as follows:

Since the linguistic theory of translation is based on the comparison of two texts, one in the source and the other in the target languages, equivalence is understood as the relationship between two texts and not two languages... It is obvious that textual equivalence differs from the linguistic equivalence that exists on the level of comparative studies of two languages. The latter takes into account the relationship between two systems and not their particular manifestations in a specific text. Thus the theory of translation equivalence, to the degree that it takes systemic relationships into consideration, can be equally helpful (Teubert, 2007: 54).

With respect to semantics, semantic equivalence occurs when two data elements that arise from two different vocabularies are declared to contain data with similar meaning.

The significance of equivalence in the field of lexicography lies in the role and purpose of bilingual and multilingual dictionaries. According to Yong and Peng:

bilingual lexicographers' primary task is to coordinate the lexical units of the source language and the target language and attempt to establish equivalence, 'a relation between the individual meanings of the lemmatized word and the equivalents' (Kromann et al. 1989: 2717, in Hausmann et al) and between the language pair. It is also their [lexicographers] responsibility to induce the user to develop an awareness of the foreign culture and create lexical associations and images that are as close as possible to those existing in the mind of the native speakers (Yong & Peng, 2007: 327).

The notions of equivalence in translation and lexicography thus differ. However, equivalence is significant for the development of accurate translation

and exact and practical lexicography. In lexicography, the relevance of equivalence is rooted in the major differences not only between languages and linguistic systems but also in the cultural, social and political contexts of language. Through the achievement of equivalence, lexicographers are able to create bilingual and multilingual dictionaries that are accurate and reliable (Yong & Peng, 2007: 327).

By and large, equivalence is extremely significant to lexicography, most especially for lexicographers who create bilingual dictionaries. The purpose of bilingual dictionaries is to create a reference system by which a user is able to compare words and concepts in his own language with those in another language, which is the target language. The accuracy and reliability of bilingual dictionaries depends on how competently and efficiently equivalence is achieved.

3.1.4 Dictionaries as translators' tools: implications for lexicographers

Landau (2001) provides an interesting description of what people at large perceive as a dictionary. Any book, he argues, is being referred to as dictionary and this is due to the fact that the term *dictionary* entails "...authority, scholarship and precision" (2001:6). He (idem) argues that "...all kinds of books are described as dictionaries" and that "...[t]here are dictionaries of silk and cinematography, of drink and dance, of fashion, taxes, and chivalry. There is a

dictionary of poker, a dictionary of movie terminology, and a dictionary of motor bike slang." "A dictionary" he continues "is a text that describes the meanings of words, often illustrates how they are used in context , and usually indicates how they are pronounced." (idem). Although the dictionary may be defined singularly as a reference of word meanings, it serves as a reference for many users with different purposes. However, in the case of both bilingual and multilingual dictionaries, the dictionary is regarded as a valuable tool for translators. According to Anderman, Rogers, and Newmark (1999: 25-26):

The bilingual dictionary is the translator's single, first and most important aid, and a translator who does not consult one when in doubt is arrogant or ignorant or both (Anderman, Rogers & Newmark, 1999: 25).

However, Newark expresses caution for translators when using the dictionary:

Multilingual dictionaries give few collocations and are therefore useful only as initial clues to a further source; bilingual dictionaries are indispensable but they normally require checking in at least two TL [target language] monolingual dictionaries and sometimes in SL [source language] monolingual dictionaries (Anderman, Rogers & Newmark, 1999: 25).

The dictionary is thus useful in translation, but it is not the only tool that translators should rely on. At this point, even without discussing the specific shortcomings of Arabic dictionaries, we understand that linguists and other academics or professionals see through the flaws and shortcomings of dictionaries in learning and translating target languages. Anderman, Rogers, and Newmark put forward a rather extreme and debatable view when they state that:

Firstly, it is important to bear in mind that a bilingual dictionary, however good, can only ever give a range of possible TL equivalents for any SL term, not all the possible translations it can have, unless it is a purely technical term.... Secondly, in a linked point, the context of the SL text needs to be borne in mind if the translator is to make an informed choice from among the TL equivalents that are listed (Anderman, Rogers, & Newmark, 1999: 27).

Thus, if lexicography seeks to provide a means by which users may understand a source language through the use of bilingual or multilingual dictionaries, lexicographers must also attempt to search for various avenues to make these dictionaries more useful and more efficient. Lexicographers may need to be more aware of translators term bank-related concerns in order to improve their work and produce dictionaries that address as many as possible of translators' needs.

3.1.5 The importance of the bilingual dictionaries for translation

Though he refers to different monolingual and bilingual dictionaries, Al-Besbasi (1991) focuses on the *Al-Mawrid* (Arabic-English) Dictionary by Rohi Báalbaki because it is the most popular dictionary in general and professional Arabic-English translation. Al-Besbasi (1991) concludes that users consult a bilingual dictionary more than any other type of dictionary. Analysing the variables of his study, he found out that "out of 678 dictionary references by all subjects, the bilingual dictionary was consulted 579 times, which is 92.1%" (Al-Besbasi, 1991: 168). Hence, we can infer that in translation practice, the bilingual dictionary plays a major role in the actualization of translation goals.

What then are the purposes of consulting a bilingual dictionary in the process of translation? The first is to find the Arabic equivalent in another language. As Al-Besbasi (1991) explains, consulting a bilingual dictionary helps to determine the contexts of use of a foreign language lexeme through its synonyms and antonyms in relation to Arabic forms. The second is to find the appropriate semantic features such as synonymy and stylistic nuances in the text to be translated.

There are three main goals involved. The first is to verify if the semantics and stylistics of the proposed translation equivalent are suitable or not, and the second is to simply validate whether a tentative translation is already available. The third purpose is to ensure that rules of the language are properly observed. This simply means whether the translator maintains the rules embodied in the source text in the target text, such as its phonetics, syntax, and morphology, among other things.

Translation of words and meanings becomes easier to understand and digest by those who read them, if the textual sources of such words translated are made available and, if sentences that illustrate how such translated words are used from the original sources are also made available. Examples concretize abstract or foreign concepts, allowing the dictionary to draw out precisely the difference between given items. The receiver of the translation is not necessarily accustomed to the characteristics or meaning of the translated text, which is

why it is necessary on occasion for a translator to provide more than one equivalent for a certain word or phrase.

One salient feature of a bilingual dictionary is that it provides translation equivalents and interpretation for one particular language in another language. This enables readers to get a better understanding as regards the usage and meaning of such translated words. *Al-Mawrid* may perhaps be the best English-Arabic dictionary currently available still lacks a substantial process of updating and revising so that newer edition would include as many options, entries and examples as possible.

Thus, the use by translators of other bilingual dictionaries is important because they will help to fill gaps in the *Al-Mawrid* dictionary. This also helps where the users of *Al-Mawrid* need to confirm the equivalent of a word or phrase in another language.

Table 1: Complimentary Equivalents

LEXEME	<i>AL-MAWRID</i>	OXFORD BILINGUAL DICTIONARY	E-TRANSLATOR ELECTRONIC DICTIONARY
Love	حب	حب	حب
Beauty	جمال	جمال	جمال
Justice	عدالة	عدالة	عدالة
Family	أسرة	أسرة	أسرة

Bilingual dictionaries may also give conflicting definitions. In *Al-Mawrid* the legal term *accrue*: "to become a present and enforceable right or demand" (Encarta 2011) is glossed as *عد*. In the e-translator bilingual dictionary, by contrast, the gloss is *يُكْتَسَب، يتنامى، ينمو، يزداد، يصبح لازماً أو مُستحقاً، يجمع، يركن، يراك*. Another related issue is illustrated by the word "accounting" which is glossed as *المحاسبه* in *Al-Mawrid*.

In the *Al-Mawrid* Arabic-English Dictionary, however, no equivalent is given. Where no bilingual dictionary provides an equivalent, the translator has to invent his/her own equivalents. Such translation becomes seemingly based on the subjective perspective of the translator, which in the long run creates discrepancies between ST and TT items.

Such discrepancies do not, of course, exist solely between book-form bilingual dictionaries. They also exist between electronic bilingual dictionaries. For example, the term "enrich" is given as "يغني" in *Al-Mawrid*, but it is "أغنى" in E-Translator: *Al-Mawrid* uses the present (المضارع) as its citation form, while the E-Translator uses the past (الماضي). Al-Besbasi (1991) argues that the limitations of both E-translator and the book-form of the bilingual dictionary of *Al-Mawrid* lie in their subjective nature and inability to perfectly delineate the present and past form of terms. This is to a large extent responsible for the discrepancies in the translation of the example cited above.

To further Al-Besbasi's (1991: 188) claim, below is a table comparing the equivalents provided by *Al-Mawrid*, the Oxford Bilingual Dictionary, and E-Translator. Examining closely the tables above and below, we can suggest that common words have a higher probability of having the same equivalents in all dictionaries, while words that are not commonly used have a higher probability of having different equivalents. Likewise, a look at the representative groups of both common and uncommon words will test the accuracy of the translations.

Table 2: Different Equivalents

LEXEME	AL-MAWRID	OXFORD	E-TRANSLATOR
Balance sheet	الميزانية؛ بيان الميزانية؛ البلاشو (تج)	موازنة عامة	الميزانية
Case	(١) حادثة (٢) حالة؛ وضع (٣) الحالة	حالة إعرابية	الحالة
Anonymous	الغُفْلِيَّة: كَوْنُ الشَّيْءِ غُفْلًا مِنَ الْأَسْمِ	بدون ذكر الاسم	ذكر
Compassion	(١) حَنُونٍ؛ شَفَقَةٌ.	بدون ذكر الاسم	شفقة
Conformist	(١) الممثل؛ العامل وفقاً لعرف	الإنسجامي / التوافقي	الموافق
Dummy	(١) «أ» الأبكم؛ الأخرس	نهاية	دمية
Apostate	مرتد (عن عقيدة أو دين)	مرتد	مرتد
Truth	(١) صدق (٢) صحة (٣) حقيقة (٤) الحقيقة	الحق	الحقيقة
Talent	(١) الطالين؛ وحدة وزن أو نقد قديمة	مذيعو أو مذيعات	موهبة

3.2 Applications of lexicography/terminology to translation

The process of translating terms is binding and obligatory. Terms are not readily available; a translator may have to coin equivalents in the TL, especially when translating from a SL into modern Arabic. This is inevitable since terms in the SL have been coined / invented themselves. As there is no one-to-one relationship between lexical items across languages, so too terms do not have this kind of relationship. When translating terms into a TL, we have to invent equivalent terms, or unpack the original term into an explanatory phrase or sentence in the TL (Arabic in this case). The English term 'wand' means 'a hand-held electronic device, such as a light pen or bar-code reader, which is pointed at or passed over an item to read the data stored there'. A librarian 'wands' a book which is being borrowed by a student or a library member. How do we translate 'wand' and the process of 'wanding' into Arabic? What kind of help does a bilingual, or even a unilingual, dictionary provide here?

The capacity for term creation is a unique characteristic and relates to the morphological faculty of the language in question. It also relates to the derivational capabilities of a language. The ability of using prefixes and suffixes in English has endowed it with almost infinite possibilities of term creation. Arabic lacks this faculty. However, this is not the only problem with Arabic. In addition to inventiveness, term creation is certainly subject to general acceptability, to socio-cultural considerations and to the kind of boldness that

borders on audacity on the part of term creator. In the case of Arabic lexicography / terminology, there are surplus limitations on the process of term creation:

Terminology is derived from organizations and scholars such as (a) Universities and Ministries of Education in the Arab World; (b) Arabic Academies in Cairo, Baghdad, Damascus, and recently in Amman; (c) lexicographers who are compiling general or specialized monolingual or bilingual dictionaries; (d) writers and translators engaged in publishing books and articles on various subjects. (Al-Kasimi, 1978: 111)

Arabic Academies are staunchly opposed to novelty and the kind of creativity that runs against the grain. They are primarily concerned with maintaining the status quo and are very reluctant to encourage change. This fact acquires a measure of poignancy to it when we realize that for terms to be accepted and gain currency, they must be approved by an Arabic Academy. Ministries of Education are no exception as they are subject to the will of Arabic Language Academies. The Academy of the Arabic Language is an academy in Cairo founded in 1934 in order to develop and regulate the Arabic language in Egypt. Perhaps it is worth mentioning that the word 'Academy' in the English name is a free translation of its counterpart in the Arabic name; majm'a, which means an institution for the advancement of language, science and arts. The fact that it has been translated into 'academy' is a sort of borrowing from the name of the French Academy; *L'Académie française*.

Some universities, like the Sudanese and Syrian universities, are actively engaged in the process of Arabicizing higher education; but this is a politico-

religious rather than an educational enterprise (See Arabicization below). But lexicographers who are compiling general or specialized monolingual or bilingual dictionaries contribute to the process of Arabicization via compiling specialized dictionaries. For instance, the Arab Medical Board published a bilingual English-Arabic medical dictionary. This dictionary is in fact a sad commentary on the state of medical terminology in the Arab World. For instance, the Arabic equivalent to the medical term 'prognosis' is given as 'warning' **إنذار**. This is by no means an adequate term; prognosis is "a prediction of the probable course and outcome of a disease". The word "**إنذار**" is neither a satisfactory translation equivalent, nor a term that adequately conveys the meaning of the English term 'prognosis'. This is so because prognosis is not an original English word; but a word of Greek origin- πρόγνωση, literally meaning 'foreknowing, foreseeing'. This demonstrates that a term might have a whole linguistic heritage behind it, especially medical terms (The same thing is true of dramatic terms). It follows that special purpose dictionaries may suffer from extreme shortcomings in conveying the meaning of a term.

On the other hand, writers constitute a distinct group who may contribute their own novel words / terms. The same thing applies to politicians, thinkers, philosophers and military leaders. Words and terms coined by this special group are often introduced into TLs as loan words- *détente*, *intifada*, *infitah*, *Glasnost*, *Perestroika*, *realpolitik*, for instance.

3.3 Term creation

There is a general consensus on the fact that the major problem facing translators involved in translating from English into Arabic is finding term equivalents. The problem centers round critical, literary, social, political, or scientific terms. Some conceptual terms have actually been Arabicized and popularized such as democracy, dictatorship, imperialism, classicism, romanticism. But even these established concepts do not have equivalents that parallel their other syntactical forms- imperialize, romanticize, classicize, for instance. Sometimes there is more than one term in Arabic for an established concept/term in English- 'discourse' with 'خطاب' as equivalent in Arabic. Is this so because Arabic is a less 'developed' language? Cluver (1989) points out that since the terminographer working on a developing language actually participates in the elaboration/ development of the terminology, he/she needs a deeper understanding of the word-formation processes than his/her counterpart who works on a so-called 'developed language' (Cluver, 1989: 254).

A terminographer extracts the relevant terminology and compares the English terms with their translation equivalents in Arabic (Cluver, 1989: 254). In the process of term creation, a terminographer employs coinage, cultural analogues, decoding, encoding, term creation, loan words, and terminology development. Languages develop or create their terminology by drawing from both internal sources and foreign acquisition/borrowing (Mtintsilana & Morris, 1988:110). This has been successfully and acceptably achieved with

Arabicization/loan words in Arabic; 'radio', 'radar', 'bus', 'cinema', 'camera', 'television', 'computer', etc. Loan translation is one of the key strategies that lexicographers employ in the creation of new terminology. The significance of terminology theory and practice for translators is apparent when the translator is faced with a situation where s/he can no longer rely on existing knowledge and / or dictionary and has to conduct a research beyond the dictionary (Gouton & Descreyver, 2003:117).

Term creation draws on morphological word formation via the agency of derivation, compounding and conversion. Derivation is the process of forming new words from existing ones by adding affixes to them, like hope + less + ness = hopelessness. Conversion operates on agglutinative languages, for instance Turkish and Japanese. Other techniques include **cliques** and neologisms. Neologisms employ eponyms, loan words and onomatopoeias. Although these strategies / techniques operate satisfactorily within English, they do not contribute much to term creation in Arabic except for loan words and derivation. The latter operates on the level of verb/root in Arabic not via affixes.

The objectives of bilingual dictionaries are not merely to facilitate translation, but also to allow users to use the target language competently and efficiently. Various approaches to meaning will allow lexicographers to compile bilingual dictionaries that do not simply deal with denotative meaning, but also connotative meaning, which may be influenced by culture, and help the user to utilize the language contextually.

3.4 Term banks

One can conceive of term banks in as much as institutions, organizations and international bodies tend to develop their own lexicons creating what can be referred to as special discourse. The process of term creation is engaged in by certain elitist institutions such as Arabic Academies, university departments, mass media, ministries of culture (and information in some countries) and scientific research centers (think-tanks). Creative individuals, such as novelists, poets, artists, politicians, journalists, opinion leaders, translators, for instance, are also actively engaged in this process. Subcultures are also involved in both language change and term creation. What is meant by subculture here is a 'an ethnic, regional, economic, or social group exhibiting characteristic patterns of behaviour sufficient to distinguish it from others within an embracing culture or society' (*Merriam-Webster*). As subcultures influence behaviour, beliefs, and attitudes, they are in fact reservoirs of terms, neologisms and language varieties. Subcultures may converge to give birth to a super culture, which develops its own linguistic system and body of beliefs thereby generating a new lexicon. This is particularly true of the convergence of country cultures in large urban settlements. (In Sudan, for instance, the residents of the national capital, Khartoum, speak a special variety of Arabic referred to as Khartoum Arabic, which is viewed as a *lingua franca*).

Some international organizations develop their own lexicon creating a 'house style', which is characteristically unique to them. This is true of the UN

specialized agencies and their regional associates. The same is true of non-governmental organizations and charity foundations. Some politico-social organizations contribute to language / terminology change or development. One can cite in this particular instance feminism and its contribution to linguistic levelling to militate against male chauvinism and create a balanced, non-biased political discourse (Ms. as a feminine counterpart for Mr., chairperson instead of chairman, for instance). It goes without saying that a balanced, non-biased political discourse must be predicated on gender equality. A shift in emphasis whereby gender equality ascends to a high rank promises enriching terminology in a field of study; feminism / political gender that is acquiring central importance so rapidly in a globalized and fragmented world at one and the same time, which is ever creating new words / terms.

The feminist movement in the West is paralleled by a cross-region campaign for emancipating and empowering women in the Arab World. The emancipation and empowerment of women in the Arab World has for a prerequisite awareness raising campaigns comprising the right to education, employment, equality at the workplace, family planning, matrimonial rights, combating bad customs and habits (like female circumcision, for instance), and the right to vote and participate in the political process. All these activities breed new terms or revive obsolete ones.

In this dynamic environment term banks may run out of banknotes before the end of the working day.

3.5 Standardization

Standardization of terms is indispensable for conceptual uniformity and precision of expression. In particular it is invaluable in compiling bilingual dictionaries. There is an urgent need to devise a tool which may be used in a standardized and systematized approach to guide the structuring and development of dictionaries.

Terminology standardization almost always involves a choice among competing terms. The choice is usually influenced by precision and appropriateness. For instance 'nationalism' is rendered into two different terms in Arabic; one denotes nationalism on state level and the other signifies Pan-Nationalism or nationalism across the Arab World. The choice of either term is dictated by negative / political connotation.

Terminology standardization has been for some time a prerequisite in the Arab World. In post-independence Arab World common political, economic and social pursuits necessitated standardizing terms, especially in military establishments. Regional Arab organizations, such as ALESCO (Arab League Educational, Scientific and Cultural Organization), were founded and a standardizing process began in earnest in agencies involved in the spheres of education, development and economics. Internationally, UN specialized agencies like WHO, ILO, UNESCO, UNICEF, UNDP and FAO led a standardizing process, which resulted in the codification of terms. In fact, the UN has its own lexicon, which is generally

adhered to by regional organizations and non-governmental organizations. Organizations of an ethical bend tend to use similar terms in the realm of human rights and civil society. Some reform movements concerned with democratization and women's empowerment tend to use unified or generally accepted terms. Conventions, treaties, charters, agreements contributed to the standardization of terms. Internationally, the World Trade Organization contributed a great deal to the process of term standardization. Other international bodies contributed to conceptual standardization such as *Médecins Sans Frontières (MSF)* and the *World Parliament*; the latter is a democratic, non-military, federal world government based on establishing peace and solving environmental problems. Even some protocols contributed to universalizing ideals and ideas such as The Kyoto Protocol and the convention on climate change.

3.6 Methods

Broadly speaking, standardization is the process of developing and implementing technical standards as regards term creation, or compilation of special purpose dictionaries. Linguistically, standardization related to language planning and how one variety of a language takes precedence over other regional dialects / languages for ethnical, social or political reasons. In other words, this variety becomes prestigious, dominant and acquires the state of a

supreme language to which all other varieties are subservient. A case in point is Egyptian colloquial language, which is a sort of supra-dialect. It has attained this position because it is the variety used in the theatre, cinema and the performing arts in the Arab World, and because of Egypt's politico-military leverage in the Middle East and North Africa over the decades.

The motive for standardization relates to various agendas, which are generally political in nature and intent. Among other things, standardization involves language purification to preserve linguistic purity, language revival, language reform, language spread, lexical modernization, Interlingual communication-, and language maintenance (Nahir, 2003). It is worth mentioning that lexical modernization involves term creation or adaption (loan translation), especially in technical fields. Stylistic simplification consists in the simplification of language use whereas interlingual communication denotes facilitating linguistic communication between members of distinct speech communities.

There are serious political, economic and social consequences attendant on all these processes of standardization. These consequences relate to economic upward mobility, political clout and social prestige, i.e. power. In other words, across the linguistic spectrum, standardization, on the one hand, and multiculturalism, decentralization, balanced development and the rights of minority groups, on the other, are opposites.

3.7 Benefits

The benefits of standardization are synonymous, or even identical, with prescription. Prescription in language acquisition and learning usually starts at home with a plethora of parental 'do' and 'do not' assailing the child from age 18 months onward; but once it acquires a sort of injunction to it, it becomes a vehicle of linguistic repression.

Arguably, one benefit of standardization is specifying standard language forms either generally (Classical Arabic and Received Pronunciation, for instance) or for specific purposes; register. Standardization is also useful for inter-regional communication. However, in the Arab World there are dialects across Arab countries and sub-dialects within the same country. For instance, the vernacular spoken in the Gulf region is markedly different from the one (s) spoken in North Africa. While the former is historically influenced by Persian language, Urdu and languages of the Indian sub-continent, the latter is influenced by Berber language, as well as French and English. If one variety of Arabic is spoken across the whole region, this will achieve uniformity and 'standardize' communication. But benefits become subject to skepticism when they relate to what is generally referred to as 'political correctness', as political correctness is invariably associated with discriminatory practices and imposition of coercive rules. However, ethical correctness is desirable and laudable- anti-sexist, anti-racist language and terms. Perhaps the greatest benefits of standardization are realized in the fields of education (language of instruction albeit that the

language of instruction in the institutions of higher education can be a foreign/second language), administration (albeit decentralization may run counter to the use of a standard linguistic form in regional bureaucracy) and mass media (albeit regional televisions and radio stations may operate in autonomous parts of some states). Of course, the benefits of standard terms are beyond controversy.

3.8 Limitations

Needless to say, every process has its own limitations. Standardization of terms / language cannot go on indefinitely. There are several limitations on the process of standardization. These comprise geography (regions/areas over which the process operates), society (speech communities acting as receptors of standardized terminology / language), geopolitical reality (inter-regional acceptability), and tradition (religio-cultural heritage).

Geographically speaking, a created term may be acceptable in North Africa; but ignored or rejected altogether in Arab countries in Asia. This is especially true of terms in colloquial Arabic. Standardization is also influenced by language varieties and their innate capacities to accommodate change. In the case of Arabic speaking speech communities, a surplus limitation relating to the acceptability of colloquialism as a medium of expression / formal

communication enters into play. Tradition in a religio-cultural sense plays a central role in term acceptability. A case in point here is the way Muslims translate democratic practices into *Shoura* (consultation), which is consistent with governance as conceived of in Islam.

Term creation in Arabic is subject to the derivational capacity of Arabic as a language and to general acceptability. It is also subject to approval by certain bodies, which work on spreading the use of a term in different circles, especially in educational institutions and among politicians, journalists and religious leaders. Some terms are accepted and used by all institutional organizations- the way *charisma* has been accepted and used in all Arab countries. The same thing is true of equivalents of terms like 'globalization' and 'democratization'. Terms in the form of loan words are also widely accepted in some cases. However, generation of terms is inseparable from intellectual development, as well as research and innovation. Arabic is terribly lagging behind in these domains.

3.9 Arabicization

Arabicization is in essence a language planning process. Of course, this derives in no small measure from the fact that language planning (LP) is a branch of Sociolinguistics with emphasis on studying the relation between language and

society and the way they affect each other. Advocates of Arabicization give various reasons for implementing Arabicization policies. Among the most important reasons they cite purifying and developing Arabic language. The rationale for purification is invariably predicated on the fact that Arabic is the language of the Koran and, as such, is capable of conceptual representation irrespective of the subject matter of the discipline being represented. As for developing Arabic as a language, this is usually conceived of as an integral part of a broad and ambitious enterprise for Islamizing knowledge in general and resurrecting the past glories of Muslims, i.e. reviving the Arab-Islamic cultural heritage. A more practical justification is the unification of the terminology of science, arts and literature.

Pro-Arabicization groups comprise religious zealots and enthusiasts advocating nationalistic agenda. On the other hand, anti-Arabicization groups comprise good-intentioned individuals who are interested in using English in tertiary level institutions of education because it is an international language. However, there are others who advocate using English as a medium of instruction to advance elitist agenda and maintain a privileged position in the social hierarchy.

In its linguistic dimension, 'Arabicize' is to 'make Arabic in form'. In this sense it is markedly different from 'Arabize', which describes a growing cultural influence on a non-Arab area that gradually changes into one that speaks Arabic and/or incorporates Arab culture and Arab identity. In the former sense, the process of 'Arabization' reached its apogee with the spread of Islam

in the 7th century over the Middle East and North Africa, as well as East Africa via trade and migration. The process of 'Arabization' was not restricted to the domain of culture alone; it included the institution of intermarriage as well and ultimately resulted in linguistic and racial manifestations; dialects and mixed breeds.

The process of Arabicization began in earnest with the spread of what is generally referred to as political Islam. Political Islam, or Militant Islam, advocated the Islamization of both culture and knowledge. This was conceived of as a return to the golden days of the Caliphate, with a Caliph ruling over an Islamic Empire and wielding central power over all Muslim dominions around the globe. This puritan vision was promoted via sloganeering and rhetoric, especially in North Africa and the Middle East. It found its strongest expression in the slogan "Islam is the solution", which was persistently perpetuated and strongly popularized by the Muslim Brotherhood movement, especially in Egypt.

Arabicization was introduced in the institutions of higher education for reasons of political expediency rather than pedagogical requirements and the process became fashionable in the 1960s and onwards. The process simply meant substituting Arabic for English as a medium of instruction in the institutions of higher education in the Arab World. However, this transition was introduced wholesale in some instances. The consequences were devastating in most countries. Lecturers who were educated and trained in the West, meaning Western Europe, the USA and Canada in the majority of cases, were

immediately forced to switch to Arabic as a medium of instruction. In the sphere of science, it was almost impossible to find Arabic equivalents for Latin and English terms on a short notice. A case in point is the Sudan, where the Islamists wielding power decided to switch from English to Arabic as a medium of instruction in tertiary level institutions of education in 1990. The decision was made after promulgating a revolution in higher education as a part of an enterprise whose ultimate goal was to attain supremacy in the world through Islamizing 'knowledge'. In this *weltanschauung*, supremacy is conceived of as a linguistic shift of emphasis whereby Arabic language becomes the language of science and technology.

The crux of the matter was that Arabicization was advocated to camouflage political agendas. This was evidenced by the fact that Arabicization swiftly took the form of a fight against secularism. Interestingly, while Arabicization was being promoted in earnest in some countries, the teaching of English continued to enjoy a privileged status in most tertiary level institutions of education. Instead of teaching English as a foreign language, teaching English for specific purposes (ESP) became compulsory throughout the years of higher education in countries like the Sudan and elsewhere in the Arab World.

3.10 Methods

Methodically, Arabicization is achieved via 'technical translation' employing

- a. Transcription: using the English word as it is; but spelled in Arabic as in 'bus', 'radio', 'computer', 'radar' (باص، راديو، كمبيوتر، رادار). In this case the word in question is just 'transferred' into Arabic.
- b. Naturalization: this is a phonological transformation creating an almost new word in Arabic, e.g. 'television', 'metro', 'automobile' (تلفزيون، مترو، أوتوموبيل). Naturalization may involve phono-morphological adaptation as in 'topography', 'photography', 'geology', 'anthropology' (طبوغرافيا، فوتوغرافيا، جيولوجيا، أنثروبولوجيا).
- c. Coining: this is the creation of a totally new, e.g. 'oxidize' = أكسدة.
- d. Derivation: 'globalization' (العولمة).
- e. Neologism: new words and expressions introduced in the lexicon.

3.11 Arabic lexicography and dictionaries

3.11.1 Arabic lexicography

It is accepted by almost all Medieval Arab writers that Abu I-Aswad Al-Duali (ca. 603–688 CE) was the first grammarian in the Arabic language. Although all the

literature written by him pertaining to philology has become extinct, this fact still holds true. The way in which it has been depicted in the various *isnads* (referencing) that his teachings had been imparted to concomitant generations of scholars indicate that they are worthy of respect. The perennial averment about Abu I-Aswad is that he was indebted to Calif Ali ibn Abi Talib for his knowledge of grammar (Haywood, 1965: 12-18).

The credibility of Abu Ill-Aswad (in Haywood, 1965), as the discoverer of the study of grammar, was confirmed by Ibn al-Nadim (died September 17, 995), who stated that a book-collecting friend of his possessed an old manuscript of Abu I-Aswad's work.

The main purpose for studying the Arabic language was religion and to establish rules so that incorrect use of the language, mostly by non-Arabs in those days, would be avoided, particularly that the number of Farsi speakers increased considerably.

Abu I-Aswad's work was divided into grammar and lexicography, to which a large contribution was also made by al- Zamakhshari (1074 or 1075–1143 or 1144), who demonstrated how his writings could be used for making necessary corrections in speech.

Also, scholars like Al-Khalil (718–786 CE) and Sibawaih (c.760-796) were among the greatest contributors to both lexicography and grammar in the late

eight century (Haywood, 1965: 12-18). Al-Khalil was the first to make an effort to compile the whole content of vocabulary into a single document in any language. Another great scholar, who contributed to Arabic lexicography, was Isa Ibn Umar Al-Thaqafi (born in 766), a prominent linguist and grammarian from Al Basra and from whom Sibawaih learnt from. Sibawaih's book on grammar titled "*al-kitab*" ('The Book') was completely separated from Al-Khalil's dictionary, which was later used by others for almost two centuries as a main reference for Arabic words. Other scholars who contributed to Arabic lexicography include Al-Zubaidi, Ibn Khallikan, Ibn Duraid, Al-Jauhari, and Al-Hajjaj, among many others (Haywood, 1965: 12-18).

3.11.2 Arabic/English Bilingual Dictionaries

El-Badry (1990) explains how western and Arab lexicographers have perceived English-Arabic translation. According to her, the initial impetus for English native-speaking lexicographers was the trend in the nineteenth century to apprehend oriental knowledge such as language, arts, religion, philosophy, et al. This led them to compile bilingual Arabic-English dictionaries.

The first recorded bilingual dictionary produced by the west in 1858 was that of Joseph Catafago, entitled *An English and Arabic Dictionary*; in two parts: Arabic and English, English and Arabic. This compilation is quite precise because it

provided equivalents for both languages. Unusually, the book is arranged in alphabetical order, Arabic headwords being ordered according to the order of the Arabic alphabet, rather than according to roots. However, as Badger (cited in El-Badry 1990:17) claims, the book is: "merely a compendious vocabulary that is utterly inadequate" because it fails to cater for the needs of those who wish to express their ideas in Arabic, in an attempt at providing a complete understanding of a seemingly complex and famous topic. In other words, this presentation does not benefit those who want to express their ideas in Arabic as a result of its oversimplified nature.

The most prolific dictionary ever produced was an *Arabic-English Lexicon, Derived from the Best and Most Copious of Eastern Sources* by William Lane. This dictionary set the standards for subsequent bilingual dictionaries. According to Badger (Badger, 1881: vii; cited in *ibid.*: 17).

[English students] are now being supplied with an Arabic-English Lexicon by the late Mr. William Lane, compiled from the writing of upwards of one hundred Arabian lexicographers. This marvelous work in its fullness and richness, its deep research, correctness, and simplicity of arrangement, far transcends the lexicon of any language presented to the world. Its perfection in all these respects leaves nothing to be desired.

Lane's (1863) project was an ambitious one, and he met his demise before he finished the dictionary; nonetheless, he attempted to ensure that it was not an

ordinary lexicon covering only common words. Instead he dreamt of a lexicon that has a broad horizon, incorporating all Arabic concepts, both tangible and abstract. In this magnum opus, Lane made sure that authorities in both languages are properly recognized.

The most prominent characteristic of Lane's dictionary and one that set him apart from other lexicographers is his usage of both prose and verse. He believes that through such citations, users of his lexicon will understand the concept easily, and most significantly, they will comprehend its subtleties.

Newman (1871), for example, failed to match Lane's success when he published his own dictionary, the *Dictionary of Modern Arabic*. This work consists of eight hundred and fifty pages divided into three components, namely Anglo-Arabic Dictionary, Anglo-Arabic Vocabulary, and Arabic-English Dictionary. Newman's primary concern is to provide his students with a compilation that will enhance their Arabic skills. Because of the limited market, this book was never republished. This failure is attributed to the fact that Newman did not stick with the classical Arabic language.

In 1881, George Percy Badger published his *English-Arabic Lexicon, in which the Equivalents for English Words and Idiomatic Sentences are rendered into Literary and Colloquial Arabic*, which changed the landscape of lexicography due to the fact that the lexicon included colloquial words and also idioms.

Badger maximized the usage of the *Qamus of Muhitu-'l-Muhit* by Bútros al-Bustâny and other literary sources to provide a much clearer translation than that of Lane in many cases. He also used the lexicons of Lane and Freytag as his references to produce a more adequate bilingual dictionary. His main goal in this compilation was to preserve the cultural aspects of the Arabic language such that the English translations would not lead to any ambiguity or vagueness in the Arabic concepts. The only shortcoming of Badger's work is he did not include any pronunciation guide or transliteration because he wanted to keep the Arabic diacritical marks (ibid: 21).

Subsequent bilingual lexicons took numerous forms while preserving the central goal: to provide a better understanding of the Arabic language for western students and comprehension of the English language for Arab students. Different dictionaries have complimentary and even conflicting properties, but these are the principal factors that shape and reshape bilingual lexicons because they are the factors which make translation more and more available and comprehensible. As Collison (1982: 19) puts it:

Part of the fascination of studying the long history of dictionaries is that each dictionary relies to a certain extent to its predecessors, so that for each dictionary compiled today it is possible to construct a kind of genealogical tree in which its origins can (with sufficient patience) be traced back through several centuries. It is in fact impossible to compile a completely new dictionary (cited in El-Badry, 1990: 27).

An exploration of Arabic-English and English-Arabic dictionaries reveals that several references have been published for native English speakers. Aside from

the *Al-Mawrid* by Báalbaki and Báalbaki, there are numerous Arabic-English and English-Arabic dictionaries such as the *Arabic-English Dictionary: The Hans Wehr Dictionary of Modern Written Arabic* by Hans Wehr (1976), the *English-Arabic Arabic-English Dictionary & Phrasebook* by Wightwick and Gaafar (2003), the *Arabic Practical Dictionary: Arabic-English English-Arabic* by Awde and Smith (2004), the *Oxford Picture Dictionary: English/Arabic* by Adelson-Goldstein and Shapiro (2008), the *Oxford English-Arabic Dictionary of Current Usage* By Doniach (1972), the *Arabic Compact Dictionary: Arabic-English/English-Arabic* By Gaafar and Wightwick (2004), and many more (see John Hinton's online bibliography of Arabic dictionaries:

<http://www.columbia.edu/cu/lweb/data/indiv/mideast/cuvlm/AraBib>).

Similarly, there are also numerous Arabic-English and English-Arabic dictionaries available in Arab countries. Aside from *Al-Mawrid* by Báalbaki and Báalbaki and the *Arabic Compact Dictionary: Arabic-English/English-Arabic* by Gaafar and Wightwick, there are also others including "A *Dictionary of Iraqi Arabic: English-Arabic, Arabic-English* by Clarity, *English-Arabic and Arabic-English Dictionary* by Wortabet and Porter, and the *English-Arabic, Arabic-English Concise Romanized Dictionary: For the Spoken Arabic of Egypt and Syria* by Jaschke. There are fewer Arabic-English and English-Arabic dictionaries available in Arab countries than those available in English-speaking countries.

3.11.3 Types of dictionaries

The monolingual dictionary is used to provide information that is relevant to the term that the user is looking for. Dictionaries are compiled by lexicographers to help users, including language learners. Although their use is more difficult than that of bilingual dictionaries, monolingual dictionaries provide a better understanding for users; bilingual dictionaries are basically used for quick consultation.

Research conducted on the use of monolingual and bilingual dictionaries shows that about 75% of those working with two languages prefer bilingual dictionaries. However, it is said that the use of bilingual dictionaries can at times be misleading due to the differences between languages. Ultimately, the use of different types of dictionaries depends on the needs of the user (Laufer & Hadar, 1997: 189-196).

3.11.3.1 English-English Dictionaries

English-English dictionaries such as the *Oxford English Dictionary* and *Merriam Webster's English Dictionary* have been compiled with the language learner in mind. They provide meanings to a large number of English words, help in improving pronunciation, guide users in their usage and provide collocations. They also give illustrations of how words can be used in phrases and sentences. One of the key advantages of using these dictionaries is that they make use of

very simple language while describing the meanings of the words so that the user can easily understand their meaning (Harmer, 2001: 97-110).

Words are arranged alphabetically for ease of use. Abbreviations are also included. Some words belonging to languages other than English are also included. These dictionaries have been designed in such a manner that even beginners do not have serious problems consulting them. The *Oxford English dictionary*, *The Collins English Dictionary* (2009), *Webster's Third New International Dictionary* and *The Longman Dictionary of Contemporary English* are good examples of English-English dictionaries.

There are many types of English-English dictionaries, including the learner's dictionary, student's dictionary, illustrated dictionaries, crossword dictionaries, pocket dictionaries, etymological dictionaries, etc. These are either targeted to a particular group of users or are meant to serve a certain purpose such as the use of pictures or graphs in the dictionary to make it easier to understand, or to help in solving a crossword puzzle.

ALTHOUGH	18	AMONG
<p>although. See THOUGH.</p> <p>alto. Pl. -os; see -O(E)S 6.</p> <p>altogether. Confusion between this & <i>all together</i> is not uncommon (<i>Until at last, gathered altogether again, they find their way down to the turf./A long pull, a strong pull, & a pull altogether./Great efforts have been made . . . to bring the troops out altogether in brigades, & even in divisions. All together</i> should have been used in each). <i>Altogether</i> is right only in the senses <i>entirely</i> or <i>on the whole</i>.</p> <p>alto-relievo. Pl. -os; see -O(E)S 6. Preferable forms are the English <i>high relief</i> & the Italian <i>alto rilievo</i>.</p> <p>aluminum. See LU.</p> <p>amalgamate. See -ATABLE.</p> <p>amateur. The best pronunciation is <i>á'matúr</i>, the next best <i>ámatúr</i>; it is high time that vain attempts at giving the French -eur should cease, since the word is in everyday use among the uneducated. Cf. LI-QUEUR, & see FRENCH PRONUNCIATION.</p> <p>amazedly. Four syllables; see -EDLY.</p> <p>ambidext(e)rous. Spell without the -e; see DEXT(E)ROUS.</p>		<p>dency to use <i>amidst</i> more distributively, e.g. of things scattered about, or a thing moving, in the midst of others'. This may be true, though it is difficult to establish; to take a phrase quoted from Thackeray, <i>amidst the fumes of tobacco</i> would, by the OED tendency, be changed to <i>amid</i>, which is not in fact more natural. Another distinction that may be hazarded is that <i>amid</i> has dropped out of ordinary use still more completely than <i>amidst</i>, & is therefore felt to be inappropriate in many contexts that can still bear <i>amidst</i>. When we find <i>amid</i> in a passage of no exalted or poetical kind (<i>A certain part of his work . . . must be done amid books</i>), our feeling is that <i>amidst</i> would have been less out of place, though <i>among</i> would have been still better.</p> <p>among, amongst. There is certainly no broad distinction either in meaning or in use between the two. The OED illustrates under <i>amongst</i> each of the separate senses assigned to <i>among</i>; it does, however, describe <i>amongst</i> as 'less usual in the primary local sense than <i>among</i>, &, when so used, generally implying dispersion,</p>

3.11.3.2 Arabic-Arabic dictionaries

One of the most important advantages of using an Arabic-Arabic dictionary is that as users search for the meanings of words they also get to know some new words in Arabic. This not only increases knowledge of Arabic words, but also helps in teaching how those words can be used in sentences or phrases in precise forms. An additional feature of Arabic-Arabic dictionaries is that they give the idiomatic and contextual use of words. *Mukhtar us-Sihah* (1990), *Al-Faraid* (1964) and *Al-Bustani's Al-Muhit Al-Muhit* (1977) are some of the famous Arabic-Arabic dictionaries. These have been compiled to either bring out the meanings of Arabic words that were used in the ancient times or to present extensions of these words.

3.11.3.3 Arabic/English/Arabic dictionaries for native speakers of English

In Arabic/English dictionaries the meanings of Arabic words can be explained by making use of a high level of English as it will not be much of a problem for a native speaker of English to understand the English glosses. The user would have come across these words while listening or reading Arabic texts and would want to understand them.

An English and Arabic dictionary by Joseph Catafago is one such a dictionary wherein the aim is to help the English travellers and students to learn Arabic. Only very common words are mentioned in the dictionary.

AN
ARABIC DICTIONARY.

PART THE FIRST.

Arabic and English.

أبا	أبت
<p>أب <i>ab</i>, A father, master, possessor. This word enters into the composition of a great number of Arabic names varying its termination according to its case, having أبو <i>abū</i> in the nominative, أبا <i>abā</i> in the accusative, and أبي <i>abī</i> in the other cases, as أبو بكر <i>Abūbakar</i>, أبو أدون <i>Abādūn</i>, أبي اسمعيل <i>Abī Ismaʿīl</i>, etc.</p> <p>أب <i>ab</i>, The month of August.</p> <p>أبا <i>abā</i>, Father (in the accusative). (plur.) Father, ancestors. <i>Abā</i> or <i>ʾabā</i>, Detesting, abhorring, abominating, rejecting, refusing, disagreeing, refractory, disobedient, disdainful, aversion, dis-</p>	<p>أبازيم <i>abāzim</i>, The buckles, buttons or clasps of belts, girths, girdles, etc.</p> <p>آباط <i>ābat</i>, The armpits, the interior parts beneath the wings.</p> <p>أباطيل <i>abāṭil</i>, Trifles, vanities.</p> <p>أباليس <i>abālis</i>, Devils.</p> <p>أبتعات <i>ibtihās</i>, Investigation, scrutiny, disquisition, examination, enquiry. Question, dispute, wager.</p> <p>أبتدا <i>ibtidā</i>, The beginning, commencement, exordium, the first time. أبتدي <i>To begin</i>.</p> <p>أبتدا <i>ibtidā-an</i>, In the beginning, at first, in the first place.</p> <p>أبتدار <i>ibtidār</i>, Running hastily (to arms), the same as the participle</p>

An English and Arabic dictionary-Part 1 by Joseph Catafago

Since the target users are native speakers of English, the main aim of English-Arabic dictionaries is to help with the learning of Arabic. Keeping this in mind, simple Arabic terms are used for similar meanings of English words. A dictionary by Ross Forman and Awatef Halabe, for example, is aimed at English travellers and students of Arabic.

3.11.3.4 Arabic/English/Arabic dictionaries for native speakers of Arabic

In the case of Arabic/English dictionaries, the assumption is that the user is a native Arabic speaker, and may not know much English. Thus the Arabic words are explained in very simple English so that they can be easily understood by Arabs trying to learn the English language. In such cases, the user might know the meaning of the Arabic word, but would like to learn how to express it in English. The Pocket Arabic dictionary by Mansouri (2004) and Arabic-English dictionary by Steingass (1882) are examples of such dictionaries with the aim of helping native speakers of Arabic to communicate with speakers of English.

Arabic–English

A

aadhaar آذار March	ahsanta أحسنت well done!
aakhar ajal آخر اجل at the latest	ahyaanan أحيانا occasionally
aakhar آخر another (same again)	ahyaanan أحيانا sometimes
aakhar آخر final	ajnabii أجنبي stranger
aakhir آخر last	akh أخ sibling
aala آلة machine	akh أخ brother
aalaat آلات machinery	akhbaar أخبار news
aalat an-nafikh آلة النفخ flute	akhiiran أخيرا finally
aalat taswiir آلة تصوير camera	akiid أكيد certain, sure
	akiid أكيد sure
	akl bahrii أكل بحري seafood

Pocket Arabic dictionary by Fethi Mansouri

English-Arabic dictionaries, on the other hand, tend to use a high level Arabic language to explain English words, implying that they are aimed principally at native Arabic speakers. The aim here is to make the user learn the English equivalent of the Arabic term. The English-Arabic dictionary by Wortabet and Porter (1984) aims to help Arab travellers and students of English. The English words are given and their Arabic words listed.

ENGLISH-ARABIC DICTIONARY

قاموس انكليزي وعربي

A

A or an.	حرف تكبيره	Abdomen n.	بطن
Abaft ad.	عند مؤخر المركب	Abdominal a.	بطني
Abandon v. t.	ترك . هجر	Abduct v. t.	خطف - : إختلس
Abase v. t.	أذل . وضع - . حط -	Abduction n.	خطف . إختلاس
Abasement n.	ذل . ضعة .	Abet v. t.	حرض . عاون . عاضد
Abash v. t.	خجل . أخجل	Abhor v. t.	مقت . كره
Abate v. t. or i.	نقص . نقص	Abhorrence n.	مقت . كراهة

English-Arabic dictionary by John Wortabet and Harvey Porter

3.11.3.5 The Nijmegen Dutch-Arabic dictionary project

The Nijmegen Dutch-Arabic dictionary project represents a significant advance in Arabic lexicography, because it was the first dictionary project to make use a computerized corpus. The only other corpus-based Arabic dictionary currently available is the *Leuven Learner's Arabic-Dutch Dictionary* (ilt.kuleuven.be/arabic/pdf/characteristics.pdf), which makes use of a different corpus from the Nijmegen dictionary.

The Nijmegen project was started in 1990 when a request was sent to the Dutch Ministry of Education and Science to provide support in making a feasibility report. However, the project could not be completed in the allotted time.

The translation of all Dutch words and phrases into Arabic was a difficult task. Even after the completion of translation, the whole compilation process of the Arabic words took a long time. The corrections that were to be made also took longer than expected. The project was completed only in 2002, after a laborious transfer of data containing Dutch and Arabic words into a DTP program, which had to undergo a proof-reading process even after going through several rounds of checks by the specialists. The resulting dictionary turned out to be very large in volume and had to be printed in two volumes (Al-Kasimi, 2007).

beantwoorden I ov.ww. [h.] [reageren op] رَدَّ أَجَابَ (u; على; رَدَّ); een vraag beantwoorden على سُؤَالٍ; iemands liefde beantwoorden بِأَدَلِّ شَخْصًا مَشَاعِرَ الْحُبِّ; geweld met geweld beantwoorden قَابَلَ الْعُتْبَ بِالْعُتْبِ; een brief beantwoorden رَدَّ عَلَى رِسَالَةٍ

beantwoorden II onov.ww. [h.] [overeenstemmen] لَبَّى; beantwoorden aan de beschrijving طَابَقَ الْأوصَافَ; beantwoorden aan verwachtingen لَمْ يُخَيِّبِ الْأَمَالَ

beantwoording zn. [v.; -] رَدٌّ (إجابة), (رُدود) رَدًّا; ter beantwoording van على إجابة لـ على

beargumenteren ov.ww. [h.] عَظَّلَ; zijn standpunt beargumenteren عَظَّلَ وَجْهَهُ نَظْرَهُ

beat I zn. [m.; -] [popmuziek] «موسيقى البيت (بوب)»

beat II zn. [m.; -s] [ritme] «مُزْمِنَةٌ (الموسيقى)»

Beaufort zn. [m.; -] «وَحْدَةُ قِيَاسِ قُوَّةِ الرِّيحِ»

نَوْمٌ مُفْتَلًا; een kind naar bed brengen كَانَ فِي الْفِرَاشِ الْفِرَاشِ; het bed opmaken «هَيَأَ الْفِرَاشَ»; ze is al naar bed «لَقَدْ ذَهَبَتْ

لَا زِمَ الْفِرَاشَ لَزِمَ السَّرِيرَ; لَزِمَ الْفِرَاشَ الْفِرَاشَ; het bed houden لِلنَّوْمِ; met iemand naar bed gaan جَامَعَ شَخْصًا; ضَايَعَ شَخْصًا; iemand van het bed lichten «قَبَضَ عَلَى شَخْصٍ وَهُوَ نَائِمٌ»

naar bed gaan أَوَى إِلَى فِرَاشِهِ; ذَهَبَ لِلنَّوْمِ; (dat is) ver van mijn bed «هَذَا لَا يُعْنِينِي»; zijn bedje is gespreid وَجَدَ الطَّرِيقَ «كَانَ

كَانَ كَانًا مُعْتَدَةً; ermee opstaan en ermee naar bed gaan «كُنْتُ نَائِمًا لَيْلَ نَهَارٍ»

فِرَاشٍ «تَمَرُّقَةٌ فِي الْمَرْقَدِ وَتَوَيْرٌ \ مُرِيحٌ; scheidings van tafel en bed عَدَدَ الْأَيْسَرَةِ فِي مُسْتَشْفَى

«تَفْرِيقٌ فِي الْمَرْقَدِ وَتَوَيْرٌ \ مُرِيحٌ; «أَنْفِصَالٌ جُشْمَانِي» وَالْمَأْكَلِي»

«حِيضَانٌ جِيَانِضٌ أَشْوَارِضٌ حَوْضٌ مُشَكَّبَةٌ أَزْهَارٍ مُتَّانٌ هَادِيٌّ

The Nijmegen Dutch-Arabic dictionary

3.11.3.6 Reference and production dictionaries

Reference dictionaries relate to specific fields and aim to assist users find meanings of words and terms, their pronunciation and usage. *The Metallic Migmaq-English Reference Dictionary*, *Oxford English Reference Dictionary*, *Grammar Essentials: A Reference Dictionary* are examples of reference dictionaries. Both monolingual and bilingual dictionaries are included in this type.

Production dictionaries, on the other hand, are the exact opposite. They start with the meaning that the user wants to express and then identify a suitable word for expressing it (Harmer, 2001: 97-110). An example of a production

dictionary is the Longman Language Activator, which was the first production dictionary in the world.

Dictionaries are used for reception when the users come across a word that they do not know while reading or listening and either stop at that very instant to look for its meaning or do it later. The main purpose here is to understand the meaning of the word in the context of use. The grammatical characteristics of that word may also be learnt when production dictionaries are used (Scholfield, 1995: 13-34).

3.11.3.7 Electronic dictionaries

One of the reasons for the transition from paper to electronic dictionaries, or e-dictionaries, is that the latter can be more voluminous and hence their representation in the electronic form can save a lot of paper. Electronic dictionaries provide more flexibility in access to information. They are also less expensive than their paper counterparts.

Space has been one of the issues in the case of the two forms of dictionaries. It can be understood in two ways: the space required for storing all the words and their meanings, called *storage space*, and *presentation space*, which refers to the space that is required for presenting the information in front of the user. With electronic dictionaries, there are no restrictions on storage space, but

storage space in paper dictionaries is determined by the number of volumes, layout, weight and several other factors. The use of high resolution videos is avoided in the case of electronic dictionaries because they require a lot of storage space.

Presentation space in the case of paper dictionaries is static, meaning that the information is given on the two facing pages of the dictionary which do not change in appearance or content, whereas, when we look at electronic dictionaries, the resolution of the screen on which the information is displayed may keep on changing and so less information can be given in this form (Lew, 2007: 344).

One of the advantages of using electronic dictionaries is that they allow the user to make cross-references without even moving away from the page s/he is viewing. This feature of immediate cross-referencing is not possible in paper dictionaries. Paper bilingual production dictionaries are few in numbers because a lot of storage space is required to accommodate this type of dictionary.

Electronic dictionaries can be customized according to the needs of the user or on the basis of online monitoring with regards to the behaviour of the user (Lew, 2007: 344).

3.12 Conclusion

In spite of their relatively long history, bilingual dictionaries are still less developed than monolingual dictionaries. It is generally agreed that applies to instances where the TL is less developed than a major SL. Is this true of English-Arabic bilingual dictionaries? The obvious answer is 'Yes'. English is not only a major language (Arabic, Chinese, French, Russian and Spanish are major languages, too, at least so far as the UN is concerned); it is also a highly developed language in almost all fields of science, especially engineering, technology and the medical sciences. The supremacy of English is not only limited to this field; it extends to other domains as well. Perhaps English is unparalleled in its supremacy in cinematic arts (and what Americans generally refer to as show biz), music, armament, space sciences, sport, the art of advertising, sport, performing arts, and cinematography, to give only a few examples.

How far is Arabic developed in all these fields of human knowledge? Is Arabic capacitated to accommodate and assimilate terminology specific to each of these fields of knowledge? Can translation and bilingual dictionaries bridge the gap between Arabic and English in these areas, and in knowledge in general? These are questions that are not answered by *Al-Mawrid*, or any other English-Arabic dictionary for that matter.

The different criteria which form the structure of dictionaries were also discussed in addition to the different types of dictionaries, with a focus on English Arabic ones. This naturally led to evoking the strong relationship which exists between lexicography and translation which constitutes a vital part of the present study.

Chapter Four:
Translation and dictionaries

4.0 Introduction

The previous chapter looked at an important linguistic subject, lexicography, and attempts were made to provide an overview about the concept and application; in addition to a number of the concept-related matters relevant to the subject being investigated in the present study. The present chapter looks at another important subject which is somewhat related to the core subject investigated in chapter three and its impact to translation. It will start by shedding light on translation studies as a discipline independent to any other linguistic subjects, and then moves on to study the notion of equivalence - from a translational viewpoint - and dictionaries. The chapter later attempts to look into the notions of culture, translation and dictionaries and will endeavour to bring to light what binds these concepts together, or rather how they are, in a manner or another, intertwined.

4.1 An overview

In its simplest definition, translation is conceived of as replacing textual material in a SL by equivalent textual material in a TL. Perhaps the simple fact that translation operates on SL-TL and on textual material indicates the complexity of this task. If 'textualize' means 'to put into text: set down as concrete and unchanging' (Merriam Webster), then the translator of a text will have to deal

with grammar, syntax, lexical items, idioms, idiosyncrasies, nuances of meaning, stylistics, etc., and beyond that with culture, norms, terminology, and the list goes on unfolding. Where do dictionaries lie in this intricate and labyrinthine map of translation? The map qualifies for the epithets 'intricate' and 'labyrinthine' if we agree that a dictionary does no more than listing the words of a language in alphabetical order and gives their meaning with information given for each word, usually including meaning, pronunciation, and etymology. A bilingual dictionary does the same thing, but in the TL. For instance *Al-Mawrid* (English-Arabic) fulfils this in Arabic as a TL, but only in so far as meaning is concerned. It does not concern itself with pronunciation and etymology for instance; but lists equivalents and synonyms, but all this does not solve the formidable task of textualization, which involves much more than finding 'equivalents'. It seems that equivalence is a hypothetical construct because no two languages have a one-to-one relationship. Even if a word satisfies the condition of equivalency, there remains such intricate and language-specific things like collocation, implication, denotation, connotation, symbolic dimension, relational associations, idioms and cultural specificity which are unique to every language.

Also, textualization has in its folds other tasks such as recreation, expansion of meaning, transference, transliteration and coining in the case of terminology. Moreover, there is the constant interplay between 'metaphrase' and 'paraphrase'. If a translator fulfils all these tasks successfully, s/he will end up by producing his/her own discourse.

Abd al-Qāhir al-Jurjāni "...maintains, in an unparalleled characterization of structure, meaning and translation, that: 'If a translator takes the [Arabic] sentence 'Zaid is brave' and translates 'brave' into its translation equivalent in his language, this will be a translation of our speech. But if a translator takes the [Arabic] sentence 'Zaid is a lion' and understands that it means 'Zaid is brave' and translates 'lion' into the translation equivalent of 'brave' in his language, he will not be translating our speech. Rather, he will be establishing his own discourse, and creating his own unique utterance" (See quote from Abu Deeb below).

Newmark (1982) addresses two types of translation; semantic and communicative. While the former is 'linguistic and encyclopedic', the latter is 'functional'. Newmark adheres to the linguistic approach to translation and maintains that translation theory is an interdisciplinary study deriving in no small measure from Comparative Linguistics. There is no denying the fact that translation is a comparative study in the best sense of the word since it invariably involves the entire range of culture represented by the two languages in question. However, he never wavers from the view that translation is a craft whose tools are comprehension, interpretation, formulation and recreation. Yet the act of translation is never entirely complete since the translator, in choosing to avoid literality, may resort to paraphrasing and end by, as mentioned above, creating his own discourse. This is especially so in literary translation where stylistic devices like metaphor, simile, parallels, analogues and allegory may result in fetching equivalents that are entirely devoid of the original sense of the

SL. This is evidenced by the symbolic dimension of a metaphor, the way native speakers use it and the particular way it relates to norms, social habits and vernaculars. As some words are culture-specific, other words are climate-specific, heritage-specific, class-specific, etc. For instance, the word 'iridescence' is difficult to translate into Arabic as it relates to a certain climatic zone where the rainbow is a habitual scene. It provides us with an example where a single word evokes a whole atmosphere. This evocative capacity is almost impossible to come across in translation.

How much does a bilingual dictionary like *Al-Mawrid* assist a translator in his/her task? How do we find equivalents to words like 'statehood', 'individualize', 'schematize', 'dramatize', 'nuclearize', 'systematize', to give only a few instances? If the answer is by finding equivalents in the TL, then it is a wrong answer. So much as translating is concerned,

...a translation that does not endeavour to be a new discourse, but desires to remain translation *per se* is one of the most complex and overlapping processes of intellectual assimilation and expression; one that presupposes strict controls. There seems to be a consensus on the fact that the foremost problem in this process is that of terms: critical, literary, social, political, scientific... *ad infinitum* (See Abu Deeb below).

Can a bilingual dictionary solve the problem of "the most complex and overlapping processes of intellectual assimilation and expression". In translating from English into Arabic translation does become a new discourse via explanation and simplification.

4.2 Translation and translation studies

As I perceive of it, the process of translating has two dimensions: internalizing the text being translated [source language text- SLT] in a manner that encompasses its total structural particularities, and representing it in a language [target language- TL] capable of embodying these particularities to the maximum possible degree of embodiment. By 'structural particularities', I mean structural particularities, not merely the intellectual message determined by the text [SLT]... Abd al-Qāhir al-Jurjāni, this great pioneer of structuralism, maintains, in an unparalleled characterization of structure, meaning and translation, that: 'If a translator takes the sentence 'Zaid is brave' and translates 'brave' into its translation equivalent in his language, this will be a translation of our speech. But if a translator takes the sentence 'Zaid is a lion' and understands that it means 'Zaid is brave' and translates 'lion' into the translation equivalent of 'brave' in his language, he will not be translating our speech. Rather, he will be establishing his own discourse, and creating his own unique utterance.

According to al-Jurjāni's unparalleled understanding of text structure, with its different thematic constituents and its interlocking levels there is an intimate relationship between discourses, discourse and recipient, which is embedded in text structure. Hence, a translation that does not endeavor to be a new discourse, but desires to remain translation *per se* is one of the most complex and overlapping processes of intellectual assimilation and expression; one that presupposes strict controls. When embarking on this process, with its two dimensions mentioned earlier, a translator into Arabic encounters acute problems. These have to do with contextual problematics pertinent to existing Arabic Linguistics and Arab civilization, with the lingual-civilizational capacities of Arabic for maximum assimilation and maximum representation... There seems to be a consensus on the fact that the foremost problem in this process is that of terms: critical, literary, social, political, scientific... *ad infinitum*.

The term problem is not the first in terms of the difficulty of solution. There is the problem of the language's capacity to represent the translated text with precision, brevity and continuity. That is to parallel it utterance by utterance, construction by construction, and sentence by sentence, not only in terms of denotation, but in terms of formulation as well in a manner that realizes the requirements of brevity, continuity and intensity of relations. In other words, what is meant here is the ability of the language (Arabic) to deal with the original text without changing into an explanation or simplification of it. Put simply, can we translate the foreign utterance directly with an utterance that preserves the characteristics of the original one and with the same relational cluster within which it is formulated in the original?

From Kamal Abu Deeb's introduction to his translation of Edward Sa'eed Orientalism into Arabic, 2nd edition (Muasasat Al Abhath Al Arabiya, Beirut: 1984).

I have quoted this passage in full because it captures the very essence of the problem of translating English texts into Arabic. Admittedly, the problem of terms is in the forefront of those problems confronting translators involved in translating English texts into Arabic. It would be a truism to say that there is no one-to-one relationship between Arabic and English, not even in the perception of the universe and the meanings they attach to individual lexical items. This disparity becomes self-evident when we realize that the two languages even bisect reality differently; they interpret the universe differently. If this were the case, how could one language – Arabic – parallel another – English – “..utterance by utterance, construction by construction, and sentence by sentence, not only in terms of denotation, but in terms of formulation”? And if this is impossible, shall translation content itself with the ‘intellectual message’ alone? Abd al-Qāhir al-Jurjāni provides the answer to this as the quotation above succinctly demonstrates. Translation does not only provide a bridge between two languages; rather, it transcends this to become a vehicle of acculturation, of approximating ethos, of employing ‘universals’. In other words, translation, in essence, is an act of transposition, of transcreation and inevitably in this process part of the original text is missed; ‘lion’ in al-Jurjāni’s memorable exemplification.

Does this mean a translated version is the translator's own discourse? This is a difficult question. However, in dealing with different linguistic levels- lexical, grammatical, socio-cultural, etc.; in two languages, the translator comes out with a discourse that is unique in its character and is peculiar to the process of translation itself and does not belong to him personally. In this process of approximating two linguistic systems the translator plays the role of a catalyst, as it were. In his famous essay 'A Defence of Poetry', Shelley claims that "Poets are the unacknowledged legislators of the world". In a similar vein, translators are unacknowledged bilingual authors, or creators if you like. It goes without saying that translation is a craft and, therefore, the end-products of translators are artifacts. Needless to say, this is true of good translation only. Translation is not merely the replacement of textual material in one language by equivalent textual material in another language; it is not the sheer conveying of an intellectual message. It is also not the act of "[paralleling the translated version] utterance by utterance, construction by construction, and sentence by sentence, not only in terms of denotation, but in terms of formulation". It is all of these things together to a more or lesser degree. To my thinking, translation is an intermedium without the peculiar aspects specific to 'interlanguage' as conceived of by linguists such as Corder and Krashen. With the increasing leveling of terms via processes like Arabicization, this intermedium may turn into a language in its own right- with translators filling in the gaps.

Both Halliday (1965) and Catford (1965) believe that the 'theory' of translation is concerned with a certain type of relation between languages and is consequently a "branch of Comparative Linguistics" (Catford, 1965:20). This is a defensible contention. However one is altogether skeptical about the existence of a theory of translation except in a very loose sense of the term. But even if such a theory exists, this does not validate the claim that it is a "branch of Comparative Linguistics". To my thinking translation occupies a half-way house between Semantics and General Linguistics. This position is in fact similar to that of Newmark who maintains that translation theory "derives from Comparative Linguistics, and within Linguistics, it is an aspect of Semantics" (Newmark, 1981:5). It would suffice to say here that translation theory is an interdisciplinary study; it is a function of disciplines like philosophy/philology, sociolinguistics, sociosemantics, social anthropology, ethnography, to give only a few instances. In practice, it is both an art and a skill.

Catford elaborates on this initial stance saying that translation is the "replacement of textual material in one language (SL) by equivalent textual material in another language (TL)" (Catford, 1965:20). He goes on to suggest that the central problem of translation is that of finding translation equivalents. As far as literary translation is concerned this is not the case at all. Translating, and in particular translating literary texts, involves more than TL translation equivalents; it is not merely the replacement of textual material in one language by equivalent textual material in another. It is precisely this kind of awareness which prompted Richards to say that translating is "probably the

most complex type of event yet produced in the evolution of the cosmos (Richards, 1953:250). Among other things, translating, especially from one's mother tongue into a foreign language, involves the projection of one's consciousness into this foreign language. In essence this is an act of transposition which calls on the translator's awareness of the social, cultural and psychological issues involved in this task. This view of translating finds endorsement from Andreyev who maintains that "Man translates, applying his understanding of the input and output text; i.e. by correlating the given text and the formed one with his past and present conscious and unconscious perception of reality" (Andreyev, 1962:625). It goes without saying that this is a task which entails more than finding translation equivalents. A translator must have a great deal of information which is not contained explicitly in the immediate text.

As a matter of fact, translating brings into focus a contrast in the entire range of culture represented by the two languages in question (Nida, 1975:66-78). This is because in translation the original cultural setting must be preserved in the translated version.

Catford attempts a taxonomy in which he opposes full translation to partial translation. In Catford's view what differentiates the one from the other is the fact that in a partial translation some parts of the SL are left untranslated: "they are simply transferred and incorporated in the TL text" (Catford, 1965:21). Catford cites literary translation as an example of this. In literary translation

some SL lexical items are treated in this way, either because they are untranslatable or for the deliberate purpose of introducing, to use Catford's phrase, "local color" into the TL text. What is not satisfactory about Catford's position is the kind of implication which one tends to associate with the term 'partial translation; especially when one views it in opposition to the term "full translation". What the term seems to imply is that in this particular type of translation the task is only partly carried out. But in literary translation 'transference' is not at all partial translation. For a literary translator 'transference', like transliteration, is a sort of alternative; it provides him/her with recourse when confronted by the untranslatable. But this is no reason for saying that what is 'transferred' remains untranslated in the TL. What is transferred, or transliterated, is conveyed as psycho-aesthetic entity which communicates a unit of thought, and it must be understood in this capacity. Yet one does not transfer or transliterate a lexical item and leave it at that. The reader (or receptor), who is of central importance in modern theories of translation, needs some additional information, in the form of a glossary or footnotes, in order to fully understand what is transferred / transliterated.

It has already been suggested that translation is not a self-contained discipline. It employs insights from many related sciences, in particular the linguistic sciences. Because translation is an activity involving language, "there is a sense in which any and all 'theories of translation are linguistic" (Nida, 1976:66). Translation is primarily concerned with successful communication. This is what Newmark implicitly suggests when he says that; "The translation theorist is

concerned from start to finish with meaning” (Newmark, 1981:28). This is in itself a formidable task because the very nature of language complicates the study of meaning. One aspect of language which negatively affects the study of meaning is that “even a single meaning of a term may include an enormous range of referents” (Nida, 1975:13). In a natural language there are so many words which have different meanings; each of the meanings tends to cover a wide area of meaning. This has led some people to conclude that natural languages are, to use Nida’s phrase, “hopelessly insufficient”. Yet such people should ponder the fact that the consistency of a language is not that of a logical system. By analogy, language is a living organism which is supposed to respond to life, to the world, and to the universe. The insufficiency of a natural language could only signal a corresponding insufficiency in its circumambient universe: human language is as it is because the world is as it is. The relation between the two is dialectical. Assuming that translation is in essence finding TL translation equivalents, this task would take the translator into semantics, a field of numerous unresolved problems. “The term ‘problematic’ is used here to mean a “social, ideological or theoretical framework within which problems are structured and individual problems acquire density, meaning and significance” (Mészáros, 1970: 13).

There is a growing tendency to differentiate between the artistic and the non-literary in translation. Needless to say, there are historical reasons for this. What concerns us here is whether or not the difference between the two is reflected on translation, in a sense that enables us to say there is a distinct

literary translation. Newmark (1982) maintains that there is a basic difference between the artistic and the non-literary in that the first is "symbolical" or "allegorical" and the second is "representational" in intention. This basic difference results in more attention to being paid to the "connotation" and "emotion" in imaginative literature. Newmark's position is not at all satisfactory, especially when seen in connection with what he says about the translation theorist and how s/he has to decide which of the countless varieties of general meaning s/he has to take account of; "the linguistic, the referential, the subjective... the inferential, the cultural, the code meaning, the connotative, the pragmatic and the semiotic" (Newmark, *Ibid.*, p. 24). In a work of art, a novel for instance, one can hardly separate the cultural, connotative, subjective, and linguistic significance of a word. A word in a work of art acquires importance according to its occurrences and the special significance it gathers contextually: "In the last resort the only ultimately valid unit in a work of literature is the whole text" (Halliday, 1965:135).

If the whole text is the "ultimately valid linguistic unit in a work of art", it follows that all the varieties of general meaning, including the semiotic, must be taken into consideration by both the practicing translator and the translation theorist. What Newmark says about the translation theorist and how he has to decide which of the countless varieties of general meaning he has to take account of applies, by expansion, to the practicing translator. Again this establishes a strong link between semantics and translation; in fact between

semantics and contrastive studies in general (I must add here that a literary translation in particular is a contrastive study in the best sense of the world).

Nida (1964) is surely right when he maintains that no hierarchical structuring of meaning can be carried out without "implicit or explicit recognition of the distinctive features of meaning, i.e. the semantic components" (Nida, 1964:341). In as much as literary translation is primarily concerned with meaning it relates more to Semantics than General linguistics (It also relates to contrastive analysis because it involves, among other things, contrastive analysis in lexico-semantic items and sets in the two languages concerned). This is one reason for saying that literary translation is different from non-literary translation; the issues involved in the former are more crucial: componential analysis, study of semantic fields, collocational ranges, socio-linguistic variables, language varieties, and language levels, to give some instances. What is noteworthy here is that people tend to give more importance to literary translation; non-literary, or technical, translation is less important and easier. People respect for aesthetics biases them against non-literary translation. The ultimate distinction, however, should be between good and bad translation. The quality of translating is inseparable from the quality of the text being translated unless the translator improves bad writing.

Our criterion for differentiating between the artistic and the non-literary, in translation or generally, should not be as vague as that suggested by Newmark- the former is "symbolical" or "allegorical", and the second is "representational"

in style. This vagueness is further revealed in what he says about the translator and how s/he must assess both literary quality and the moral seriousness of a text; the moral seriousness of a text should be assessed in the way Arnold (1964) and Leavis (1952) do (Newmark, *Ibid.*: 6). The objection to this kind criterion derives from a number of facts. There is, firstly, the fact that not all works of art are symbolical or allegorical; in fact allegory has often been denigrated, Secondly, symbolism is not a function of art alone; we find rich symbolism in religious writing, anthropological literature, myths, etc. Thirdly, it is the nature of a work which forces a translator to pay more / less attention to connotation and emotion and not imaginative literature in general.

The question of universals in language goes back to the 17th and 18th centuries when grammarians were preoccupied with universal grammar. Prominent works related to this concept emerged later, and Chomsky's (1968) and Greenberg's (1963), the deductive and inductive approaches, respectively are seen amongst the dominant ones. To my thinking, the question of linguistic universals should be primarily seen in the light of an age-old enterprise: namely, man's ceaseless effort to define the nature of his being. But in order to define the nature of his being man has always had to communicate with others. There is no denying the fact that the role of translation in the process of communication is of central importance. Translation operates on human language which has some universal aspects to it. It could be argued that these universal aspects of human language facilitate the process of translating.

It is my contention that these universals can be used as the basis for a sort of universal means of communication, or a universal rhetoric to facilitate the process of translating between languages. Greenberg's statistical universals can also contribute to this, especially what he calls semantic universals, for example a considerable number of languages have no separate term for "bad" and express this by "not good"; but no language lacks a separate term for "good" and expresses it by "not bad" (Greenberg, 1963).

It is interesting to note that whereas Nida uses source/receptor terminology, Catford uses that of SL/TL. Nida is steeped in the Bible translation tradition and his terminology bears the mark of this. Through the ages the Bible has been translated and introduced into different cultures. But these cultures have always been thought to be on the receiving end, to be inferior. The term receptor is consistent with the tenor of Christian philosophy.

The quality of writing and the authority of the text are instrumental in deciding the fate of translating a particular author. If the text is well written and/or if the SL writer is an acknowledged authority on his subject, the translator has to take into account every nuance of the author's meaning, particularly if it is subtle and problematical, as having "precedence over the response of the reader" (Newmark, *op. cit.*: 21). This is partially acceptable. However, a better course of action for the translator is to pay equal attention both to the nuances of the author's meaning and the response of the reader. Yet this crucial

balance is very difficult to maintain when one is translating a literary text into a foreign language, especially literary terms- after all what is a literary term?

One of the major difficulties relates to culture, particularly when the translated text is entirely bound up with a specific culture; that of the SL. Nida refers to this difficulty when he says, "When the circumstantial setting of a source-language text is widely divergent from any corresponding setting in a receptor language, serious problems may be involved in providing a meaningful equivalent text" (Nida, op. cit.: 49). The translator may be forced to alter the cultural features of the original setting if they are not comprehensible. This problem acquires greater significance in literary translation where the translator is obligated to preserve as much of the original cultural setting as possible. The purpose is to make the reader of the translated version understand what happened / happens in another alien culture.

Another major difficulty relates to the nuances of style, which relate to, and stem from, language levels rather than structural complexities: formal / informal, shifts into idioms, discourse / dialogue, for instance. This adds the problem of successfully rendering a language variety in the SL to an equivalent language variety in the TL. Both Nida and Catford (1965) believe in the possibility of translating dialects, i.e. finding for a SL dialect an equivalent TL one. But this involves characterizing dialects very clearly in both languages. Although most linguists admit the existence of varieties of English, no one has been able to characterize what distinguishes one variety of English from

another. If this is true of English, a much investigated language, it is by necessity true of Arabic and languages in general. However, if we were to share Nida's and Catford's view, how would one translate Yorkshire dialect in *Wuthering Heights* into an equivalent dialect into Arabic, for instance? On the other hand, both the Koran and Classical Arabic poetry, in their essential qualities, are held to be untranslatable. Some of the Classical Arabic poetry is difficult to understand for almost all contemporary educated speakers of Arabic as a first language.

Considering this question of translating Classical Arabic into English, or any other language for that matter, brings into focus a very important issue; loss of meaning. A certain degree of loss of meaning is inevitable in translation. Newmark sees this loss of meaning in terms of a continuum between over-translation and under-translation (or increased generalization) (Newmark, op. cit.: 7). Nida, on the other hand, warns us against too much identification with the text one is translating. This might lead one into making clear what is intentionally obscure. This, in Nida's words, "is a violation of the intent of the author and the spirit of the text" (Nida, op. cit.: 56). Nonetheless, this is unavoidable sometimes. It could best be seen in the light of explicit / implicit information. Often a translator may have to make explicit what is only implicit in the SL text and vice versa, i.e. omitting explicit information. There are certain reasons for making information explicit/implicit. This expansion / contraction of meaning may be:

- i. Required by a grammatical rule, e.g. differences in grammatical rules in two languages give rise to differences of form; gender markers are obligatory in Classical Arabic while gender is an empty category in English: *kataba* → he wrote; *katabat* → she wrote; *katabaa* → They wrote (2 men); *katabata* → They wrote (2 women).
- ii. Required by a lexical structure, what is expressed by a single lexical item in one language may be expressed by several words in other, e.g. *zat 'alaqa* → relevant
- iii. Required by fidelity to the meaning, e.g. *heart* → *fuaad*

So far as translating from Classical Arabic into English is concerned, this question of explicit/implicit information relates to grammatical categories more than anything else. Grammatical categories are not well-defined concepts. Some cover a variety of ideas, which vary according to the language under consideration. In the category of number Arabic and English differ; Arabic has a dual number system. Also, in Classical Arabic gender is marked in the verb. Moreover, the category of person has concord features in Classical Arabic.

In translating from Classical Arabic into English, one translates into General British English (The contention that dialects can be translated into TL equivalent ones is completely beside the point). Therefore, the problem raised by grammatical categories is uni-directional in this case; it is encountered in translating from English into Arabic. The problem encountered by translators

from Arabic into English pertains to lexico-semantic items and sets and to syntactic structures. Almost all translation theorists emphasize the central role of equivalence in the process of translation. However, the process of translation involves more than sheer equivalence as full translation brings into contrast two cultural representations. Translation is as much concerned with meaning and equivalence as with semiotic and symbolic dimensions of language systems. It hinges on the ability of a translator to internalize a text and then represent its full structural particularities in the target language. This involves a complex process of encoding and decoding to achieve successful communication. In short, translation consists primarily in successful communication.

The process of translation is, among other things, concerned with equivalence. Although equivalence is an integral part of the translation process, yet successful, or good if you like, translation transcends equivalence as it is more than a meaning-based exercise. Translation is actually a contrastive exercise in the best sense of the word. A translator is required to maintain strict fidelity to the original text while avoiding literalism. Fidelity to the original text is important, but so too is the ability to write correctly and idiomatically in the target text. This calls on the translator's ability to go beyond sheer equivalence and employ his/her ingenuity and opt for techniques such as coining, inventing and creating terms in the target language. A good translation partakes in originality and fidelity. This delicate balance just stops short of creating a discourse that bears the translator's own footprint and visibility. A good

translation should avoid improving the source text for the sake of representing it meaningfully and coherently in the target text.

4.3 Descriptive translation studies: issues of equivalence and dictionaries

The question of equivalence is central to translation as has been reiterated by a number of scholars in translation studies such as Nida and Taber (1965), Baker (1992, 2011) and Fawcett (1997). Its priori assumption is that there is a similarity between words or expressions across languages. This is obviously true but words do not exist in a vacuum; they acquire dynamism once they are contextualized and acquire significances and associations. As such, the relationship between a word and a context is a dialectical one and a word, once contextualized, floats into denotations, connotations, associations; into supra-context dimensions. This is undoubtedly beyond the scope of a bilingual dictionary. Other things come into play when we deal with contextual meaning; idiomatic use, culture-specific words, proverbial expressions and figurative speech in general. We have cultural translation whose object is to preserve the 'otherness' of the SL culture in the process of translation, if we were to adhere to Venuti's (1995, 1998, 2008) views. Moreover, ethics have profoundly affected 'cultural translation' and acquired a prominent position in the craft of translation making the relationship between text and translator more interpersonal.

It seems that the question of equivalence is complicated by the very fact that there is no one-to-one relationship between word and meaning within the same language. But even if we assume that there is such a relationship, meaning itself is multi-level: lexical, propositional, expressive, presupposed and evoked (Baker, 1992: 11). Equivalence is also subject to such limitations and qualifications as it operates on multi levels, too. Baker discusses equivalence above word level, grammatical equivalence, textual equivalence and pragmatic equivalence. And here again bilingual dictionaries fall short of assisting a translator in successfully accomplishing his/her task. Confronted by this formidable task of dealing with multi meanings and equivalences, Baker maintains that translators are primarily concerned with communicating "the overall meaning" in the process of translation. This is by means a satisfactory position since translators are sometimes required to preserve the original text (SL) almost literally; charters, treaties, conventions, agreements, contracts, and the like. Perhaps one solution to the lack of equivalence, if this is feasible, is regenerative translation; a craft in which the translator understands fully the SL text and then renders it in his/her native language. This process inevitably involves creation, inventiveness, coining, use of loan words and, in the case of Arabic, Arabicization. However, even if we solve the problem of equivalence, there remains the problems of how the coined or invented equivalent fits within the grammatical structure of the TL, or how to render different forms of the same word into the TL. Consider for example the different forms of the English word 'contemporary': contemporary, contemporarily, contemporariness, and

contemporaneity. Does a bilingual dictionary cover all of these forms? *Al-Mawrid* does not.

The central issue is not equivalence *per se*, but the transformative phase through which the SL text passes before coming out in the form of a culturally acceptable 'utterance' in the TL. This transformative phase can never be adequately captured by a bilingual dictionary, even if it is a culture-specific one. This takes us back to the controversy surrounding communicative translation and carrying the message correctly across to the TL. The meaning of a word is affected by users. Do novelists; for instance, conceive of meaning the way we conceive of it in everyday life? Do politicians and journalists conceive of the word reality and its associated forms in the way we do, for instance?

4.4 Translation and culture

Within translation studies, many have been calling for further specialization and subject expertise. As those involved in business and the technical world want localization to take centre stage those concerned about the cultural impact in translation call for translation to be considered a translation act as Faiq (2004:2) argues that "the conception of the intrinsic relationship between language and culture in translation studies has led to theories and arguments calling for the treatment of translation as a primarily cultural act". This view,

some might even refer to it as a movement, is not new in the circles of translation studies. As far back as mid-last century, Casagrande warned that:

...it is possible to translate one language into another at all attests to the universalities in culture, to common vicissitudes of human life, and to the like capabilities of men throughout the earth, as well as the inherent nature of language and the character of the communication process itself: and a cynic might add, to the arrogance of the translator. (Casagrande, 1954:338)

It is therefore clear that culture is at the core of translation but perhaps not many would go as far as sharing and perhaps supporting Casagrande's view on the universality of culture; common to everyone.

People live in groups, in communities and societies and each of these has its own culture or even cultures. Translators, thus, also have their own view(s) on the world which lead one to consider that there is more than just one way to view and render texts. Furthermore, numerous theorists consider culture and ideology as very important concepts in any translation act: Fawcett (1997); Hatim and Mason (1996); Venuti (1992, 1995, 1998); Cronin (2003); Galzada Perez (2003) and others. This paves the way to a belief that translation is in fact shaped or at least adapted to the influences of who translates. Venuti, commenting on Toury's view, clarifies that:

Toury's method must still turn to cultural theory in order to assess the significance of the data, to analyze the norms. Norms may be in the first instance linguistic or literary, but they will also include a diverse range of domestic values, beliefs, and social representation which carry ideological force in serving the interests of specific groups. And they are always housed in the social institutions where translations are

produced and enlisted in cultural and political agendas. (Venuti 1998: 29)

Talking about cultural and ideological influences in translation leads one to reflect on the unquestionable influence of the so-called agency, powers impacting of the translator and his/her translational choices, but prior to that manipulate what gets translated and when. These may include amongst others publishers, literary agents, sales and marketing teams, reviewers, sponsoring bodies and even translators. Venuti (1995), commenting on an 'acceptable' translation, argues:

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 that the translation is not in fact a translation, but the original (Venuti 1995: 1)

4.5 Culture, translation and dictionaries

Nida (1965) maintains that "translation brings into focus a contrast in the entire range of culture represented by the two languages in question" (Nida, op. cit). It is interesting to note that Nida refers to the "entire range of culture represented by the two languages in question" as if *culture* is one consolidated phenomenon, which has similar referents in the two languages "in question". Williams tells us that culture "is one of the two or three most complicated words in the English language" (Williams: 1976, p.87). Williams recognizes three

broad active categories of usage of the term: (i) the independent and abstract noun which describes a general process of intellectual, spiritual and aesthetic development; (ii) the independent noun, whether used generally or specifically, which indicates a particular way of life, whether of a people, a period, a group, or humanity in general; (iii) the independent and abstract noun which describes the works and practices of intellectual and especially artistic activity. This seems often now the most wide spread use of culture: "culture is music, literature, painting and sculpture, theatre and film..." (op. cit.: 90). In Arabic the word typically denotes the first of these categories albeit it also subsumes the third category as in the Ministry of Culture. The second category corresponds to 'civilization' in Arabic.

It, therefore, follows that in translating from English into Arabic, and vice versa, what is brought into focus is a contrast in the "entire range[s] of culture[s] represented by the two languages in question" (Ibid.: 90). If this is true, then translation between any two languages is a very complex and demanding process as it involves not only translation equivalents, but also cultural counterparts and analogues. In translating between Arabic and English, if we take into account that culture describes "a general process of intellectual, spiritual and aesthetic development" (Ibid.: 90), the translator juxtaposes, perhaps in vain, lexical items of diverging connotations. This is demonstrable by what the words 'intellectual', 'spiritual' and 'aesthetic' signify in the two languages. If we take the word 'intellectual' and its associated forms in English, we find that an intellectual is one who "contributes to the creation, transmission

and criticism of ideas” (Bottomore, 1976: 25). On the other hand, the counterpart of intellectual in Arabic is a variant of ‘culture’, in the sense of ‘cultivated’ or ‘much learned’, and in the general perception, refers to activities engaged in by an esoteric minority who are believed by laymen to possess elitist knowledge, especially in the literary field. Therefore, the frame of reference is quite different in the two languages.

It seems that translation relates to acculturation more than it relates to culture in its abstract, historical sense; particularly if we mean by acculturation the replacement of the traits of one culture by those of another. It also relates to transculturation, as conceived of by Fernando Ortiz (1947) the phenomenon of merging and converging cultures. Jung (1971) believes that there is a “collective unconscious” which is universal and common among all mankind. The universality of the unconscious is demonstrated in archetypes, which are archaic images deriving from the unconscious. Instances include the great mother, the wise old man, the hero. But, even these archetypes are not truly universal as different cultures, or peoples, attach different significances to them.

On the other hand, culture-specific terms are difficult, almost impossible to translate adequately into other languages. Translating is culturally further complicated by other cultural phenomena: colloquialisms, subcultures and even multiculturalism. If we take, for instance, pop music in the west which is an Anglo-American cultural phenomenon, we will be overwhelmed by the countless

terms that have no translation equivalents in Arabic. This is also true of performing arts, sport (polo, surfing, skiing, curling, ringette) dancing and cinema. Furthermore, the culture-translation problematic is complicated by policies pertinent to multiculturalism. In the west immigrants and minority groups are encouraged to preserve their cultures whereas in the Arab World there are levelling policies that promote one super culture with numerous subservient subcultures that are generally, or officially, denigrated.

The concept of culture is further complicated by other issues pertinent to unity and diversity. Both unity and diversity are still further complicated by region-geography, economy; the class and the elite, and by religion; sect and cult, to give only a few instances. This is true intralingually and, therefore, is more complex and unmanageable inter-lingually. Let us think of the way 'terrorists' associate martyrdom with the most heinous and atrocious acts to show how cult and sect come into play when conceiving of the same act by people influenced by divergent and conflicting cultural perceptions.

In most cases when there is a super, dominant culture in a multicultural society, subcultures develop among minority groups that may even speak their own languages or varieties of the standard language. In such a situation the task of a translator becomes almost impossible. How can a bilingual English-Arabic dictionary assist a translator in translating the jargon of jazz music into Arabic? The term 'sweet' refers to good in youth culture jargon in modern

England and not to taste. In football culture the use 'sweet' with foot –sweet left foot, for instance- referring to a footballer's skills.

Another issue of import is interdisciplinary, which breeds novel terms that are difficult to translate into Arabic in particular. If an interdisciplinary research involves Anthropology and Existential Psychotherapy, for instance, it will confront the translator from English into Arabic by countless unresolvable problems pertinent to terminology as both disciplines are undeveloped and poorly researched in Arabic.

So far as the culture-translation problematic is concerned, the translator is left with very few tools to perform his/her task. When confronted by the untranslatable, the translator is left with inventiveness and creativity and his tools comprise recreation, transference and coining, especially in the case of keywords. Perhaps it is interesting to mention that in Arabic there is no translation equivalent for the term *nuclearization*. Is this because Arabic does not have a nuclear culture as such, or is it because derivatives in Arabic are subject to hard and fast rules that do not admit of individual creativity?

In opting for translation equivalents, translators are required to satisfy accuracy and brevity. However, translators often resort to translating a term into a whole phrase or sentence. Let us take a very simple example: the word individual and its associated forms 'individual, individualized, individuality, individualism' and moreover we have 'individuation' in Jungian psychology. Do

we have Arabic translation equivalents for these words that satisfy the condition of accuracy and brevity? No, we do not.

In so far as the culture-translation problematic is concerned, the only recourse for translators is to resort to "boldness, creativity, and a spirit of adventurism to use language not as a definitive, sacred entity; but as a continuous process of terminological reproduction. Language is not sacred; at the same time it is not sheer terminology. It is a continuous process of terminological reproduction or reproductive terminology" (Abu Deeb, op. cit.). This is an assessment which one can hardly disagree with.

4.6 Conclusion

A dictionary is an indispensable tool for a translator whether the translator is engaged in a literal translation or translation involving expansion, paraphrasing, or recreation. It is interesting to note that in the process of translating, the translator uses monolingual as well as bilingual dictionaries. They do so in order to decide on the translation equivalents to use as synonyms provided by bilingual dictionaries usually have to be matched with synonyms in monolingual dictionaries to determine which one fits textual meaning. Translators may also, and often do, use specialized dictionaries and may seek advice from specialists in the discipline in question when translating subject-specific texts. The

question to ask is how much does a dictionary help a translator in performing. At its most basic level, a dictionary provides translation equivalents, a list of synonyms in the case of *Al-Mawrid*. This might be sufficient in so far as translating word-for-word is concerned. Yet translation is everything but equivalents in a TL. In performing his/her task, a translator engages in a complex process of assimilation and representation across two languages, which too often takes him/her to a supra-text terrain; beyond the word there is the sentence, beyond the sentence there is the text and beyond the text there is the reader. In other words, the translator impersonates both the author-creator and receptor via the agency of an inter-medium: the translated version. The intermediacy is neither SL nor TL albeit predicated on the two, but a bridge constructed by the translator to deliver a message successfully across the boundary between two speech systems. The translator is in fact both creator and receptor. Generally speaking, the role of a translator is to transform information from one language to another in an intelligible form. But this seemingly straightforward task involves complex issues pertinent to culture, social norms, idiomatic language, beliefs, racial traits, linguistic peculiarities, or interdisciplinarity in the jargon of academia. The fact that translation is craft is now acknowledged by almost all. That it is an interdisciplinary profession is self-evident, but it has no textbooks (dictionaries).

Chapter Five:
Corpus identification and methodology: translation test and questionnaires

5.0 Introduction

Abu Deeb maintains that "...a translation that does not want to be a new discourse; but wants to be only a translation remains one of the most complicated and overlapping processes of intellectual assimilation, which requires strict controls. Facing this problem, a translator involved in translating from English into Arabic clashes in the existing Arabic linguo-civilizational context with onerous problems relating to the current linguistic capabilities of the Arabic language of maximum representation and its capabilities of maximum assimilation" (Abu Deeb: 1976).

There is a general consensus on the fact that foremost among these problems is the problem of terms, critical, literary, social, political, scientific, etc. The problem of terms might be the first one as regards the difficulty of solving it. However, there is the problem of the capacity of the language, Arabic in this case, to represent the translated text "...accurately, briefly and constantly, i.e. word for word, structure for structure, and sentence for sentence not only denotatively, but formatively as well" (Abu Deeb, Ibid). In Abu Deeb's view this representation must "... satisfy the prerequisites of brevity, constancy and intensity in relationships, i.e. the capacity of the language to represent the original text without being transformed into an explanation or simplification of it" (Abu Deeb, Ibid). Abu Deeb poses an overwhelming question when he asks "Can we translate a foreign utterance directly with an utterance having the same peculiarities in the [TL] and within the network of relations in which the

original utterance is composed? And can we use the translated [Arabic] utterance in all or most of the contexts in which the foreign utterance occurs" (Abu Deeb, *Ibid*). Abu Deeb reminds us that in answering this question we have to remember that an utterance is a part of a linguistic structure where it occupies a denotative, organizational and formative location at one and the same time and that we have to embody all these locations in one sentence. Can we use the options provided by *Al-Mawrid* for the verb 'exclude' and its derivatives and still realize that the original linguistic unity in the different contexts that we have translated is one? The answer is simply no.

The problem of finding terms is always accompanied by the unsolvable problem of constant variance from one context to another of the utterances we use to represent one foreign utterance. For instance, we can use the Arabic utterance 'nawawi' "نوي" (nuclear) to represent the English utterance 'nuclear'; but what about 'nuclearize' and 'nuclearization'?

In practice, translators rarely, or never, think of these overwhelming questions when they are involved in the act of translating itself. The outcome in the process of translating from English into Arabic is almost invariably the "simplification and explanation" of the translated text. Needless to say, this is a disservice to the Arab reader. What is more, this reader is deprived of dealing with the complexities, intricacies and ambiguities of the original text, which constitute an integral part of this text and may bear profoundly on its message. Reading a text that has been subjected to a process of deliberate explanation

and simplification is tantamount to learning by rote as the reader is denied the task of dialectically interacting with the text; paraphrasing, guessing, substituting, adding, deleting, imagining, etc.

Translating terms is almost a formidable task particularly if they are newly invented in the SL. Muftah maintains that there is an important distinction between "... the process of coining a technical term and another different but related process, that of translating a term" (Muftah: without date). Muftah elaborates saying that coining a new term involves using the "... phonological, morphological and syntactic resources to form a new word or expression in the target language to function as an equivalent to the term in the source language" (Ibid.). As Muftah maintains, coining takes three forms: borrowing (radio, television, bus: *باص*, *تلفزيون*, *راديو*), neologisms (in Arabic we have *دبابة* *سيارة* for car and tank); in classical Arabic the first, "*سيارة*", means 'a caravan of camels' whereas the second, "*دبابة*" means 'a crawling creature'), and translation. The problem actually relates to language systems and how the phonological, morphological and syntactic resources of the SL are preserved in the TL if the two systems involved are markedly different. So far as Arabic is concerned, coining depends on derivation, on the capacity of Arabic to borrow a term from a SL and regenerate it morphologically in Arabic. Yet even if this is successfully done, will the coined term fit syntactically in different Arabic contexts, i.e. lending itself to different grammatical functions; to function as a subject, object, adjective, adverb, for instance. And beyond this there is the

question of acceptability- whether or not the coined term is going to be accepted in order to enter into common use. And, after all, who confers acceptability on new terms?

In analyzing/assessing the text below, a pragmatic revision has been employed, i.e. a careful comparison of the translated text with the original in order to improve the translation, without consultation or other contact with the translator. Brunette is right in maintaining that “..the aptness of pragmatic revision therefore depends on the knowledge and competence of the reviser, especially in the case of stylistic changes which can be based on preference or intuition. So there is an arbitrary component to pragmatic revision” (Brunette: 2000, 170).

5.1 Statistical analysis of problems in translating different texts from English into Arabic

There are currently five types of assessment procedures used in evaluating the translation of general texts: pragmatic revision, translation quality assessment, quality control, didactic revision, and fresh look (sometimes called quality assurance)” (Ibid., 170).

In analyzing Text No. 1, I will employ pragmatic revision as the text itself is a pragmatic text in that a pragmatic text is “any contemporary non-literary [document] intended for readers who share certain common interests but not necessarily specialized knowledge (Ibid., 170). A charge that can be levelled against pragmatic revision relates to the subjectivity involved in the process of this kind of revision. Pragmatic revision is predicated on the knowledge and competence of the reviewer as well as his/her preference and intuition in matters of style. Too much reliance on these faculties elevates, or reduces, them to absolutes that puts one in mind of Chomsky’s (1957) construct of the ‘ideal speaker / hearer’ and his/her ability to intuit grammatically correct utterances.

In tackling the problem of translating technical terms into Arabic, we have to explain what we mean by a technical term? Do we mean a term which is used in the field of general science and technology? If so, what about ‘denouement’ in dramatic art? Isn’t it as technical as ‘catalyst’ in chemistry, or ‘inertia’ in physics? Shakespeare’s *King Lear*, which is not physics, climaxes in a state of ‘inertia’, of dislocated mentality, of a state of equilibrium between good and evil. It seems that a term is endowed with an innate technicality, which confers on it uniqueness and specificity; a term is a word that has a specific meaning within a specific field of expertise. A term consists in specialty and specificity rather than technicality and in order to carry this specialty and specificity with it to the TL, translators will have to engage in

Arabicization rather than translation *per se* when transferring special terms into Arabic.

The question of translating special terms has been touched [upon] in several articles in reference to translation. However, terminology occupies an important place in English – Arabic translation. At present the Arab world is engaged in the serious movement of transferring Western Sciences and technology into Arabic; Arabicization. The movement involves training the new generations of young Arab scholars in Western science through the medium of Arabic, where translation plays an essential part. The most serious problem facing this type of translation, and Arabicization in general, is that of creating an adequate technical terminology in Arabic, which would help the young Arab scholar to express in his own language the hosts of important western ideas and objects (Muftah, op. cit).

In the process of 'creating an adequate technical terminology in Arabic', coining is of central importance.

Text No.1

Title: The extent of tension between Northern and Southern Sudan

Field: Politics

Analysis

A systematic, pragmatic revision of the translation of this text demonstrates that the problems of term equivalence and accuracy are not restricted to scientific terms only. These problems extend even to common terms, phrases and idioms that border on being hackneyed. The revision also demonstrates how explanation and simplification are achieved via translation inaccuracies, omissions, additions and redundancy. The revision also demonstrates the fallacy of one aspect of quality assurance in translation; the one relating to the fact that in quality assurance the reviser regards the translated text almost exclusively from the target audience's point of view. The question here is: what if the translation is completely wrong; but still acceptable in the target language culture / language?

Category	English original	Arabic equivalent
Inaccuracy	1.talks	1.مناقشات
	2.materialized	2.تجسدت
	3.secession	3.الانشقاق
	4.who thought	4.الذين أدركوا
	5.perennial crises	

	<p>6. <u>With</u> this call for secession</p> <p>7. controversial issues</p> <p>8. integrative domain</p> <p>9. negotiated, conciliatory solutions</p> <p>10. The crisis was reinforced</p>	<p>5. الأزمات المتواصلة والعنيفة</p> <p>6. <u>وتزامنت</u> الدعوة إلى الانفصال</p> <p>7. بمسائل جدلية</p> <p>8. منطقة لم تشمل</p> <p>9. حلول للتفاوض والمصالحة</p> <p>10. وقد انفجرت تلك الأزمة ثانية</p>
Omission	1. refineries in the north	1. في الشمال
Addition	<p>1. The most serious of it was the occupation and control of Heglig region.</p> <p>2. In this situation</p> <p>3. overloaded the present???</p>	<p>1. كان أخطرها احتلال إقليم هجليج والسيطرة عليه من قبل جنوب السودان</p> <p>2. في هذا الوضع <u>المتدهور</u></p> <p>3. أضعف الحاضر وأوهنه</p>
Incorrect	<p>1. numerous conflictual stances</p> <p>2. cite</p> <p>3. legacy</p> <p>4. two-thirds of the <u>age</u> of the state</p> <p>5. plight</p> <p>6. scars</p>	<p>1. مواقف صراعية ضخمة</p> <p>2. نستعرض</p> <p>3. تركة</p> <p>4. لأكثر من ثلثي <u>عهد</u> الدولة</p> <p>5. متاعب</p> <p>6. ندبات</p>

7.perennial crises	8.ذكريات الماضي
8.crisis of the past	9.حائط سد
9.deadlock	10.ضريبة
10.fee	11.عانى من صفقات الماضي
11.suffered a great deal in the past	12.الأرباح
12.revenues	13. التغيير السياسي والاجتماعي والاقتصادي
13.political,social and economic instability	14.أزمة
14.predicament	15.من الواضح أن شعب الدولتين ينوي تحقيق ذلك وتحمل خسائر وأعباء تلك اللعبة
15.it is clear that the people of the two countries <u>are going</u> to pay for this and bear its ramifications and burdens	16.إجلاء
16.ousted	17.ابرز مصالحها
17.ultimate aim	18. لعبة المكسب والخسارة
18.zero-sum game	19.الإطاحة بكليهما
19.plague both of them	

That viewing the translated text almost exclusively from the target audience's point of view is fallacious is amply evidenced by the translation of "suffered a great deal in the past". The equivalent of this in Arabic is totally correct and

acceptable to the target audience and totally wrong as a translation of the English original; "عانى من صفقات الماضي". This is an almost classic example of a successful transference and a terribly wrong translation; the success derives from acceptability in the TL albeit the message / meaning of the original is totally lost.

Translation inaccuracies do not affect acceptability in the TL. The word 'secession' in the original text has been rendered into schism (الانشقاق) in the translated text. However, this does not affect its acceptability in the receptor language. However, the use of schism is misleading as schism is a division between people, usually belonging to an organization, movement or religious denomination. And the Arabic term (الانشقاق) certainly denotes this and therefore the inaccuracy of the translation results in loss of meaning. The same applies to 18 other words or phrases in the 'inaccuracy category' with some instances of inaccuracies that borders on clear misses- 'The crisis was reinforced' (وقد انفجرت تلك الأزمة ثانية).

(In the tables below TE = Translator's Equivalent; ME = *Al-Mawrid's* Equivalent; a dotted line (...) is used to indicate that *Al-Mawrid* gives no translation equivalent whereas it indicates omission of the part of the translator).

Text No. 2

Title: Extract

Field: Contract

English expression	Translator's equivalent	<i>Al-Mawrid</i> Translation (Most appropriate equivalent)	Comment
Preamble	تمهيد	تمهيد	TE and ME are the same.
Correspondence	المراسلات	مراسلة/الرسائل المتبادلة	TE and ME are the same.
Professional (manner)	بطريقة مهنية	(بطريقة) مهنية	TE and ME are the same.
Warrant	يقر	ضمانة، كفالة	TE is wrong
Prior	قبل	سابق، قبل	TE and ME are the same.
Integral part	جزء لا يتجزأ	(جزء) متمم، مكمل، تكاملي	TE is more exact because it is commonly used
Provisions	أحكام	شروط	TE and ME are variants; TE is not generally accepted.
Hereof	Omitted	لكذا، عن كذا، بخصوص كذا	Loss in translation is deliberate.

Proposal	العرض	اقتراح، مقترح، عرض وبخاصة طلب اليد للزواج	TE is far-fetched and is not acceptable contextually.
(consumption) modes	أوضاع (استهلاك)	صيغة، شكل، أسلوب، طريقة	TE is wrong.
Forecasts	التوقعات	نبوءة (نبوءات)	TE relates to ME by a long shot.
Aggregate (projections)	(تصورات) إجمالية	كلي، إجمالي، مجموع، حاصل	TE and ME are synonyms.
constraints	عوائق	تقييد	TE and ME are variants,
Supply	التغذية	تجهيز، مؤونة، ذخيرة، مخزون	Wrong translation.
Uncertainties	الشكوك	شكوك	TE and ME are the same.
Carbon capture and storage	التقاط وتخزين الكربون	أسر وتخزين الكربون	Capture has not been correctly conveyed in TE.
Power transmission, dispatching and distribution	نقل وإرسال وتوزيع الطاقة	نقل وإرسال وتوزيع الطاقة	TE and ME are the same.
Tariff	التعريف	تعريف، تعرف	TE and ME are the same.

Interdependent	مستقلة عن بعضها البعض	الالتكال المتبادل	Wrong translation.
Duplication	الازدواجية	نسخ، مزدوج	TE is more acceptable.
Hereunder	في ما يلي	في ما يلي	TE and ME are the same.
Hereof	وفقاً لما هو مذكور	لكذا، عن كذا، بخصوص كذا	TE and ME denote different things.
Timescale	الجدول الزمني	-----	TE is acceptable but not accurate.
Personnel	أيدي عاملة	مجموع الموظفين أو المستخدمين في مصلحة عامة أو مصنع أو مكتب أو مؤسسة	TE equivalent is more like manpower or 'hands' and hence misleading.
Regulations	تشريعات	نظام، قانون	TE is absolutely wrong.
Disclosure	إفشاء	كشف، فضح، إفشاء	TE and ME are identical.
Performance bond	ضمان تنفيذ	ضمان الأداء، ضمان حسن التنفيذ	TE and ME are almost synonyms; ME is more elaborate.

tort	تلف	ضرر	TE are almost synonyms
Force majeure	القوة القاهرة	قوة قاهرة	TE and ME are identical
Public interest	المصلحة العامة	المصلحة العامة	TE and ME are identical

In the table above, one is, firstly, interested in the instances where the equivalent chosen by the translator is utterly wrong. An instance of this is the translator where the translator has chosen for 'interdependence' the Arabic phrase "مستقلة عن بعضها البعض". Now this is very interesting indeed not because it raises any very important question; but because it raises eyebrows, as it were. Did the translator consult bilingual dictionary? Obviously no; but the interesting thing is that the equivalent given by *Al-Mawrid* is not totally satisfactory as the word "الإتكال" is suggestive of 'dependence' in terms of means of subsistence whereas interdependence in English covers a more extensive range; interdependence between institutions. In fact, *Al-Mawrid's* equivalent is more descriptive of the kind of dependence associated with the breadwinner in a family. Another instance of a wrong translation equivalent is the equivalent given by the translator for 'personnel', which is "الأيدي العاملة". But again the equivalent given by *Al-Mawrid* is rather impractical (See conclusion below). This brings to the foreground the problematic of satisfying the prerequisites of "...brevity, constancy and intensity in relationships", i.e.

using the same term in different syntactical positions / formulation. This seems almost impossible as simplification and explanation are inevitable in the process of translating from English into Arabic. *Al-Mawrid's* definition of the term 'personnel' palpably testifies to this.

Text No. 3

Title: Why we study military organizations

Field: Military affairs

English expression	Translator's equivalent	<i>Al-Mawrid</i> Translation (Most appropriate equivalent)	Comment
Double-faced	بوجهين	ذو وجهين، غامض، ملتبس	TE and ME are the same.
Obligatory recruitment	التجنيد الإجباري	التجنيد الإجباري	TE and ME are the same.
societal	مجتمعي (ة)	مجتمعي	TE and ME are the same.
Personnel	الأفراد	مجموع الموظفين أو المستخدمين في مصلحة عامة أو مصنع أو مكتب أو مؤسسة	TE and ME are variants.
Compounds	مجتمعات مسورة	مجمع مبان أو منشآت	TE and ME hardly relate to each other.
Hierarchic	أهرامات	هرمي	TE and ME are variants.
Strict discipline	الانضباط	انضباط صارم/متزمت/تام/كامل	Some loss in TL.

Rebellion or Insurgence	العصيان	عصيان، تمرد؛ ثورة عصيان،	Omission in TL.
Bureaucratic proximity	مقاربتها البيروقراطية	بيروقراطية، قرب، قرابة، تقاربية	TE and ME hardly relate to each other.
Credibility	موثوقية	مصداقية	ME is more acceptable; TE is common but inaccurate.
Extraction companies	محطات إنتاج حفریات النفط	شركات الاستخراج	TE is wrong.
Orchestra	أوركسترا	أوركسترا	Loan word
Mission	مهمة	مهمة	TE and ME are identical.
Feel at ease	يرتاح إليه	-----	TE is a literal translation.
continuity	ديمومة	المتصلية، المتواصلية	TE is better than ME because it is more acceptable, common.
Coercion	قسرية	إكراه، إجبار، قسر	TE and ME are identical.
Machinery	آلية	الألات والماكينات عموماً كوحدة وظيفية، الآلية	TE and ME are almost synonyms.
Detonators	أدوات تفجير	المفجر، فتيل التفجير، أداة تفجير	TE and ME are synonyms.
Red tape	الروتين الحكومي	الروتين الحكومي	TE and ME are identical.

Mocking	تقريع	يهزأ، يخدع، يضلل، يسخر	TE is a variant.
Favoritism	المحسوبية	محاباة، تحيز، محسوبية	TE and ME are identical.
Whimsical	كما تقتضي الرغبة	نزوي، غريب الأطوار	TE is wrong.

In translating 'hierarchic' the translator has opted for "أهرامات" as an equivalent. The Arabic equivalent neither satisfies grammar, nor semantics. This is a representative example of ignoring structural components in the process of translating; a noun "أهرامات" has been substituted for an adjective "hierarchic". This kind of a 'miss by very large margin' is not explicable on terms of nuances of meaning, intricacies of style, or idiosyncrasies. In the same vein, the equivalent given by the translator for 'mock' is not correct to say the least, as the word "تقريع" means 'blame' and this is not an equivalent for 'mock' in English. Here again we have instance of a translation which is, paradoxically enough, totally wrong, but acceptable in the TL.

There are instances where the TE and ME vary to a great degree. In the table above, the Arabic equivalent given by the translator for the English term 'compounds' is "مجتمعات مسورة". This is in fact an instance of how the translator's knowledge of the world intrudes itself on translation and impacts it negatively (or imaginatively). The translator might have read / heard of 'gated / walled communities' and used its literal Arabic equivalent to translate 'compounds'.

In translating 'rebellion or insurgence', the translator opted for "العصيان" whereas *Al-Mawrid* gives synonyms- "عصيان، تمرد؛ ثورة، عصيان". In this particular case, the translator's choice involves an omission whereas the synonyms given by *Al-Mawrid* are confusing as they equate 'insurgence' (عصيان) with 'revolution' (ثورة), on the one hand, and 'rebellion' (تمرد) with 'insurgence' (عصيان), on the other. An insurgence is an armed rebellion whereas a rebellion may involve civil resistance and civil disobedience, as well as belligerent behavior. Taxonomically, a rebellion might be considered a superordinate term subsuming insurgence. But is a translator required to cover all these delicacies, intricacies and nuances of meaning in the process of translation? Perhaps an analogue from transplant surgery provides a convincing answer. A kidney transplant surgeon provides a renal failure patient with a perfectly functioning substitute kidney, which is constantly chemically rejected by the body, so much so that foreign body rejection inhibitors are to be used constantly. It seems that the prefix 'trans' exhibit an inherent insufficiency, as it were, and translation is no exception.

Text No. 4**Title: The individuation process****Field: Psychology**

English expression	Translator's equivalent	<i>Al-Mawrid</i> Translation (Most appropriate equivalent)	Comment
Individuation	التفرد	التشخيص، التشخص، الوجود الشخصي أو الفردى.	TE and ME are both unsatisfactory.
Ego	الأنا	الأنا، الذات	TE and ME are identical.
Me	omitted	ضمير المتكلم في حالتي النصب والخفض	ME is syntactical.
Psychological qualities	السمات النفسية	السجايا/الخصائص الشخصية	TE and ME have different referents.
Unconscious	اللاوعي	العقل اللاوعي	ME is not accurate.
Fantasies	الخيالات	الخيالات الجامحة	ME is expanded.
Hypnosis	التنويم المغناطيسي	التنويم المغناطيسي	TE and ME are identical.
Self	الذات	النفس، الذات	TE and ME are

			identical.
Archetype	البداية المركزية	الطراز البدائي، النموذج الأصلي	TE is wrong.
Sinister	شرير	شرير، فاسد	TE and ME are identical.
Pathological	مرضي (ة)	بأثولوجي، مرضي	TE and ME are identical.
Persona	الشخص/الشخصية	شخص، أشخاص الرواية أو المسرحية	TE and ME are not accurate.
Transcendence	السمو	تجاوز، سمو، تفوق	TE and ME are identical; TE is not contextually satisfactory.
Shadow	الظل	الظل	TE and ME are identical; but they do not carry across the attributes of Shadow in the Jungian sense.
Dilettante	محب للفنون	محب للفنون	TE and ME are identical.

Text 4 is in the field of psychology, generally, not with emphasis on any sub-specialization. I have chosen the equivalents given by both the translator and *Al-Mawrid* to three terms: 'individuation', 'archetype' and 'persona'. The translator uses "التفرد", "البداية المركزية", and "الشخص/الشخصية", respectively whereas *Al-Mawrid* gives "التشخيص، التشخص، الوجود الشخصي أو شخص، أشخاص الرواية أو الطراز البدائي، النموذج الأصلي"، "الفردية المسرحية". Obviously, the translation equivalents chosen by the translator are wrong ones. In the case of 'individuation', the translator's equivalent may arguably be acceptable, but it is not adequate and misleading in so far as it confuses 'individuation' with 'individualization', or even 'uniqueness'. In its Jungian sense, 'individuation' is the process of self-integration; it is the process via which the individual self develops out of an undifferentiated flux, out of the unconscious. However, the translator's equivalent is much better than the one given by *Al-Mawrid*; "التشخيص، التشخص، الوجود الشخصي أو الفردي". *Al-Mawrid's* first equivalent; "التشخيص", confuses 'individuation' with 'personification, which is better rendered into Arabic by the term "الشخصنة". and 'diagnosis' in the medical jargon. The second, "التشخص", is a coinage and rather ambiguous and confuses the coined term with "شاخص بمعنى مائل". The third equivalent is completely beside the point as it means 'individual or personal existence'. In fact the equivalent given by the translator is much better than the ones given by *Al-Mawrid* albeit all of them are not adequate to

say the least. The translation of 'individuation' demonstrates how translators are sometimes required, out of fidelity to the original text, to ransack different fields of knowledge to find an adequate translation equivalent. This is an educative aspect to translation, which usually passes unacknowledged by ordinary readers.

The equivalent given by the translator to 'persona', in its psychological/Jungian sense, is not at all correct; “الشخص/الشخصية”, 'person, character/personality', respectively. The equivalents given by *Al-Mawrid*; “أشخاص الرواية أو المسرحية”, are not better and “أشخاص الرواية أو المسرحية” is the meaning of the word in its plural form as used in dramatic and literary works. In its Jungian sense, persona is the social face / mask the individual presents to the world to serve a dual function: making a definite impression upon others and to conceal the true nature of himself/herself; a hedonist masquerading as a social moralist, for instance. In Jungian psychology 'archetype' denotes a collectively inherited unconscious idea, pattern of thought, image, etc., universally present in individual psyches and usually manifests itself in dreams. The equivalent given by the translator to archetype, “البداية المركزية”, has no connection whatsoever with the Jungian concept. *Al-Mawrid's* translation equivalents- “الطراز البدائي، النموذج الأصلي”-; translate into 'primitive type' and 'prototype', respectively. The first equivalent associates 'archetype' with primitiveness whereas the second one

puts one in mind of automobile industry. One is strongly tempted to ask the question "Does *Al-Mawrid* equate the unconscious with primitiveness?" The translation equivalents given by both the translator and *Al-Mawrid* provide us with a sad commentary on the state of psychological studies and their related disciplines in the Arab World.

Text No. 5

Title: Leading environmental cost

Field: Environmental studies

English expression	Translator's equivalent	<i>Al-Mawrid</i> Translation (Most appropriate equivalent)	Comment
Prices premiums	علاوات الأسعار	مكافأة ، علاوة على الثمن أو الأجر العادي.	TE and ME are synonyms.
Preference strategies	استراتيجيات التفاضل	استراتيجيات التفضيل/الأفضلية	TE is wrong.
Ecologically	إيكولوجياً	علم التبيؤ (ecology)	No ME for 'ecologically'.
Eco-brand	الوسم الإيكولوجي	.....	Compound word, no ME.
Friendliness to environment	صداقة (المنتج) للبيئة	.....	M gives no equivalents to phrases and most idioms.
It is useful to be green	من المفيد أن تكون أخضر	.....	This significance of 'green' is

			preserved in 'اخضر'
Portfolios	محفظات	حقيبة للأوراق والوثائق	TE is the term in common use.
Cape	اللسان	الرأس	TE ignored the original name of Cape Town (Cape of Good Hope) in Arabic- رأس الرجاء الصالح
Butter wrapping sheets	رقائق لف الزبدة	غلاف، غطاء؛ ملاءات	TE is satisfactory.
High density poly ethylene/poly propylene	بلوي أثيلين عالي الكثافة وبولي بروبيلين	الأثيلين، البروبيلين	TE and ME are identical.
Emissions	الانبعاثات	ابتعاث	TE is better than ME.
Biological	الانحطاط	انحطاط بيولوجي	TE and ME are

degradation	البيولوجي		identical.
Garbage dumps	مكبات النفايات	مقلب النفايات	TE and ME are almost the same.
Petrochemicals	بتروكيماويات	بتروكيماويات	Loan word
Environmental traits	الصفات البيئية	السمات البيئية	TE and ME are almost the same.
Filling machines	ماكينات الملء	ملء	TE and ME are identical.
Vertical packs	حقائب (ها) العمودية	رزمة، علبة، كومة	ME is better.
Methodology	(ال) منهجية	ميثودولوجيا، علم المنهج	TE is common and generally acceptable.
Packing industry	صناعة التعبئة	تعبئة	TE and ME are identical.
Dematerialization	التجريد من المادة	..... .....	TE is satisfactory.

			No ME.
Cardboard boxes	صناديق الورق المقوية	ورق مقوى	TE and ME are identical.
Flat packing	التعبئة المسطحة	مسطح	TE and ME are identical.
Finishing buildings	تشطيب المباني	اللمسات الأخيرة	TE is common.
Plasma (screens)	شاشات البلازما	كوارتز، مصل الدم، غاز مؤين	ME explains 'plasma'.

In the table above we find an illustrative example of cases where *Al-Mawrid* provides translators with no help. The word 'dematerialization' is given no equivalent in *Al-Mawrid*. The obvious reason for this is the fact that the prefix 'de' automatically gives the opposite of the word in question- detract, derail, destabilize, deforestation, denationalization, etc. And here the translator is faced with the task of expansion and giving a whole phrase / sentence as an equivalent; 'denuclearization', 'dehumanization', 'demilitarization', 'detoxification' etc.

Text No. 6

Title: Reduction but inclusion

Field: Strategic studies

English expression	Translator's equivalent	<i>Al-Mawrid</i> Translation (Most appropriate equivalent)	Comment
Reduction but inclusion	الاختزال باستثناء الاحتواء	اختزال، تضمين	TE is wrong.
Dictum	رأي	قول فصل، رأي فصل، قول مأثور، مثل	TE is not satisfactory.
Holistic	(ال) شمولية	..... .....	TE confuses 'holistic' with 'comprehensive'.
Dicta	الأراء	آراء فصل	TE is not satisfactory.
(it) obtains	اكتسابها لها	يسود	TE is wrong.
Reduction	الاختزال	الاختزال	TE and ME are

nism			identical.
Strategic hedgehog	القنفذي الاستراتيجي	القنفذ الاستراتيجي	TE is wrong.
Malady of Encyclop aedism	سوء العلم والمعرفة	مرض الموسوعية	TE is wrong.
Gestalt	بشكل بنية	صورة متكاملة	TE is wrong.
Paradox	المفارقة	عبارة متناقضة ظاهرياً ومع ذلك فقد تكون صحيحة	TE is condense d and better; but only if used for 'irony'.
Irony	التهكم	تعبير ساخر، تهكم	TE and ME are almost the same.
Austere	صارمتين	صارم	TE and ME are identical.

Explanatory power	القدرة التوضيحية	قوة تفسيرية	ME is more accurate.
Friction	الاحتكاك	احتكاك	TE and ME are identical.
Social scientific Enculturation	التعلم العلمي الثقافي الاجتماعي	..... .....	TE is not accurate.
Making strategy	وضع الاستراتيجية	عمل، صنع	TE is wrong.
Stakeholders	..... .....	متسلم الرهان	ME gives only one sense of the word, which does not fit the context.
Leaders-cum-strategists	القادة والخبراء الاستراتيجيين	..... .....	TE verges on correctness.
Hammer	تكوين	يشكل بمطرقة	TE is not

ed out			accurate.
Inductive	الاستقرائي (ة)	استقرائي	TE and ME are identical.
'bomber barons'	البارونيون الانتحاريون	..... .....	TE is completely wrong.
Dysfunctional personality	الشخصية المختلة	اختلال	TE and ME are identical.
Expeditionary force	قوات الاستطلاع	خاص بحملة	TE is completely wrong.

The table above provides us with instances where the translator's equivalent is rather vague, incorrect, or completely wrong. For the phrase 'expeditionary force', the translator gives the phrase "قوات الاستطلاع". *Al-Mawrid* gives the equivalent "خاص بحملة" to the word 'expeditionary'. Therefore, the translator could not have looked up the word expeditionary in *Al-Mawrid* and translated 'expeditionary force' into "قوات الاستطلاع". The equivalent given by the translator to the phrase is simply a mistake indicative of carelessness. On the other hand, the equivalent given by the translator to the word 'dictum' is

imbued with 'vagueness'. The Arabic word "رأي", opinion/view, lacks qualification if it is meant to convey the meaning of dictum adequately into Arabic. And here again the translator has not consulted *Al-Mawrid*. The meaning given by *Al-Mawrid*, "a formal pronouncement of a principle, proposition, or opinion" (Mariam Webster); is satisfactorily conveyed by the Arabic term "قول فصل". This convincingly demonstrates that consulting a bilingual dictionary, especially a unique one like *Al-Mawrid*, is indispensable in the process of translating from English into Arabic. The phrase 'malady of encyclopaedism' has been incorrectly conveyed into Arabic; "سوء العلم والمعرفة". Analyzed, the translator's equivalent equates 'malady' with 'bad' and 'encyclopaedism' with 'science and knowledge'. The bitter irony is that if contextualized in Arabic, the phrase is totally acceptable. A reader who has no access to the original English phrase would no doubt praise the phrase "سوء سوء العلم والمعرفة" as it is high sounding indeed. And again this gives the lie to the assumption that the 'fresh look' approach to assessing translation quality- that is assessing translation quality from the point of view of the receptor audience; is instrumental in the final evaluation of translated texts.

Text No. 7**Title: Terms of reference for a proposed study of the establishment of national clothing company****Field: Business**

English expression	Translator's equivalent	<i>Al-Mawrid</i> Translation (Most appropriate equivalent)	Comment
Terms of reference	معطيات	..... ...	TE is completely wrong.
Pricing policy	سياسة التعسير	التسعير	TE and ME are identical.
Equipment specifications	مواصفات التجهيزات	تجهيزات، معدات	TE and ME are identical.
Capital expenditure	المنصرفات الرأسمالية	إنفاق، نفقة	TE is common.
(Products Lines) yielder	مقدمي خطوط الإنتاج	مورد (ي)	TE is inaccurate.

Products variation	تغيير المنتجات	تغيير	TE and ME are identical.
Match expanding plans	لمطابقة خطط وبرامج التوسيع	يضاهي (مضاهاة)	TE is inaccurate .
Feasibility study	دراسة الجدوى الاقتصادية	ملائمة	TE is accurate but extended.
Redemption period	فترة الاسترداد	(فترة) استرداد فك الرهن	ME is expanded.
Currency flow	تدفق العملات	تدفق العملة	TE and ME are identical.
Rate of interests	معدل الفائدة	معدل، سعر	TE is common
Findings	نتائج (ها)	نتائج	TE and ME are identical.
Duration of study	مدة الدراسة	أمد	TE is common

Deliver	(س) يقدم	يسلم، ينقل	TE is inaccurate.
correspondence	المراسلات	المراسلة	TE and ME are identical.

In the table above one is interested in the way the translator has rendered 'terms of reference' into Arabic- "معطيات". The equivalent given by the translator is rather illusive and fickle in. The word can be substituted for any word relating even remotely to words like 'facts', 'data', 'information', 'findings', 'results', and the like. It is just like its sister "استحقاقات", which practically means everything and nothing. Its meaning is totally context bound.

In trying to translate 'terms of reference' into Arabic, the translator was not offered much help by *Al-Mawrid* where there is an equivalent to 'in terms of' only. In the United Nations lexicon, terms of reference is given the equivalent "الاختصاصات". It might also be referred to as "شروط/نص التكليف". The UN term is based on the general definition of 'terms of reference' in English: Terms of reference describe the purpose and structure of a project, committee, meeting, negotiation, or any similar collection of people who have agreed to work together to accomplish a shared goal. The terms of reference of a project are often referred to as the project charter. It can also be

translated into “الشروط المرجعية” or “بنود الاستناد”. These options are almost substitutable; but “معطيات” is not suitable.

Both the translator and *Al-Mawrid* give “نتائج” as a translation equivalent to ‘findings’. Translators between English and Arabic invariably use this equivalent as if it is endowed with absoluteness albeit it does not adequately convey the meaning of ‘findings’. Admittedly, “نتائج” is perfectly acceptable as a counterpart of ‘findings’, especially when used as a structural part of formal reports. But “نتائج”, as used in reports at least, entwines a sense of ‘conclusion’, which is utterly lacking in the case of “نتائج”. This is an instance of cases in which the translator and *Al-Mawrid* give inadequate equivalents.

Text no. 8**Title: Missile Defense****Field: Military Affairs**

English expression	Translator's equivalent	<i>Al-Mawrid</i> Translation (Most appropriate equivalent)	Comment
Missile Defense	الدفاعات الصاروخية	دفاع، صاروخ	TE is plural- a general tendency.
Intercontinental ballistic missiles	الصواريخ العابرة للقارات المزودة برؤوس نووية	بيقاري، جار بين القارات	TE is partly correct.
Shorter-ranged non-nuclear tactical and theatre missiles	الصواريخ التكتيكية الغير نووية الأقصر مدى	..... .....	TE is unsatisfactory.
Warheads	الرؤوس النووية	رأس الطوربيد	Both TE and ME are wrong.
Kinetic warheads	رؤوس حربية حركية	() حركية	Kinetic is identical in TE and ME.
Directed-energy weapons	أسلحة موجهة حركياً	..... .....	TE is wrong/
Deploy(ed)	النشر	ينشر	TE and ME are identical.

Missile Defense Agency	وكالة الدفاعات الصاروخية	.....	TE is plural.
Trajectory	منحنى المسار	المسار المنحني	TE is inaccurate.
Theatre	ميدان (ية)	مسرح العمليات	TE is inaccurate.
Targets long-range ICBMs	صواريخ أهداف بعيدة المدى	.....	TE incomplete.
Targets medium-range missiles	صواريخ أهداف متوسطة المدى	.....	TE is confusing.
Localized region	مجمل منطقة العمليات العسكرية	.....	TE is wrong.
Tactical anti-ballistic missiles	الصواريخ التكتيكية المضادة للصواريخ	.....	TE is incomplete.
Trajectory phase	نقطة منحنى المسار	طور، دور	TE is wrong.
Boost phase	مرحلة الدفع	يعزز، يدعم، يقوي	TE is correct but incomplete.
Decoys	الاضمحلال	شرك، طعم، خداع	TE is completely wrong.
Mid-course phase	مرحلة منتصف المسار	سبيل، طريق، مضمار، مجرى، مسلك، سياق	TE is better.
Coast phase	فترة الجاذبية	.....	TE is a good interpretation.
Augmented	يتم دعمها	يزيد	TE and ME diverge.

Blanketing	غطاء	يغطي (غطاء)	TE and ME do not grasp the technical sense of the term.
Endoatmospheric	داخل الغلاف الجوي	..... .....	TE correct.
Exoatmospheric	خارج الغلاف الجوي	..... .....	TE correct.
Emplace	تركيب(ها)	يضع في مكان	TE is not correct.
In-bound	القادم (ة)	متجه أو مسافر نحو الداخل	ME is expanded.
Computer complex	كمبيوتر مركب	مجمع (حواسيب)	TE is wrong.
Realigned	تم دعمه	إعادة الصف أو إعادة التنظيم	TE is wrong.
Reentry	إعادة الدخول	..... .....	TE is unsatisfactory.
Kinetic kill vehicle	مركبة قتل حركي	..... .....	TE is correct.
Payloads	Omitted	الحمولة الصافية/الأجرة	TE omitted the term.
Sensors	الحساسات	..... .....	TE is correct.
Countermeasures	الإجراءات المضادة	الإجراءات المضادة	TE and ME are identical.
Chaff	omitted	قش، تبن، نفاية	ME does not cover the technical sense.
Flares	التوجهات	نوهجات	TE and ME are identical.

Low attitude	الارتفاع المنخفض	الارتفاع المنخفض	TE and ME are identical.
Doppler radar	رادار دوبلار	رادار دوبلار	TE and ME are identical-name.
Radar signatures	إحداثيات الرادار	..... .....	TE is an interpretation of the term; but not an accurate one.
Stable deterrence posture	حالة توازن الردع	وضع، ردع، مستقر	TE is an interpretation of the term.

In the table above, it is interesting to note that the translator uses ”الاضمحلال” as an equivalent to ‘decoys’. This is an instance of a misread; the translator has mentally read decoy as ‘decay’. This is the only reason for him/her having chosen ”الاضمحلال”. However, even if the word was ‘decay’, the equivalent given by the translator; ”الاضمحلال”, is not an adequate one. The table has a lot of multiple-word terms; *Al-Mawrid* provides no help at all here. English-Arabic military dictionaries / glossaries are notoriously deficient in the domain of missile defence. Therefore, the inaccuracies in translating military terms for different types of defensive missiles is inevitable in this particular text. However, some common terms such as ‘ballistic’ and ‘warheads’ should have been adequately translated because they have counterparts in Arabic, which are generally acceptable; ”بالستية” and ”رؤوس حربية”. The translation of “Stable deterrence posture ” is an instance of creative translation; ”حالة توازن

” الردع وضع/وضعية “ Rendered literally into Arabic, the term should read “الردع المستقر”. Needless to say, this is a state, or posture, of balanced deterrence. Recreating creatively and imaginatively is inexorable in the process of successful translation; indeed it is a prerequisite. However, this flicker of creativity is negated by ‘omission’; a practice translators resort to when faced by terms / words they cannot render adequately into Arabic; they omit single words and this may pass unnoticed in the translated version if not subjected to rigorous reviewing. In the text, the translator has omitted ‘payloads’ and ‘chaff’. But so is translation in general; with a hand it gives, with a hand it takes, just like life itself.

5.2 Identification of the nature of problems in translating technical terms in relation to information given in *Al-Mawrid*

Al-Mawrid is a general purpose bilingual dictionary and in this capacity we can hardly expect it to give information of any relevance to translating technical term. Text 6 above amply demonstrates this. The term 'enculturation' is not covered by *Al-Mawrid*. The term is defined by Grusec and Hastings (2007:547) in the following way:

Enculturation is the process by which people learn the requirements of their surrounding culture and acquire values and behaviours appropriate or necessary in that culture. As part of this process, the influences that limit, direct, or shape the individual (whether deliberately or not) include parents, other adults, and peers. If successful, enculturation results in competence in the language, values and rituals of the culture

The translator gives his own definition of the term and not an Arabic counterpart without attempting coining one; 'التعلم العلمي الثقافي الاجتماعي'.

This is not surprising in view of the fact that he could not give an accurate equivalent for 'emplace'. Text no. 8 above. A simple and adequate equivalent is 'تنقيف'. Another case in point, is the word / term 'holistic'. It seems that

Al-Mawrid covers terms that have a measure of commonality to them; terms that are not couched in scientific jargon. A historical reason is involved here. *Al-Mawrid* was first published in 1967. Since then it has been reprinted more than 27 times. In 1969 man landed on the moon, Jacques Derrida's deconstruction started to have a huge influence on humanities, anthropology,

sociology and literary theory in the 1970s. Over the same period Umberto Eco conferred grace on Semiotics and in the novel Gabriel Garcia Marques invested realism with imagination. Moreover, there came a revolution in information technology, a revolution in military affairs and globalization. The language of the theatre, cinema and music generated a plethora of novel terms. If one were to conduct what is called in the jargon of linguists 'a word count', one would be stunned by the way the English lexicon has expanded over the last 50 years. Do we expect *Al-Mawrid*, which is the unaided work of a single Arab lexicographer, to keep abreast of all this?

The Oxford English Dictionary (2013) defines a dictionary as a

book dealing with the individual words of a language (or certain specified class of them) so as to set forth their orthography, pronunciation, signification and use, their synonyms, derivation and history, or at least some of these facts, for convenience of reference the words are arranged in some stated order, now in most languages, alphabetical, and in larger dictionaries the information given is illustrated by quotations from literature.

Al-Mawrid excels as regards signification, use and synonyms of Arabic equivalents of words that are commonly used in English, words that people use to communicate in everyday life, including some technical terms of course. But there is a limit to this. A quick look at table 8 attest to this. It does not deal with compound terms, which are both hybrid and interdisciplinary; endoatompheric, exoatomspheric, shorter-ranged non-nuclear tactical and theatre missiles, directed-energy weapons, for instance. Nonetheless, the

information is there- short, range, non, nuclear, tactical, and theatre; unpacked and the translator's role is to pack up the words and come up with a term in Arabic. The problem with such terms is that they cannot be introduced into Arabic as loan words. If we resort to Arabicization, we will be faced by an additional step- creating in Arabic a term to denote exactly the full meaning of the complex term; "الصواريخ التكتيكية والميدانية غير النووية الأقصر مدى". Even so the term "الميدانية" is not an accurate equivalent of 'theatre'; but it is necessitated by 'tactical'.

The problem in translating technical terms, or terms in general, into Arabic relates to the current status of Arabic as a language, with the capacity of Arabic to accommodate and perpetuate interdisciplinary, to accept loan words, to expand its capacities and develop its derivational faculties and, above all, to lend itself to a continuous process of change and modernization, i.e. to shed off its sacredness and permanence. As Abu Deeb puts it "Language is not sacred; at the same time it is not sheer terminology... It is a continuous process of terminological reproduction or reproductive terminology"(Abu Deeb, op. cit). This is by no means the task of a single dictionary: general purpose, specialized or encyclopedic.

5.3 Statistical analysis of problems in translating culture-specific items

It is interesting to note that translating Arabic terms / technical terms into English is not a difficult task. Such terms are introduced into English as loan words and enter into common use as such. For example, English has borrowed Arabic words like *'imam'*, *'mamate'*, *Caliph'*, *'Caliphate'*, *'Jihad'* and its derivatives, *'mujahidiri'* etc. English has also borrowed words from German (angst, aspirin, autobahn, blitzkrieg, diesel), French (liberal, embassy, attaché, chargé d' affaires, envy) Russian (Balalaika, gulag, intelligentsia, mammoth, kremlin, troika), Latin (alias, alumni, post mortem, tabula rasa, bona fide), and Hindi / Urdu (bungalow, cot, guru, jungle, khaki, loot, shawl, shampoo veranda). Is the capacity to borrow and assimilate foreign words peculiar to Indo-European languages? And are Semitic languages (Arabic, Hebrew, Amharic, Tigrinya, Aramaic) deficient as regards this capacity? Arabic has also borrowed words from English- bus, television, telephone, tram, metro, radio, computer, trolley, for instance.

Borrowing at the word level is not problematical; however, compound (two words) and complex (more than two words) terms face the translator with the problem of reduction, expansion or sheer literal translation. Literality is often criticized; but a quick look at the tables above reveals that in translating / transferring terms from English into Arabic literality is the only recourse for the translator involved in the process of translating technical terms into Arabic. In

some cases. *Al-Mawrid* gives no equivalents even for one-word technical/scientific terms. The table below lists these cases:

Term	ME	Translation
Timescale	-----	المدى الزمني؛ النطاق الزمني؛ وفي مفردات مجلس الأمن الجدول الزمني إلا أن هذه الترجمة تتطابق مع ترجمة timetable .
Feel at ease	-----	الشعور بالارتياح
Eco-brand	-----	الوسم-الإيكولوجي
Dematerialization	-----	التجريد من المادة
Holistic	-----	كلي، تام
Social scientific <u>enculturation</u>	-----	التثقيف الاجتماعي العلمي
Leaders-cum-strategists	-----	قادة واستراتيجيون في آن معاً
Bomber barons	-----	بارونات قاذفات القنابل
Terms of reference	-----	الاختصاصات، نص التكليف
Shorter-ranged non-nuclear tactical and theatre missiles	-----	الصواريخ التكتيكية والميدانية غير النووية الأقصر مدى

Directed-energy weapons	-----	الأسلحة الموجهة الطاقة
Intercontinental ballistic missiles (ICBMs)	-----	الصواريخ الباليستية العابرة للقارات
Targets long-range ICBMs	-----	الصواريخ الباليستية العابرة للقارات ذات الأهداف البعيدة المدى
Targets medium-range ICBMs	-----	الصواريخ الباليستية العابرة للقارات ذات الأهداف المتوسطة المدى
Tactical anti-ballistic missiles	-----	الصواريخ التكتيكية المضادة للصواريخ الباليستية
Coast phase	-----	مرحلة ما بعد نفاذ الطاقة الدافعة
Endoatmospheric	-----	داخل الغلاف الجوي
Exoatmospheric	-----	خارج الغلاف الجوي
Re-entry	-----	إعادة الدخول، الدخول مجدداً
Kinetic kill vehicle	-----	مركبة قتل حركي
Radar signatures	-----	شكل وحجم نقطة الضوء في الرادار من طائرة أو جسم طائر

'Radar signature' is defined as "The shape and size of the radar blip received from an aircraft or flying object" (Abu Deeb, op. cit.). Hence translating this technical term turns into an explanation of the term. As a matter of fact, this applies to almost all compound terms. If this is the case, one can hardly expect

a general purpose dictionary like *Al-Mawrid* to offer any help in this regard. Admittedly, compound terms may be found as single entries; but the definition given to a word as a single entry may have no relevance whatsoever to the meaning a word acquires as a part of a multi-word term as 'radar signature' demonstrates. In translating technical terms translators usually rely on coining if the term in question is a novel one. Otherwise, they consult specialized dictionaries and encyclopedias. A few terms of modern filmography will drive this argument home: 'mockumentary', 'mogul', 'money shot', 'moppet', 'morph', 'nickelodeon', 'novelization', 'nut', 'overcrank', 'payola', 'potboiler', to give only a few instances.

5.4 Identification of nature of problems in translating culture-specific items in relation to information given in the *Al-Mawrid* dictionary

Muftah (op. cit.) maintains that the process of translating technical terms in its narrow sense involves finding for a source language term an equivalent term in the target language. There is a priori assumption here that there exists an equivalent in the target language. But is this really the case? Two types of technical terms may be distinguished in the process of translation. The first type consists of terms which have a cross-cultural recognition. They belong to a universal terminology. They are not cultural-specific. Scientific, medical, technological terms and terms referring to international organizations (e.g. the

United Nations) belong to no particular culture. They are universal. The second type of terms is culture specific (Muftah, op. cit.). Although Muftah's position is acceptable, it is not wholly true. Cross-cultural recognition applies to some terms that denote universal facts. The word planet is readily translatable into "كوكب" when translating into Arabic. But this is so because language is the vehicle via which we perceive the universe and describe it. This is not the case with technical terms because technical terms originate in the realm of creativity where the gap between one language and another could be unbridgeable, where the bank of terms of one language might be short of cash. Paradoxically, terms uniquely belonging to a specific culture may have apt equivalents in another language (s). For example, the term 'renaissance' is "عصر النهضة", 'enlightenment' is "حركة التنوير" and 'colonization' is "الاستعمار" in Arabic. Of course there is a historical reason for this. In the zenith of its military might and political expansion, the Islamic Empire stretched from Persia and parts of India in the East to Morocco and subsequently Spain (Andalusia) in the west. The predominantly Arabic culture of early Islam came into contact with the Persian culture first and then Muslim scholars started an active and creative process of translating Greek philosophy and the fine products of Persian culture into Arabic. This led to a renaissance that preceded European renaissance by centuries and might have paved the way for it. And of course, both Muslims and Europeans engaged in colonialism.

Perhaps it is more helpful to say that the difficulty of translating culture-specific terms into Arabic, or any language for that matter, is inextricably bound up with the problematics associated with the term culture itself. This difficulty derives in no small measure from the difficulty of defining culture. Perhaps culture does not lend itself to a concrete definition owing to its inherent immateriality:

By definition, we should note that culture is not a material phenomenon; it does not consist of things, people, behaviour, or emotions. It is rather an organization of these things. It is the forms of things that people have in mind, their models of perceiving and dealing with their circumstances. To one who knows their culture, these things and events are also signs signifying the cultural forms of which they are the material representation (Goodenough, 1964:36).

It is interesting to note that culture is further complicated by subdivisions: multiculturalism, mono-culturalism, and even subservient cultures (ghetto culture, street-children culture, etc). Therefore, if a term is culture-specific, we will have to determine whether it is specific to a super culture or a subservient one, whether it is specific to multiculturalism or a mono-culturalism.

Eliot (1948) conceives of culture in a totally different way and relates it to civilization and religion differentiating between the development of an individual, of a group or a class, or a whole society thus giving culture three senses. He stratifies culture into higher and lower stages and identifies factors that affect culture such as unity and diversity, as well as politics. He also relates culture to the dynamics of unity and diversity as they figure geographically in the region and religiously in sect and cult (Ibid).

The difficulty and complexity of defining culture shaped the stance of the traditional approach in Linguistics, which “maintains a sharp dividing-line between language and extra linguistic reality [culture, for instance] (Snell-Hornby, 1988:38).

Culture is complex and difficult as regards definition (s). It follows that translating culture-specific terms is the most formidable task facing translators. Some culture-specific terms are easily translated into a TL because they belong to cross-cultural heritages such as ‘totem’, ‘الطوعم’ in Arabic, or because of an embedded emblematic signification such as the ‘Crusades’, ‘الحروب الصليبية’ in Arabic. However, translating technical terms is not an easy task as these extra linguistic significations are lacking in their case. As a general purpose bilingual dictionary, *Al-Mawrid* offers little help in this regard. Admittedly, it attempts coining equivalent technical terms in some instances. For example, for the entry ‘grotesque’ the equivalent given by *Al-Mawrid* is ‘الغرئتسك’, which is then given an explanation. But there is nothing wrong or impracticable with this since technical terms are given explanations, illustrations and examples in mono-lingual dictionaries. To translate culture-specific terms, translators will have to employ “... addition, componential analysis, cultural equivalents, descriptive equivalent, literal translation, reduction, synonym, transference, deletion, combination [etc.]” (Sugeng Hariyanto: 2012).

5.5 In sum

In translating from English into Arabic, translators employ certain tactical methods to deal with difficult terms / technical terms, which are covered by entries in English-Arabic dictionaries in general and perhaps *Al-Mawrid* in particular. These methods comprise expansion, reduction, explanation, simplification and deletion. In expansion the TL word / phrase covers the meaning of the SL utterance and adds to it (Ibid.). In table one the sentence "The most serious of it was the occupation and control of Heglig region" has been translated into "كان أخطرها احتلال إقليم هجليج والسيطرة عليه من قبل "جنوب السودان", where the phrase "by south Sudan" is an expansion/addition.

This is only explicable by the tendency of translators from English into Arabic to simplify translated texts for the reader's convenience. This practice undermines translation accuracy and betrays fidelity to the original text.

In reduction "a SL word or phrase, as a translation unit, is replaced with a TL word or phrase which does not embrace part of the SL word meaning" (Ibid.). It is usual practice among translators into Arabic to explain TL words and phrases. A good example is the definition given in *Al-Mawrid* for the word 'staff': "مجموع الموظفين أو المستخدمين في مصلحة عامة أو مصنع أو مكتب أو مؤسسة". The problem with this kind of definition is recurrence in a text; if the word 'staff' recurs 100 times in a text, irrespective of its length, this means we

are going to use 1300 words in the TL text for 100 words in the SL text, i.e. a ratio of 1:13. This a classic case of hyperinflation.

Deletion is to drop a SL language word or phrase in the TL text. This might happen for reasons of propriety such as dropping taboo words, vulgar and obscene expressions. However, sometimes translators may drop SL words and phrases for the lack of a satisfactory equivalent in the TL. But this is not convincing at all. In such cases the SL word or phrase should be fully explained even if only in a footnote; fidelity to the original text does admit of unlimited editorial intervention.

For reasons of maintaining cohesion and coherence in the TL text, expansion may be inevitable and may involve numerous additions to the translated text. But again this is usually achieved at the expense of accuracy and fidelity to the original text and tilts the balance in favour of the reader in the TL. It seems that fidelity to the original text borders on literalism; but fidelity is important in translation if only a hair's breadth separates it from literalism. Recalling the words of al-Jurjānī, fidelity to the original text should not be sacrificed at the altar of cohesion and coherence of the TL text, or convenience of the reader in the TL. A cohesive and coherent SL text automatically, as it were, transfers its structural unity to the TL text. This stance would be endorsed by any young practicing translator.

The problem of translating technical terms into Arabic is inseparable from the current state of Arabic language and its ability to develop itself as a means of communication in today's world. It has been argued that language is a living organism that responds to its circumambient universe and that the relationship between the two is a dialectical one. Technical terms are invented, coined, hammered out in the SL and the same processes are supposed to be carried out in the TL. This is no easy task; it requires revolutionizing the TL, Arabic in this case, in all its aspects; morphologically, syntactically, phonologically, grammatically, and even modulatively. But such sea changes are usually related to advances in knowledge, in inventions, and in intellectual productivity and Arabic is lacking in all these realms. Perhaps Arabicization represents one solution to the problematics of term translation. Yet Arabicization and preserving the 'purity' of Arabic language cannot go hand in hand; one has to be achieved at the expense of the other. After all, what is a language's purity?

5.6 Conclusion

This chapter is an analytical and empirical study which aims to investigate the usefulness/lack of usefulness of *Al-Mawrid* as a translational tool in the hands of a translator. To achieve this goal, and based on Werlich's (1976) categorization, which was later adopted by Hatim and Mason (1990) amongst others, a randomly-selected corpus was compiled with a multitude of text-types. These

include types or modes ranging from description to argumentation to narration. Attempts were also made to make the corpus encompass a multitude of text genres: technical, military, politics, environment and information technology. The texts forming the corpus were translated by practicing translators who were tasked with completing an end-of-task questionnaire. The analysis was based on the outcome of the translation and also the data collected from the translators through those questionnaires. Based on the analysis and the data considered, it could be safely argued that *Al-Mawrid* dictionary cannot be considered as a viable, reliable resourceful tool from a translational point of view but could perhaps, subject to further specific investigations, constitute a mere learning tool or aid to language learners and translation debutants. It failed in many instances, as shown in the analysis, to provide an insightful aid which assists the translation in various complicated contextual environments and this is perhaps the least a professional translator expects to have at his disposal in this modern age.

Chapter Six:
Analysis: Translation tests and questionnaires

6.0 Introduction

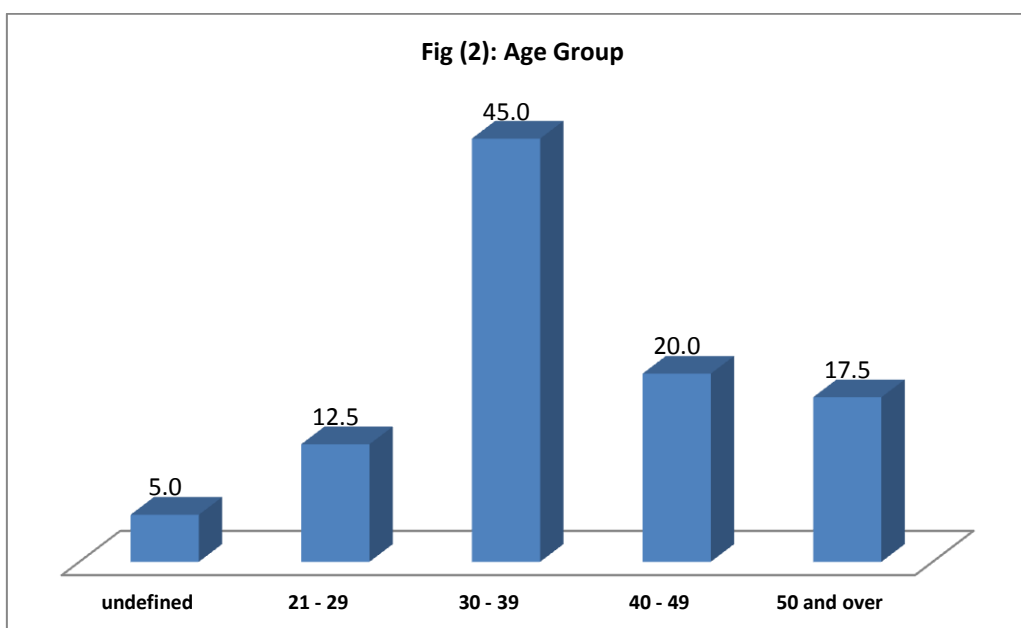
This questionnaire is generically ordinal-polytomous - a multitude of ordered options to give the respondent optimum freedom to opt for the nearest option(s) related to him/her - and is intended to bring into focus issues relating to translation and bilingual dictionaries; *Al-Mawrid* in this particular case. It is also intended to shed light on the relationship between translation and the translator's qualifications and professional background. The bilingual dictionary itself is conceived of as an encyclopedic 'literal' translator, as a catalyst in the process of translation. In this specific capacity, that of being a catalyst, how much can / shall *Al-Mawrid* be improved? Or is it satisfactory in its present form? How instrumental is *Al-Mawrid* to successful translation between English and Arabic? Is it indispensable to translators from English into Arabic and vice-versa? The evaluation of bilingual dictionaries revolves round translation and, by expansion, round issues pertinent to linguistics, culture, sociology, psychology, anthropology etc.; what Halliday *et al* call the 'linguistic sciences'. By analogy, translation is a jigsaw and a bilingual dictionary is, in theory, supposed to put the pieces back in place, but is this really the case? Do ordinary readers, those who occasionally look up the meaning of a difficult word in a dictionary, use the dictionary in the same way professional translators do? This is an important question that bears directly and decisively on evaluating a bilingual dictionary and *Al-Mawrid* is no exception.

As a research instrument, the questionnaire utilized in this piece of research is primarily intended to glean information via a series of questions from a particular group of respondents- randomly selected practicing translators. The questions are geared towards highlighting problems relating to perennial issues in the art of translation: translating technical terms, dealing with culture-specific terms, the shortcomings, or aspects of inadequacy of *Al-Mawrid*, or any other English-Arabic general purpose bilingual dictionary for that matter, and developing English-Arabic general purpose dictionaries; *Al-Mawrid* in this particular case. The questionnaire, therefore, brings into focus issues that have already been dealt with in the preceding chapters, especially the question of equivalence and the problematical nature of terminology and culture-specific terms / words. It is also intended to weave the threads of arguments scattered in the preceding discussions, especially in Chapter Four, to form the fabric of a theory, or anti-theory to be more precise, relating to translation albeit such confirmation by negation sounds so hollow.

The forty randomly selected respondents participated in answering the questions nine of whom were females. The academic qualifications of these respondents vary from Bachelor's Degree to a doctoral degree and their specializations differ a great deal- language (Arabic, English and French), translation studies, finance, management, traditional trading, architecture, media, law and psychology. Professionally, the respondents belong in terms of membership to different associations such as the Iraqi Translators Association, Contractors Association, Egyptian Translators Association, Women's Association,

Writers' Association, Doctors' Association and the UAE Ministry of Justice Register of Certified Translators. However, the membership of such associations is of little significance to the subject matter of this research as founding professional associations has become so trendy in the Arab World as an off-shoot of trade unionism in Europe and the West in general. Such organizations are primarily concerned with achieving material gains from / through their members rather than promoting research or developing expertise.

Twenty-six of the respondents, i.e. 65%, are mature translators from the perspective of practical experience- they fall within the age category of 30-49. Seven of the respondents, i.e. 17.5%, are seasoned, proficient translators if only via trial and error; they are 50 and above. Five young or 'apprentice translators', i.e. 12.5%, participated in answering the questionnaire.



As with any other profession / craft, experience plays a central role in making proficient translators. However, as regards to this particular issue my contention is that talent is of supreme importance in the practice of translating, especially in translating literary texts. For instance, could Edward FitzGerald have translated *The Rubáiyát of Omar Khayyám* into English so splendidly if he was not a poet and writer himself?

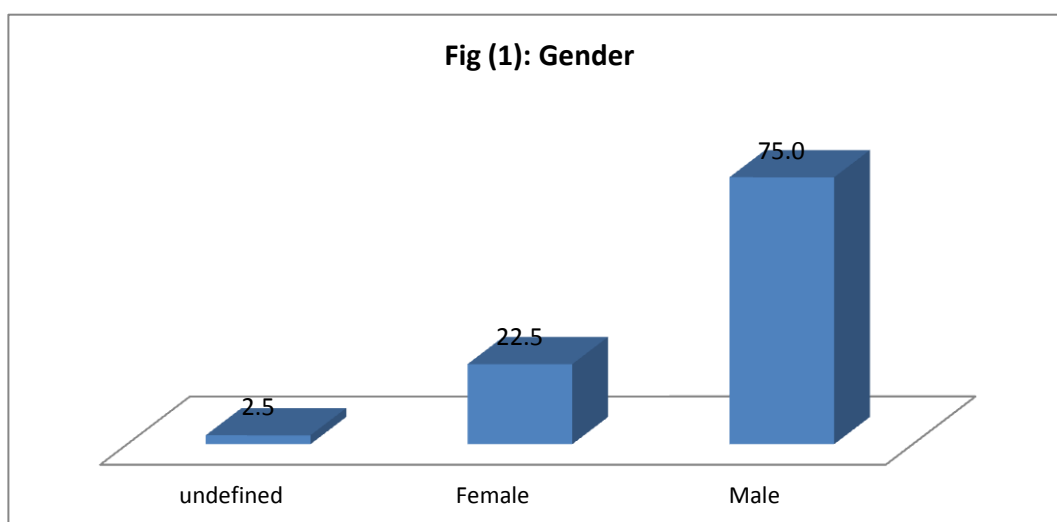
6.1 Presentation of questionnaire results

The questionnaire consists of three parts. The first part presents information / bio data about the respondents whereas the second and third parts focus on evaluative methods applied to *Al-Mawrid* via multiple option questions responded to by participants in the questionnaire.

Part I

The respondents comprise respondents from both sexes (9 females, 30 males and one respondent who did not specify his/her sex and is referred to as undecided) and belong to four age groups: 21-29 (5: 12.5%), 30-39 (18: 45%), 40-49 (8:20%) and 50 + (7:17.5%). Again here two respondents did not specify to which age group they belong. It is not uncommon to have such incomplete information in questionnaires / surveys unless information is checked instantly with respondents. Excluding amateurs and prodigies who start practicing translation as early as adolescence, the age groups practically

cover the ages during which people practice translation as a profession or as a job requirement. The last group, 50+, comprise seasoned translators, as mentioned earlier; practicing translators who have spent most of their working lives in the demanding task of approximating two, or even more sometimes, language systems structurally, semantically, lexically, stylistically, phonologically, socially and culturally. They practically resemble walking translation banks. However, the knowledge they have accumulated over the years has not perhaps been tapped by researchers in the field of translation studies, especially by lexicographers and language academies, i.e. the individuals and institutions that are supposed to invent terms and add to the lexicon of a language. Here one is tempted to compare the state-of-the-art in lexicography / translation and a discipline that has developed astronomically over the last forty years or so; English for Specific Purposes (ESP).



Developed and advanced by dedicated educationalists like John Swales, ESP is now an indispensable compulsory component of university requirements in almost all Arab universities. This means all students, and not English language students only, have to study, and obtain a pass mark, in ESP courses in order to continue studying their specialist disciplines in science and humanities. The development of ESP is inseparable from a particular approach to language teaching- needs analysis, i.e. meeting the specific needs of the language learner. ESP courses are fundamentally designed in close collaboration and consultation with subject teachers / lecturers. In other words, developing an ESP course for the students of engineering presupposes working closely with lecturers in the different engineering specializations: electrical, electronic, civil, mechanical etc.

Following the example of ESP, one can conceive quite arguably of courses in language varieties (i.e. register) for translation purposes whereby specialist translators are trained in a specific field; say business / banking, engineering / technology, politics / international relations, economics / world trade etc. Instead of the omniscient translators, a translator who is set the task of translating texts in any field of knowledge, we train specialized translators. This might partly solve the terminology problematics without abolishing the perennial need for creativity and inventiveness.

In university courses leading to the award of a diploma or a master's degree in translation, this is usually followed, but in an inclusive manner. Graduate

students studying such courses are exposed to different disciplines, something akin to the deep end training in swimming. Such a project relates directly and dynamically to Arabicization, at least in the sphere of higher education. We should remember here that generally speaking ESP courses are delivered through English language servicing units; either as autonomous units, or units affiliated to the Departments of English / Linguistics. One can conceive of autonomous Arabicization and Translation Units servicing faculties / colleges and primarily engaged in teaching translation for specific purposes and Arabicizing teaching courses university-wide, creating a scientific / technological Arabic lexicon, inventing terms.

The middle group, 30-39, comprises accredited, professional translators; accredited in the sense that they have qualifications in Translations, or have been practicing translation as a profession after graduating from universities. It is interesting to note that members of this group do not by necessity have major qualifications in language; a Bachelor Degree in English, for instance. They come from different academic and work backgrounds; law, psychology, finance, traditional trading and language. The important thing about this group is that it consists of the majority of translators in the Arab World, or elsewhere. These are translators who have chosen to make a career in the field of translation and are going to continue in the profession until retirement. Usually, these 'grown up' translators develop their own lexicons in the TL, Arabic in this case, which comprises compendia of terms and lists of recurring

phrases and idioms, each in his/her area of specialization. They do not usually rely heavily on bilingual dictionaries like *Al-Mawrid*.

The last group, 21-29, comprises beginner translators who, in theory, rely heavily on bilingual dictionaries in their work. They also consult monolingual dictionaries to understand the exact meaning of a word, or its different shades, in the SL.

The work of translators in all three groups generally involves translating texts from English (SL) into Arabic (TL). In the UN and its specialized agencies, translators invariably translate from a foreign language into one's mother tongue. The reverse practice, translating from one's mother tongue into a TL, is rare. The respondents use *Al-Mawrid* in varying degrees; but they consult different editions. Of 26 respondents, the majority, 10, use the 2008 edition of *Al-Mawrid* (Arabic-English). 6 use the 2009 edition, 3 use the 2010 edition, whereas 7 use older editions. This in itself is not highly significant as dictionaries are not updated on a yearly basis; but it may signal keenness on the part of individual translators, or their employers, on keeping abreast of new advances in lexis.

The situation is a little different in the case of *Al-Mawrid* Arabic-English. The same editions (2010, 2009, 2008 and older) are used by 2,3,6, 2, respectively and again the majority use the 2008 edition.

As said above, a yearly revision of *Al-Mawrid* (English-Arabic) is usually not conducive to a significant change in the lexicon as terms may take more than a year, sometimes many years, before gaining currency and universal acceptability that confers credibility on their transference into receptor languages. Also, new terms may drop out of use and this would involve a kind of pruning revision to delete obsolete, or rather rejected, terms from *Al-Mawrid*. For instance, in filmography terms come into use for a brief while and are then quickly dropped. This applies to jargons and journalese too. In a sense, archaism is only subject to the passage of time. It is also subject to acceptability and currency and some novel terms may drop out of use in a very short time. For instance, the word *infitah* gained wide currency when introduced into English. In its original use, it means 'openness'. In Sadat's use of the term, *infitah* was used to denote private investment in Egypt in the years following the 1973 October War with Israel. It also signalled a break with the USSR as an ally. The term, which gained wide currency in Journalese, was taken over by the jargon of the free market. However, this rate of obsolescence is peculiarly true of policies, which are usually shrouded in oblivion with the demise of their originators (cf. the fate of *perestroika* and *Glasnost*, which were popularized by Gorbachev). It has already been said that a word in a work of art acquires importance according to its occurrences and the special significance it gathers (see Ch.4 above). It would be a truism to say that this is true of the contextual meaning of every word. The word *infitah* simply means 'openness' in Arabic. But the politico-economic flavour it acquired

in Sadat's use of it invested it with terminological significance, with surplus meaning.

In the preface to the 1993 edition of *Al-Mawrid* (English-Arabic), Ba'albaki wrote:

Right from the very start, I have set myself a very ambitious goal, which is to provide educated Arabs with a comprehensive dictionary that spares them the trouble of constantly referring themselves to monolingual English dictionaries to look up an entry, which is absent in English-Arabic dictionaries, or a neglected shade of meaning. This ambitious goal has forced upon me two basic matters. The first is that the entries of *Al-Mawrid* should not be less than 100,000 covering core lexical items of the English language and the terms of modern science and arts of human civilization. The second is to adopt a strict methodology from start to finish, which conforms to the rules governing compilation of dictionaries (Ba'albaki, 1993).

No doubt, revising and updating a dictionary of 100,000 entries is an enormous task, especially if it is expected to compare to the most comprehensive dictionary of English ever produced; the *Oxford English Dictionary*. In the *Preface* to the 1933 edition of the *Oxford English Dictionary*, we read:

The aim of this Dictionary is to present in alphabetical series the words that have formed the English vocabulary from the time of the earliest records [ca. AD740] down to the present day, with all the relevant facts concerning their form, sense-history, pronunciation, and etymology. It embraces not only the standard language of literature and conversation, whether current at the moment, or obsolete, or archaic, but also the main technical vocabulary, and a large measure of dialectal usage and slang (*The Oxford English Dictionary*, 1933).

"The Second Edition of the 20-volume the *Oxford English Dictionary* contains full entries for 171,476 words in current use, and 47,156 obsolete words. To this may be added around 9,500 derivative words included as subentries. Over half of these words

are nouns, about a quarter adjectives, and about a seventh verbs; the rest is made up of exclamations, conjunctions, prepositions, suffixes, etc. And these figures don't take account of entries with senses for different word classes (such as noun and adjective). This suggests that there are, at the very least, a quarter of a million distinct English words, excluding inflections, and words from technical and regional vocabulary not covered by the *OED*, or words not yet added to the published dictionary, of which perhaps 20 per cent are no longer in current use ("The Oxford English Dictionary", n.d.). If distinct senses were counted, the total would probably approach three quarters of a million" (My emphasis).

When *Al-Mawrid* is compared to the *OED*, the ratio of entries is 1:7.5 (1,000,000:750,000). But as mentioned earlier, *Al-Mawrid* was a singular achievement; it was the product of the effort of a single lexicographer, which has earned him the stature of a genius. However, in compiling *Al-Mawrid*, Al Ba'albaki referred himself, or built 9 English-English dictionaries and 18 Arabic-Arabic dictionaries as he acknowledges this fact in the 1993 edition. The Arabic dictionaries include specialized dictionaries in the spheres of scientific and technical terms, zoology, astronomy, agriculture, forestry, education and psychology, the military, medicine, and modern terminology. On the other hand, all the English-English dictionaries are general purpose dictionaries.

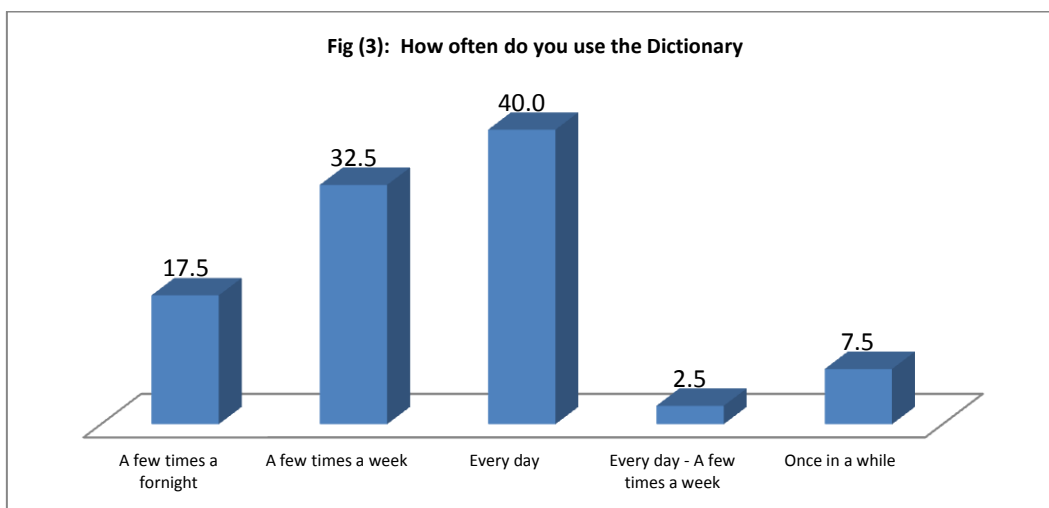
Part II

Part II consists of 10 questions, each has multiple options (4-5) and respondents are supposed to choose one of the four options given. The questions are specific to using *Al-Mawrid* and cover such aspects as frequency, preference with respect to monolingual and bilingual dictionaries, the reason for acquiring a copy of *Al-Mawrid*, evaluation of using *Al-Mawrid* (eleven questions), the kind of information looked up in *Al-Mawrid*, its adequacy, functionality of etymology, reasons for compiling a new English-Arabic dictionary, expanding *Al-Mawrid* in terms of information given, and finally comparability to e-dictionaries. The results will be discussed separately below.

Frequency

A majority of the respondents (16/40%) use a dictionary (*Al-Mawrid* in this case) everyday, probably because their jobs require continual reference to dictionaries and a very small group (3/7.5%) mentioned that they use a dictionary once in a while. Members of this group are either very proficient in both languages or occasional readers. Two groups fall between these two extremes: a group whose members use the dictionary a few times a week (13/32.5%) and a group whose members use the dictionary a few times a fortnight (7/17.5%). In all probability the last group comprises 'seasoned' translators, who are 50+ and are more or less expert translators. However, if a translator is predominantly focused on the context, the need to use a bilingual dictionary drops to a very low frequency. The same thing applies to translators who are first and foremost concerned with acceptability to the receptors, the TL

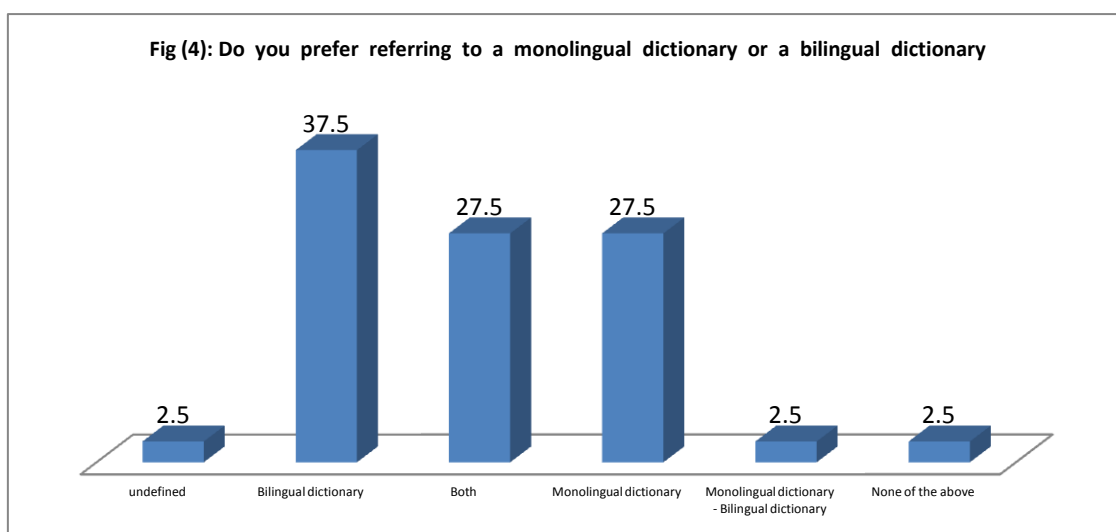
readers. These are more concerned with coherence and cohesion in the TL and this has for a prerequisite proficiency in the TL. This may cancel the need of referring oneself to a bilingual dictionary altogether.



Preference

Again here, the largest group (15/37.55%) prefers to use a bilingual dictionaries. This indicates that a bilingual dictionary is indispensable to them. Those who prefer to use a monolingual dictionary are equal in number to those who prefer using both mono and bilingual dictionaries (11/27.5%). One cannot generalize on the basis of preference to reach definite conclusions. Nevertheless, the general tendency among translators and learners is to use bilingual dictionaries. This relates to the downward spiral in learning English as a foreign language in the Arab World over the last four decades (El Tom, 2006: 54). Nowadays, with the spread of private schools where the language of instruction is English, proficiency in English is rising steadily. Also, private institutions of higher education are multiplying across the Middle East and North

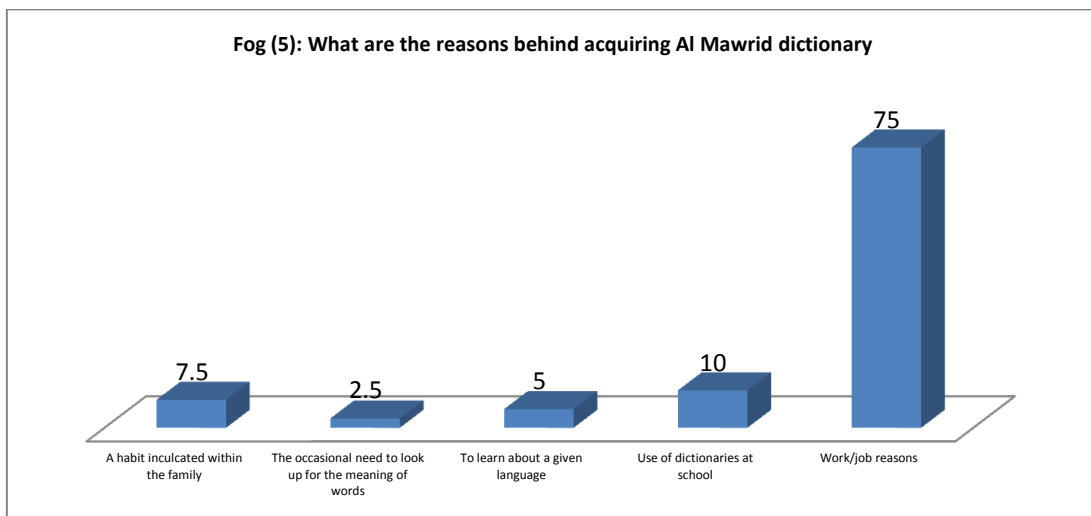
Africa (ibid., 54). All these institutions use English as a medium of instruction, i.e. subjects are taught in English. Therefore, it has been noted that proficiency in communicative English is rising. This has also been contributed to by the rapidly expanding use of the Internet, mobile social media (Twitter and Facebook), and the language of globalization- English predominantly.



Reasons for acquiring *Al-Mawrid* dictionary

The predominant group here (30/75%) comprises those who require to use it owing to the duties they perform by virtue of work / job. This group is surely composed of translators. Those in the civil service may refer to *Al-Mawrid* occasionally; but in the private sector the use of *Al-Mawrid* is indispensable for business communication. However, understanding a business letter, a report, or simply the items in an invoice does require a full process of translation. Normally, executive summaries are more practicable and temporally economical. Such correspondence method call on précis much more than full

details. Even reading lengthy reports may involve scanning rather than intensive reading. Extensive reading may be totally out of the question as business communication is condensed and focused on the business in question. Other groups are rather insignificant with the exception of learners (4/10%) who use *Al-Mawrid* at schools.



Evaluation

This part consists of 11 questions intended to establish the adequacy of using *Al-Mawrid*. Respondents are given four options / choices in each case. The options range across a scale of 'yes'; the highest evaluative option, and 'no'; the lowest evaluative option. In-between we have 'to some extent', which represents a half-hearted acknowledgement of the help provided by *Al-Mawrid*, and 'needs improvement', which is a strong criticism of *Al-Mawrid* indicating its inadequacy. The questions themselves cover the degree of help offered by the instructions on how to use the dictionary, ability to understand the meanings easily, sufficiency of illustrative examples, structure of headwords, labels, parts

of speech used, ability to identify the correct sense of polysemous words, cultural content, serving the purpose it has been compiled for, employing an easy language, and grammatical usability.

The 'yes' option comes on top and varies between 26 (65%) and 14 (35%) whereas the 'no' option varies between 9 (22.5%) and naught (0%). The 'to some extent' option comes second all around and varies between 11 (27.5%) and 4 (10%). The 'needs improvement' option comes in the third position and varies between 7 (17.5%) and 3 (7.5%). The overall picture reveals that *Al-Mawrid's* adequacy is at its weakest in matters pertinent to culture and transferring cultural content; question 8. To the question "Could you learn about the culture of from the meanings of the terms that were given in the dictionary?" only 14 said 'yes', 11 said 'to some extent', 9 said 'no', and 6 said 'needs improvement'. Here we are once more put in mind of the culture-associated problems in Chapter Four above.

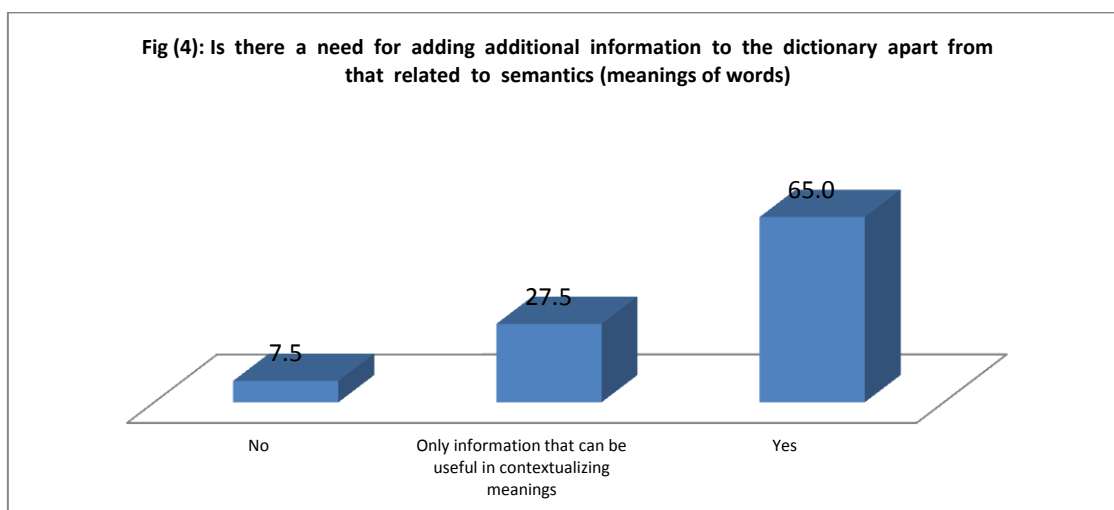
Information

The question here centers round the kind of information sought for in *Al-Mawrid*. Five options are given: information required by the job, information relating to understanding the meanings of technical terms, to learn a foreign language, to understand the meanings of terms when visiting a foreign country, and increase one's vocabulary. Again here most respondents (24/60%) look up words in *Al-Mawrid* because this is required by the job they do, i.e. they are

translators in all probability. The second largest group (8/20%) consists of those who look up words in *Al-Mawrid* to understand the meanings of technical terms. Next come learners of English as a foreign language (4/10%). Only one respondent (2.5%) uses *Al-Mawrid* to find the kind of information that covers all options and one respondent (2.5%) uses *Al-Mawrid* to increase his/her vocabulary.

Adequacy

The options given to respondents here from the highest to the lowest are 'most of the time', 'yes' while 'more words need to be added to the dictionary' and 'no' are equal in rank. Fifteen respondents (37.5%) chose 'most of the time', fourteen (35%) chose 'yes', four (10%) chose 'more words need to be added to the dictionary' and so too are those who chose 'no'. So, most of the time *Al-Mawrid* users find the words they are looking up in the dictionary. In terms of adequacy the ratio of inadequate to adequate most of the time is 4:15; this reflects to a considerable extent the ratio of *Al-Mawrid* entries to those of the *OED*; 1:7.5.



Etymology

The question here is whether the origin of the word plays any role in understanding the meanings of words. The options given are 'yes', 'no', 'to some extent' and 'in some specific cases'. Eighteen (45%) of the respondents chose 'yes', those who chose 'no' and 'to some extent' are equal in number: nine (22.5%) each, and three (7.5%) chose in some specific cases.

(Methods of) compiling a new Arabic-English Dictionary

Four options are given: expansion of existing dictionaries is subject to expansion in English-English dictionaries, the changing needs of users, meanings of words should be given in a language understandable by contemporary users, and all these options together. Of the respondents, 14 (35%) chose the last option, 9 (22.5%) chose the first option, 8 (20%) chose the second option, and 7 (17.5%) chose the third option. It appears that a large number of respondents prefer to have a new Arabic-English dictionary compiled to meet their needs as users.

Adding information other than semantics-related information

The options here are three only: 'yes', 'no' and 'only information that is useful in contextualizing meaning'. Of the 40 respondents, 26 (65%) chose option one, 11 (27.5%) chose option three and 3 (7.5%) chose option two.

E-dictionaries: are they more helpful than paper dictionaries?

The options given are 'yes, there is no space restriction on adding words', 'Yes, easier cross-referencing', 'no, access available only to owners of computers', and 'no, using it is more difficult'. Of the respondents, 30 (75%) chose 'yes' for one or the other of the two reasons and 6 chose 'no' because access is limited to those who own computers. Two chose a mixed yes and two chose a mixed no. Obviously, respondents are in favour of e-dictionaries and believe that they are more helpful than paper dictionaries.

Part III

This part deals with using *Al-Mawrid*. It consists of 22 questions on the translations of selected words. The translation is supposed to be assessed in terms of four options: 'accurate', 'mistranslation', 'difficult to translate', and the 'meaning cannot be understood by the users'.

Accurately translated

Of the 22 words, 13 words are considered accurately translated by overall majority. Eight words are not considered inaccurately translated because it is difficult to understand the word; this is by overall majority again. By overall majority, the words "شقيق", "خال", "عم", "فتوى", "أنصار", "خالة", "يسن", and "غسق" are not easy to understand by users. The translation of kinship words is inseparable from the socio-cultural heritage of the language. Kinship in Arabic is well-defined and the terms associated with kinship ties are very

accurate. The differentiation between "شقيق" and "أخ" in Arabic is partly explicable in terms of the institution of polygamy whereby brothers and sisters usually have one and not two common parents. But even though the dictionary gives an accurate translation equivalent to the Arabic word "شقيق"; brother-German. Words of Koranic origin are, due to religious consideration, generally held to be untranslatable since the Koran itself can only be interpreted not translated.

Mistranslation

The number of respondents who spotted mistranslation ranges between 2 and 6. The number 6 recurs three times in the cases of "الوسواس"، "أنصار" ، "الوسواس" "حم". The word "حم" is unique in that it belongs to the language of revelation, to the Koran and, therefore, in its essential quality it is untranslatable. As for "الوسواس", it is definitely, accurately translated.

Most kinship terms cannot be easily understood by the user. It is interesting to note that 10 respondents believe that the word "تراض" cannot be easily understood by the user. This is not the case at all. Among the synonyms given by the dictionary is 'mutual consent'; this is more than an adequate equivalent and is completely understandable to the user.

An instance of a word which is difficult to translate is the word "الفلق". As a matter of fact, all the senses of the word are satisfactorily translated into English. This word is not uniquely Koranic; it is used in Classical as well as colloquial Arabic.

6.2 Insights from questionnaire results in relation to problems in translating technical terms

It has already been said that the foremost problem in translating from English into Arabic is that of translating terms in general and not only technical terms. In fact the problem is not only true of technical terms, but of all terms. A term is a word or phrase used to describe a thing or to express a concept, especially in a particular kind of language or branch of study. This problem is further complicated by a dual particularity. There is a particularity embedded in the term itself and then there is the particularity of the kind language or branch of study. The scepticism expressed by some respondents as regards the difficulty of translating the word "يسن" into English applies to the word 'epiphany' if translated into Arabic, for instance.

To the question 'How often do you use the dictionary?', three respondents answered, "Once in a while". Although "once in a while" is not a definitive answer, but we tend to infer that these respondents rarely use the dictionary;

Al-Mawrid in this particular case. Do these respondents use the dictionary when they are looking for equivalents for technical terms? Generally speaking, translators refer to dictionaries to look up equivalents to technical terms. But is this true only of technical terms? If so, what is a technical term after all? Stripped of its context, a term is just a word. For instance, is 'penalty' a technical term? Or is its technicality context-bound? Ordinary words acquire a technicality to them when they are used in certain contexts; 'After being tackled dangerously inside the box, he was awarded a penalty'; but 'His misfortune is a divine penalty'. Even if we say that in both instances the word is charged with the sense of 'punishment', there is still enough room to say that in the second example it is imbued with a sense of retribution. Even ordinary, ordinary in the way we conceive of them, words are innately, potentially technical, or can lend themselves easily to technical use.

Al-Mawrid in fact provides us with very interesting instances of inventing / creating terms. I would like in particular to refer to the terms / words 'logistics', 'grotesque' and 'gargoyle'. Ba'albaki used the terms "السوقيات", "الغرتسك", "الكرغل", as Arabic equivalent terms. In English, logistics is given the following definition: 1) The aspect of military operations that deals with the procurement, distribution, maintenance, and replacement of materiel and personnel. 2) The management of the details of an operation ("Logistics", n.d.). It seems that "السوقيات" was not widely acceptable and, therefore, the term logistics was Arabicized and is now universally used across the Arab

World. However, in the second instance, 'grotesque', Ba'albaki provides an excellent coinage and the Arabic term retains successfully the phonological quality of the English origin. In English, 'grotesque' is given the following definition: 1) noun; a style of decorative art characterized by fanciful or fantastic human and animal forms often interwoven with foliage or similar figures that may distort the natural into absurdity, ugliness, or caricature, 2) adj. very strange or ugly in a way that is not normal or natural ("Grotesque", n.d.). Ba'albaki uses the coined "الغرّتسك" and explains it covering its uses as a noun and adjective in English. The same is true of the word, or technical term if you like, 'gargoyle' for which Ba'albaki coined the term "الكرعُئل". This kind of experimentation with coining technical terms is highly commendable and encourages creativity on the part not only of translators, but academics and researchers in general. But this is inextricably bound up with radical reforms in the Arabic language; its morphology, syntax and derivational capacities. It also relates closely to the way Arabic language accommodates and assimilates loan words. If we remember in the Koran there are loan words, we will quickly realize loan words do not affect the purity of languages. One may go a step further and attribute the slogan of 'language' purity to linguistic chauvinism.

In theory, academics often write / speak of technical translation. However, it is difficult to generalize on the basis of this and establish a case for compartmentalization whereby we have different genres of translation-technical, literary, aesthetic, etc. If such compartmentalization is possible

where would translating medical literature fit? The language of medicine adequately covers the three genres mentioned above: technical, literary and aesthetic. For instance, Physiology is characterized by scientific precision and aesthetic / artistic richness.

As a field, technical translation has been recognized, studied, and developed since the 1960s. Stemming from the field of translation studies, the field of technical translation traditionally emphasized much importance on the source language from which text is translated. However, over the years there has been a movement away from this traditional approach to a focus on the purpose of the translation and on the intended audience. This is perhaps because only 5-10% of items in a technical document are terminology, while the other 90-95% of the text is language, most likely in a natural style of the source language. Though technical translation is only one subset of the different types of professional translation, it is the largest subset as far as output is concerned. Currently, more than 90% of all professionally translated work is done by technical translators, highlighting the importance and significance of the field (Technical translation", n.d.).

The question to ask here, if we admit that there is a 'technical translation' distinct from translation as we understand it (see Catford (1965) in Ch. 4), is 'What is a technical translator?' Is s/he someone who is involved in translating technical texts? Or someone who has been trained in translating 'technical texts'? Or someone who has a qualification in the general field of science? True,

translating literary texts, and especially poetry, has for a prerequisite a special talent. But does translating a legal document require the acumen of a judge? And if only 5% of a text is technical in nature, does this small size technicality require technical translation? Here once more the issue totally centers round terminology. Proficiency in translating special texts, as a variant designation of technical texts, requires a kind of cross-disciplinary background. The way 'cape' was translated into Arabic amply substantiates this. Had the translator known that Arab geographers call the Cape of Good Hope "رأس الرجاء الصالح", he would not have translated the word 'cape' into "اللسان". In practice, translators, without any kind of qualification, refer 'technical' materials to specialists in the field concerned. This means specialists are practically involved in translating 5% of special texts.

In fact cross-curricula training is now a requirement in some institutions that are trying to keep abreast of the ever expanding horizons of knowledge in the world of today. The course requirements of the Foundation School of Engineering and Applied Science (SEAS) at Columbia University, USA, maintains that:

In addition to in-depth exploration of engineering and applied science, SEAS undergraduates explore the humanities and social sciences with Columbia College students through intellectually challenging core curriculum courses taught by the Faculty of Arts and Sciences. These courses in western and other cultures provide students with a broad, intellectually disciplined, cultural perspectives on the times they live in and the work they do (SEAS 2005).

The fact that the term technical itself is rather vague is convincingly demonstrated by what the World Bank says:

... a need to articulate traditional disciplines differently as a result of the emergence of new scientific and technological fields, the shift to a problem-based mode of production of knowledge away from the classic discipline-led approach, and the blurring of basic and applied research. Among the most significant new areas are molecular biology and biotechnology, advanced materials science, microelectronics, information systems, robotics, intelligent systems and neuroscience, and environmental science and technology. Training and research for these fields require the integration of a number of disciplines which were previously regarded as separate and distinct, resulting in the multiplication of inter- and multidisciplinary programs cutting across disciplinary barriers (World Bank, 2002).

The fact that disciplines comprise new programs which cut 'across disciplinary borders' and are 'inter- and multidisciplinary' gives support to the view that translators are required to work in close collaboration with specialists, and even under their supervision or guidance. This, establishes a strong link with a view expressed earlier on coining technical terms, is inseparable from the process of Arabicization. Ideally, translation studies' scholars would like to see an expert him/herself translate his/her own material as he/she is the best person to know what is meant by the use of special terms in special contexts; but many see this as difficult to attain knowing the difference in linguistic competences of different experts in addition to the available time at their disposal to carry out such rather demanding tasks at times. Arabicization involves experts from all fields, as well as proficient translators. As mentioned in Chapter Three above, broadly speaking Arabicization is simply the process of substituting Arabic for English as a medium of instruction in the institutions of higher education in the

Arab World. However, this is a formidable task to say the least. In addition to inventing countless terms as counterparts in Arabic for foreign language ones, it involves creating a new discourse in Arabic. In other words, it involves a decisive shift of emphasis whereby Arabic becomes a language of science and technology. Again here it must be stressed, as in Chapter Four above, that Arabic language, or any other one for that matter is a living organism; it responds dialectically to its circumambient universe. A breakthrough in scientific and technological achievements in the Arab World is bound to result in a breakthrough in Arabic language whereby its ability to generate terms, to invent terms, is increased and its expressive capacity is widened in proportion to the achievements made in the different fields of knowledge. This has been initially achieved with varying degrees of success in theatrical criticism, musical arts, in literary criticism, in filmography, for instance. In these fields critics introduce loan words without considering for a moment their acceptability. For example, the word 'theme', as an artistic term, embeds a sense that is almost impossible to render successfully and convincingly into Arabic. Aware of this difficulty of preserving this sense in an Arabic equivalent and of the significance and centrality of term in performing arts, critics use the word "تيمة" as an Arabic equivalent to 'theme'. The same is true of the term 'motif'. The fact that Arabic language is lagging as regards such term is explicable by the simple fact that performing arts were never developed in Arabic culture; they were imported from Europe and Asia in some cases. This is as much true of cinema and theatre as of opera and ballet.

Arabicization, when academically conceived of, involves training the new generations of young Arab scholars in Western science through the medium of Arabic, where translation plays an essential part. The process of training young Arab scholars in Western science is, once more, inextricably bound up with inventing terms in Arabic and, ultimately, with translation. But this particular type of translation where the process of term creation is a daily task presupposes close collaboration with experts in the field of the science concerned.

6.3 Insights from questionnaire results in relation to problems in translating culture-specific items

It seems that by their very designation culture-specific items do not lend themselves to translation. This is demonstrated in the question on translating Koranic terms like "حم". But such terms belong to the language of 'revelation' and Muslim scholars generally agree that these terms are beyond the comprehension of mortal men; they are divine expressions that are beyond the conceptual abilities of human beings, Muslim theologians believe. However, even simple culture-specific terms are difficult to translate into a TL. One reason for this is that no two languages are identical structurally and semantically and, therefore, there is no complete correspondence between languages. It follows that there is no identical equivalence; but there is room for what Nida (1964) calls formal / dynamic equivalence:

Formal equivalence focuses attention on the message itself, in both form and content. In such a translation one is concerned with such correspondences as poetry to poetry, sentence to sentence, and concept to concept. Viewed from this formal orientation, one is concerned that the message in the receptor language should match as closely as possible the different elements in the source language. This means, for example, that the message in the receptor culture is constantly compared with the message in the source culture to determine the standards of accuracy and correctness. (Nida, 1964: 159)

On the other hand, Dynamic equivalence is the quality which characterizes a translation in which "the message of the original text has been so transposed into the receptor language that the response of the receptor is essentially like that of the original receptors" (Nida & Taber, 1969: 200). The classic example of dynamic equivalent is Nida's decision to translate the Biblical phrase "Lamb of God" into an Eskimo language as "Seal of God". The reason for this is that lambs are unknown in Polar Regions. A 'seal' shares some of the important features of 'lamb' and both are sacrificial. In point of fact, dynamic equivalence is a substitute method of creating terms. This is so because creating an equivalent term has the same effect on the receptor- initiating in him/her a response that "is essentially like that of the original receptors". One would expect Arabicization to work in the same way. An example is the way Arabic has dynamically created equivalents to English technical terms either as loan words or Arabicized English terms. In this regard, one can cite bus; "بص" (used at least in Sudan and Egypt), course; "كورس", as a course in modern poetry, is used in Sudan although in most Arab countries the Arabic term that is

currently in use is "مساق". However, in one sense "مساق" means 'end', as is used in the Koran, 'driven' and 'give a drink, or 'make someone drink', but not

a. a complete body of prescribed studies constituting a curriculum: *a four-year course in engineering*, **b.** a unit of such a curriculum: *took an introductory course in chemistry; passed her calculus course* ("Course", n.d.). Since the Arabic term "مساق" does not satisfy any one of these two senses, Sudanese academics opted for the loan word "كورس". Other examples include, but are not restricted to, terms that have been phonologically transformed and introduced into Arabic as formal equivalents such as "بنطلون", "تلفزيون", "راديو", "كرنتينة", "بنسلين", "جيولوجيا", "أنثروبولوجيا", and "ميثولوجيا". These stand for 'pantalones', 'television', 'radio', 'quarantine', 'penicillin', 'geology', 'anthropology' and 'mythology', respectively.

The questionnaire and the translated texts establish the case for creating terms either as formal equivalents or dynamic ones. *Al-Mawrid* translated 'ecology' into "التبيؤ". The term "التبيؤ" is derived from "البيئة" in Arabic whereas ecology is not derived from 'environment' in English; it is a science in its own right. Ecology, without qualification like 'human', for instance, is: **a.** the science of the relationships between organisms and their environments. Also called *bionomics*. **b.** the relationship between organisms and their environment ("Ecology", n.d.). *Al-Mawrid's* definition is not accurate as it yields a sense of 'becoming part of the environment', of 'environmentalization'. It

follows the example of "التمدين". The term "إيكولوجيا" is more accurate; it is a better equivalent, which is consistent with other similar cases like "جيوولوجيا".

The issue of translating culture-specific terms is a complicated one. Sometimes culture-specific terms can be easily translated into a TL. This relates principally to culture universals. If it is possible to establish a case for language universals, it will be possible also to establish a case for culture universals. For instance, the term 'demonization' is readily translatable into Arabic language; "شيطنة". This is so because the belief in demons and the devil is universal; it is not restricted to the followers of major monotheistic religions- Judaism, Christianity and Islam, but it extends back to the very beginnings of civilization. But such terms, or culture universals, pertain to beliefs (God, Afterlife, birth, death, divine reward and punishment, etc.), designation and interpretation of natural phenomena (floods, earthquakes, drought, rainfall), morals, emotions; what is generally referred to as the super-structure of society.

Terms specific to music, folklore and craftsmanship are also difficult to translate into a TL because they are cultural manifestations.

6.4 Shortcomings in the *Al-Mawrid* dictionary

The present study reveals a number of areas in *Al-Mawrid* dictionary which would require revision and a degree of updating needs to be implemented. These areas which raise questions are from a general perspective related to some entries or parts of them are out of date; some revolves around matters related to regional and cultural differences in usage or to phonetics; limited number of entries compared to what is generally required in a translational context and also lack of further illustration of nuances between entries with similar semantic content.

Needless to say, these disadvantages are insignificant when compared to the tremendous benefits and advantages of dictionaries. *Al-Mawrid* is no exception, of course. Taken to task, these disadvantages are hollow in fact. That a dictionary is always out of date contradicts the *raison d'être* of compiling a dictionary since a dictionary is compiled to explain existing words; it is not supposed to invent words first and then give their meanings. A dictionary is not a 'book of revelation', but a book of explanation. The regional and cultural differences in pronunciation are of the very essence of language as a means of communication and a cultural phenomenon. In *Al-Mawrid's* case this is true of the meanings attached to colloquial lexical items in the different regions of the Arab World. The fact that there are omissions only attests to the practicality of a dictionary; a dictionary cannot, or is not supposed to, cover all the words in a language. After all, a dictionary is compiled to be practically used by readers. A dictionary covering most of the words in a language would comprise many

parts, for instance *the Oxford English Dictionary*; its place is the library not the desk, or the briefcase or pocket, of an individual user. The subtleties of usage represent the exception not the rule. These subtleties take the form of idiosyncrasies of members special groups; writer, poets, politicians, clergymen, activists and agitators, for instance. These are always context-governed and may lend themselves to a general explanation. The last kind of criticism usually directed towards a dictionary is rather surprising to say the least as one would expect a dictionary user to learn the spelling of a word before looking it up in a dictionary.

In his preface to the 1993 edition of *Al-Mawrid*, Ba'albaki says that he was prompted by more than one reason to set himself the task of compiling *Al-Mawrid*. He says, firstly, people in general needed a dictionary like *Al-Mawrid*, needed it urgently. Secondly, the number of learners of English as a foreign language was multiplying almost exponentially. Thirdly, the domain of modern science was expanding and English-Arabic dictionaries were unable to meet the requirements of the age. Fourthly, he intended to propel the wheel of contemporary Arab culture. No doubt he has achieved a resounding success in satisfying all of these needs.

In accomplishing the task outlined above, he adopted a commendable methodology. He organized the definitions / meanings in a chronological order. He also covered almost all language varieties. In his own words, these varieties cover the jargons of "food and drinks, dancing and entertainment, music and

acting, printing and the press, cinema, broadcasting and television" (Báalbaki, 1993). In order to cover all these language varieties, he employed Arabicization, translation, derivation and coinage. He also coined corresponding Arabic equivalents. English idioms are also covered. Ba'albaki says that he tried to endow *Al-Mawrid* with encyclopedic features.

These claims can be easily substantiated by citing examples from *Al-Mawrid*. However, one is particularly interested in his attempt to transpose prefixes and suffixed into Arabic as it represents a breakaway attempt, an attempt to depart from orthodoxy, to increase language capacity.

For lack of space, this examination is limited to some chosen prefixes and suffixes: namely, inter, intra and extra in the case of prefixes and 'ese', 'esque', and 'ness' in the case of suffixes.

The prefix 'intra' is explained in the following way: "ضمن، خلال، واقع بين" طبقات. The words 'intracellular', 'intramuscular', 'intramolecular', 'intranatal' are given the following equivalent terms in *Al-Mawrid*: "ضمخَلوي", "ضِعْضلي", "ضمجزيئي", and "خلالولادي", respectively. *Al-Mawrid* explains each of these words just as in the case of their English origins, but although the words unpacked are in common use, *Al-Mawrid's* coinages have failed to gain currency in Arabic even among highly educated and sophisticated users, let alone laymen. Definitely they will invariably stir abhorrence among members of

such orthodox institutions like the Academies of the Arabic Language. It is a measure of their failure to gain currency that even translators do not resort to them, or to other similarly coined terms, and prefer to unpack the meanings in defining / descriptive phrases. The prefix 'inter' met the same fate; it never took off. The meaning of inter, as explained by *Al-Mawrid*, is the following: "بين", "وسط", and "متبادل". Ba'albaki coined words like: "بيثقافي", "بيعقدي", "ببمكتبي", and "بيدائري". These stand for 'intercultural', 'internode', 'interoffice', and 'interdepartmental', respectively. It is interesting that Ba'albaki did not use the same coinage formula with 'discipline', or was 'interdisciplinary' unknown when the dictionary went to the publisher? Again these coined terms have not gained currency up to today. Euphonically, these terms are not acceptable at all as their cacophonous effects cannot be missed. The prefix 'inter' is interpreted in a different way from the sense mentioned above; "بين", "وسط", and "متبادل". This is very clear in the following two examples: 'intermarry' and 'interbreed'. *Al-Mawrid* defines the first as: "تزوج" and the second as: "يهجن". This variation in the senses of 'inter' is not consistent with the way prefixes are used in English.

Ba'albaki tried to transpose the prefix 'extra' into Arabic too. *Al-Mawrid* explains 'extra' in the following way: "خارج", and "وراء", as in 'extrasensory- خارج' "خارج نطاق التشريع الوطني"; 'extraterritorial'; "نطاق الإدراك الحسي". However, we also have 'extracurricular'; "لا منهجي، لا صفى". This means 'extra' is both a

qualification and a negation; but in English it does not yield the second sense:

- 1) More than or beyond what is usual, normal, expected, or necessary.
- 2) Better than ordinary; superior: *extra fineness*.
- 3) Subject to an additional charge: *Coffee does not come with dinner but is extra* ("Extra", n.d.).

To the suffix 'ness', *Al-Mawrid* gives the following equivalents: لاحقة معناها "لاحقة معناها". This is exactly the meaning of 'ness': 'added to adjectives to form nouns that refer to quality or condition. The same is true of the suffix 'esque': "مثل شبيهه" as in Kafkaesque, Zolaesque, Disneyesque, cowardesque, picturesque.

Some attempts made at Arabicization have not been successful just as the instances of the prefixes given above. This is true of verbs ending by 'ize'. For instance, the verb 'internalize' is given the following equivalent: "يذوت، يضيف عليه صفة ذاتية، وبخاصة يدمجه في النفس بحيث يصبح مبدأ هادياً".

It is also worth mentioning that "AL-MALARID includes some etymological information, which though interesting, may not be of much use for the general user of this dictionary" (El-Badry, 1990: 92).

Irrespective of its almost negligible shortcomings, or unfortunate choices more accurately, *Al-Mawrid* "represents a big step forward in making bilingual

English-Arabic dictionaries, not least its clear definition of aim. Among its many positive aspects are its indication of pronunciation, word division and variant spelling forms. It also indicates parts of speech, transitive and intransitive verbs as well as the subject-fields of word use. The dictionary also makes good use of illustrative drawings. Worthy of mention, in particular, [is] its inclusion of four transparencies illustrating parts of the human body" (Ibid.: 92). This is an assessment which one can hardly disagree with.

6.5 Implications for dictionary development

In the context of this study, dictionary development is primarily conceived of in terms of bilingual dictionaries, *Al-Mawrid* in particular, and the way they facilitate the process of translation between English and Arabic. The process of developing modern Arabic lexicography will depend to a very great extent on having a computerized language corpus and extensive linguistic data bases.

6.6 Conclusion

The relationship between dictionaries in general and translation is far from being organic. Organic here is used in the sense of harmonious. This is particularly true of English-Arabic dictionaries. By saying the relationship is not

organic or harmonious I mean users are never satisfied; they never satisfactorily know what they are looking for in these dictionaries. I have already attributed this to language itself, Arabic in this case, and not the adequacy or otherwise of bilingual dictionaries. The bilingual dictionary is as it is because Arabic language is as it is. The dictionary is the book of language, reduced to its constituents' parts and its formative mechanisms, heritage (etymology), production (phonology) and use (grammar).

Invariably what we cite as shortcomings of contemporary English-Arabic dictionaries, *Al-Mawrid* in particular, are technicalities that can easily be improved. In a survey conducted by El-Badry (1990), respondents expressed their dissatisfaction with *Al-Mawrid* and proposed the following methods of improving it:

- Clearer explanations of different uses of word,
- Covering of more words and expressions,
- Indications of restrictions on use,
- More real life examples of usage,
- Use of clearer abbreviations,
- Use of fewer symbols,
- Better organization of micro-structure,
- Use of easier sound symbols (El-Badry, 1990: 141-143).

Of course, these aspects, if realized, are essential for a substantial improvement of any dictionary including *Al-Mawrid* English-Arabic dictionary. Nevertheless, these are aspects relating to use, to the needs of individual readers. They do not play an important role in solving the problematics of translating between

English and Arabic. If Arabic lexicography is developed to the extent that Arab lexicographers can compile an English-Arabic dictionary of the OED's stature and capacity, the problem of translating from English into Arabic will not be solved. The central issue is, and will remain, one of finding, developing, creating equivalent terms in Arabic. This issue basically relates to developing the language of science and arts in Arabic. The task of developing modern Arabic language is, by analogy, like a tripod whose legs are translation, Arabicization and term creation. It goes without saying that term creation has for a prerequisite revolutionizing language capacities, capacities relating to accepting foreign-origin terms, loan words, and then subjecting them to a process of assimilation and internalization- a process of naturalization.

Conclusion

Conclusion

The aim of the present study is to carry out a thorough assessment of the usefulness and degree of adequacy of *Al-Mawrid* Arabic/English/Arabic dictionary as a translational tool. The task the study was set to address was to find an answer to the question: is *Al-Mawrid* a useful and adequate tool in the hand of a translator from and into English and Arabic. Adequacy and satisfaction, as stated in the introductory chapter, relate to *Al-Mawrid* being translation practitioners' reference of choice and thus be utilized as a tool in translation due to the fact that it provides the largest volume of word and structure references to address the largest number possible of contextual situations.

The present study, as discussed earlier, reveals a number of areas in *Al-Mawrid* dictionary which would require revision and a degree of updating needs to be implemented. These areas which raise questions are from a general perspective related to some entries or parts of them are out of date; some revolves around matters related to regional and cultural differences in usage or to phonetics; limited number of entries compared to what is generally required in a translational context and also lack of further illustration of nuances between entries with similar semantic content.

Al-Mawrid is arguably the most popular and the most utilized bilingual dictionary in the Arab World by language learners and professional practitioners

alike although there is no available data to support such a generally held claim. It is the endeavour of prominent Lebanese lexicographer Mounir Al Báalabaki (1918-1999) and his son Dr Rouhi Al Báalabaki who inherited and developed his father's endeavour. It was first published in 1967 and several editions were produced since that date.

The important conclusion made through the analysis of this chapter is the fact that *Al-Mawrid* needs to be re-looked at and revised from a technical perspective as has been argued. Better knowledge of specialized areas and technical knowledge should be the feature of the revised version but even if all the required revision is carried out and even if *Al-Mawrid* becomes comparable to prominent dictionaries such as *The Oxford Dictionary* it will still not be able to solve pragmatic and semantic-related problems translators often face. These can only be addressed through the work of lexicographers working in the field of Arabicization in various Arabic language academies scattered through the entire map of the Arab World.

The present investigation has shown that the subject is very important to an endless number of language users as almost every literate person uses a dictionary and as the analysis demonstrated every translator into and from Arabic and English uses *Al-Mawrid* dictionary. It is perhaps necessary in future academic investigation to carry out a detailed comparative analysis between *Al-Mawrid* and other renowned counterparts – *The Oxford dictionary* for instance – which focuses on one specific technical area to be able to make valid

assessment. It is also possible to carry out field work with Al-Mawrid institution and investigate the qualification / training of the contributors and compared them to what lexicographers advise to be necessary requirement to compile a viable source of terminology. It is also important perhaps to attempt to investigate the nature and degree of collaboration which exist between translators on the one hand and lexicographers and those working in language academies in the Arab World.

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Appendices

Appendix A: English text

Bundle Number	English Bundles	Number of pages
01	Aerodynamics	4
	عمل الحركة الهوائية	
02	Three Stages of the Indian Nuclear Power Program	5
	ثلاثة مراحل لبرنامج الطاقة النووية الهندي	
03	The Muslim Perspective on Western Attitudes to Islamic Unity	5
	منظور المسلمين بشأن المواقف الغربية تجاه الوحدة الإسلامية	6
04	The Evolution of British Influence in the Trucial States Until 1945	5
	تطور التأثير البريطاني حتى عام 1945	4
05	Missile Defence	6
	الدفاعات الصاروخية	
06	The Extent of Tension between Northern and Southern Sudan	3
	مدى التوتر بين شمال وجنوب السودان	3
07	The Individuation Process	4
	عملية التفرد	5

08	A Review of <i>Animal Behavior</i> – Noam Chomsky	7
	تقييم سلوك الحيوانات – نعوم تشومسكي	6
09	Leading military organizations in the Risk Society: Mapping the new strategic complexity <i>Frans Osinga and Julian Lindley-French</i>	4
	قيادة المؤسسات العسكرية في مجتمع المخاطر رسم خريطة التعقيد الاستراتيجي الجديد فرانس أوسنجا وجوليان لندلي – الفرنسي	8
10	REDUCTION BUT INCLUSION	5
	الاختزال باستثناء الاحتواء	6
11	1 – PREAMBLE	1
	تمهيد	7
12	Terms of Reference for a Proposed Study of the Establishment of National clothing company	3
	شروط دراسة مقترحة لتأسيس شركة وطنية للملابس	4

Appendix B: Arabic text

Number of pages	Arabic Bundles	Bundle Number
6	مزيج الطاقة المستقبلي في الخليج العربي: التحديات والفرص	01
11	The Future Energy Mix in the Arab Gulf: Challenges and Opportunities	
4	نظرية العلاقات الدولية	02
12	Theory of International Relations	
6	قيادة التكلفة البيئية	03
9	Leading the Environmental Cost	
6	توازنات دقيقة	04
6	DELICATE BALANCES	
6	ما الذي يتوجب علينا فعله إزاء التقنية الحيوية التي ستخلط في المينقبل بين الفوائد العظيمة المحتملة....	05
10	STUDY- BIO TECHNOLOGY	06
6	لماذا ندرس التكنولوجيا العسكرية	
8	WHY WE STUDY MILITARY INSTITUTIONS	
6	التهديدات	07

10	THREATS	
6	مقدمة	08
7	Introduction	
6	ضد الجهاد الإسلامي والجهاد الأمريكي	09
6	Against Islamic Jihad and American Struggle	
6	مقدمة	10
12	Introduction In the beginning of 2009, the world economy seemed to be moving towards retrogression irrevocably.	
5	مشروع دراسة وتطوير "نموذج اقتصادي قياسي"	11
10	Project of Study and Development of "Standard Economic Model"	
5	محاور السياق الاستراتيجي المستند إلى البعد القطاعي	12
5	The Axes of strategic context based on sectorial dimension	

Appendix C: The questionnaire

Questionnaire

Dear respondent,

This questionnaire asks questions about your background and your ideas about *Al-Mawrid* bilingual (English<>Arabic) dictionary, which is used by almost every Arab student, translator, and other language professionals.

To assess the effectiveness of *Al-Mawrid* English <> Arabic dictionary, the researcher would like to engage your views as users of *Al-Mawrid* by answering this questionnaire. This should not take more than 10 minutes of your time. All information provided will be strictly used for academic research purposes.

Thank you for your time and cooperation.

Saeed Almazrouei

Part (I): General Information

1. Gender: Female Male

2. Age

Group:

<input type="checkbox"/> under 20	<input type="checkbox"/> 21 - 29
<input type="checkbox"/> 30 – 39	<input type="checkbox"/> 40 – 49
<input type="checkbox"/> 50 and over	

3. Education:

1) B.A.

2) M.A.

3) Ph.D.

4) Other qualifications (please specify):

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

5) Professional qualifications (please specify):

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

6) Membership of professional organizations and associations (please specify):

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

4) Which edition/version of *Al-Mawrid* Dictionary do you consult? (you can select more than one choice)

Dictionary / Edition	2010	2009	2008	older
<i>Al-Mawrid</i> Arabic – English	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Al-Mawrid</i> English – Arabic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Al-Mawrid</i> Combined & English \diamond Arabic	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Part (II): Please read the following Questions and then select the appropriate answer:

How often do you use the dictionary?

Every day

A few times a week

A few times a fortnight

Once in a while

Do you prefer referring to a monolingual dictionary or a bilingual dictionary?

Monolingual dictionary

Bilingual dictionary

Both

None of the above

Why did you acquire the *Al-Mawrid* dictionary?

Work/job reasons

A habit inculcated within the family

Use of dictionaries at school

To learn about a given language

The occasional need to look up for the meanings of words

About the dictionary (please tick the appropriate box)

Sentences / Answer	YES	NO	To some extent	Needs Improvement
Where the instructions provided in the dictionary helpful in using it?	?	?	?	?
Were the meanings of the words given in the dictionary easily understood?	?	?	?	?
Where the illustrative examples given in the dictionary helpful in understanding the meanings and usage of the terms?	?	?	?	?
Was the structure used for arranging the headwords in the dictionary helpful in looking up words?	?	?	?	?
Were the usage labels provided along with the words helpful in understanding the context to which the words were related?	?	?	?	?
Were the meanings of the words given with reference to the parts of the speech helpful in understanding the sense of the word?	?	?	?	?
Could you identify the correct sense of the polysemous words contained within the dictionary?	?	?	?	?
Could you learn about the culture of the language from the meanings of the terms that were given in the dictionary?	?	?	?	?
Does the dictionary serve the purpose of its compilation?	?	?	?	?
Is the language used in the dictionary easily understood?	?	?	?	?
Does the bilingual dictionary help in using the words of the foreign language for constructing correct sentences in the foreign language?	?	?	?	?

For what kind of information do you mostly consult the dictionary?

As part of my job/work.

To understand the meanings of technical terms

To learn a new foreign language

To understand the meanings of the terms when visiting a foreign country

To increase my vocabulary

Do you find all the words that you look for in the dictionary?

Yes

No

Most of the time

More words need to be added to the dictionary

In your view, does the origin of words play any role in understanding their meanings?

Yes

No

To some extent

In some specific cases

What are the reasons for the need to use new methods for compiling an Arabic/English/Arabic bilingual dictionary?

Existing dictionaries only add new words that are found in English/English dictionaries.

The needs of users keep on changing over time and so the methods of compiling dictionaries should address these needs

The meanings of words should be given in a language that can be used by the current generation of users

All of the above

Is there a need for adding information to the dictionary apart from that related to semantics (meanings of words)?

Yes

No

Only information that can be useful in contextualizing meanings

Are electronic dictionaries more helpful than paper dictionaries?

Yes, as there is no space restriction for adding words

Yes, as they make cross-referencing easier

No, as they can be accessed only by those who have computers

No, as they are more difficult to use than paper dictionaries

Part (III): Using *Al-Mawrid*

1) Please read the following questions and then select the appropriate answer (all answers relate to the *Al-Mawrid* (Arabic/English) dictionary)

Sentences / Answer	Accurately translated	Mistranslated	Difficult to translate	The meaning of the term cannot be easily understood by users
What is your view of the translation of the word "Akh" "أخ" in the dictionary?	?	?	?	?
What is your view of the translation of the word "Shaqqeeq" "شقيق" in the dictionary?	?	?	?	?
What is your view of the translation of the word "Khal" "خال" in the dictionary?	?	?	?	?
What is your view of the translation of the word "am" "عم" in the dictionary?	?	?	?	?
What is your view of the translation of the word "taarradhin" "تراض" in the dictionary?	?	?	?	?
What is your view of the translation of the word "Qur'an" "قرآن" in the dictionary?	?	?	?	?
What is your view of the translation of the word "shahādah" "الشهادة" in the dictionary?	?	?	?	?
What is your view of the translation of the word "Allah" "الله" in the dictionary?	?	?	?	?
What is your view of the translation of the word "al-faatiha" "الفاتحة" in the dictionary?	?	?	?	?
What is your view of the translation of the word "al-falaq" "القلق" in the dictionary?	?	?	?	?
What is your view of the translation of the word "ghasiqin" "غاسق" in the dictionary?	?	?	?	?
What is your view of the translation of the word "waswasa" "وسوسة" in the dictionary?	?	?	?	?
What is your view of the translation of the word "al-waswas" "الوسواس" in the dictionary?	?	?	?	?
What is your view of the translation of the word "fatwa" "فتوى" in the dictionary?	?	?	?	?
What is your view of the translation of the word "ansar" "أنصار" in the dictionary?	?	?	?	?

What is your view of the translation of the word “kha’lun” “خال” in the dictionary?	?	?	?	?
What is your view of the translation of the word “kha’latun” “خاله” in the dictionary?	?	?	?	?
What is your view of the translation of the word “ammun” “عم” in the dictionary?	?	?	?	?
What is your view of the translation of the word “alif-lam-mim” “الم” in the dictionary?	?	?	?	?
What is your view of the translation of the word “yasin” “يس” in the dictionary?	?	?	?	?
What is your view of the translation of the word “ayn-sin-qaf” “عسق” in the dictionary?	?	?	?	?
What is your view of the translation of the word “ha-mim” “حم” in the dictionary?	?	?	?	?

Please List the words/phrases where your dictionary provided no translation or help. If possible, provide your translation.

S	Words/phrases	Translation

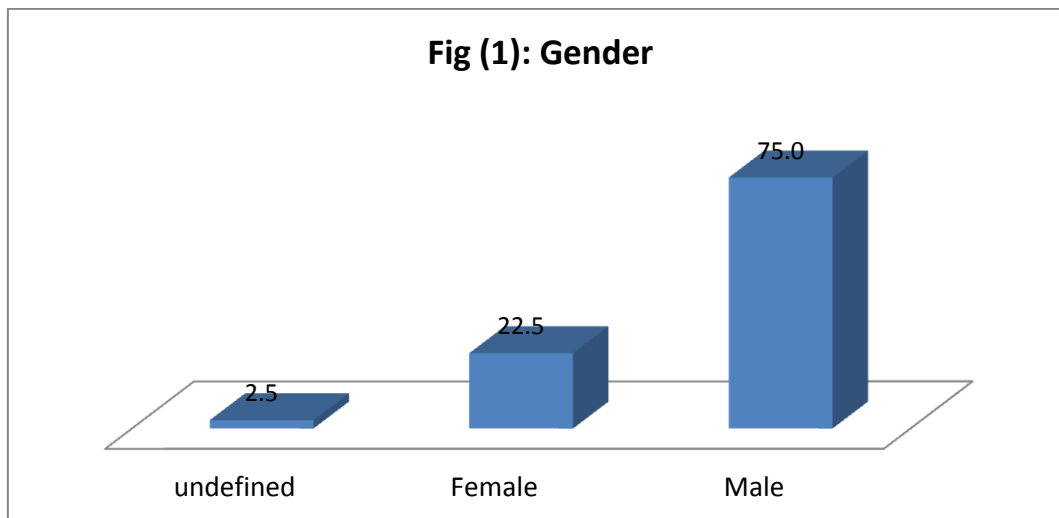
Thank you... all the best

Appendix D: The graphs

Part (I): General Information

Gender: ' Female ' Male

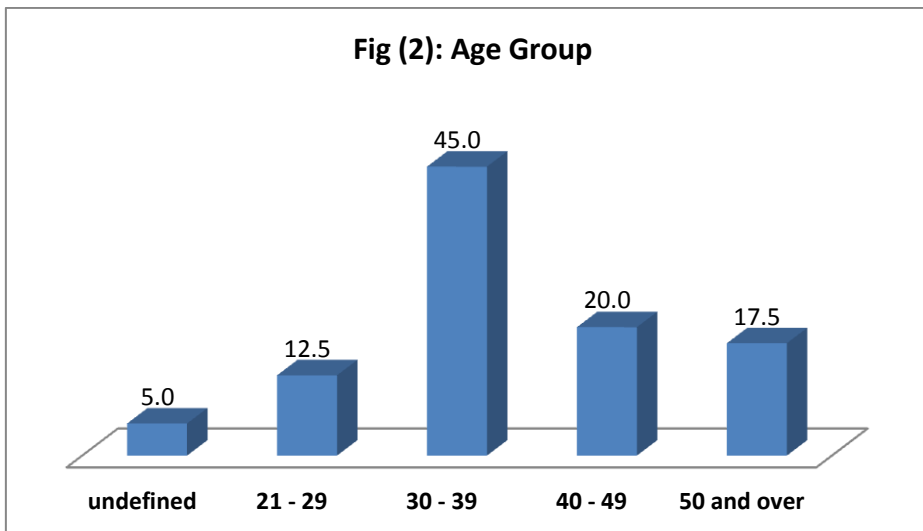
	Frequency	Percent
undefined	1	2.5
Female	9	22.5
Male	30	75.0
Total	40	100.0



Age Group:

under 20	21 - 29
30 - 39	40 - 49
50 and over	

undefined	2	5.0
21 - 29	5	12.5
30 - 39	18	45.0
40 - 49	8	20.0
50 and over	7	17.5
Total	40	100.0



Education:

B.A. ´

M.A. ´

Ph.D. ´

	Frequency	Percent
B.A.	29	72.5
M.A.	9	22.5
Ph.D.	2	5.0
Total	40	100.0

Other qualifications (please specify):

.....

	Frequency	Percent
Undefined	28	70.0
CAIRO UNIVERSITY	3	7.5
DIPLOMA	1	2.5
ENGLISH TEACHER	1	2.5
HIGH DIPLOMA IN TRANSLATION	1	2.5
OBSERVOR GEOPHYSICAL PROSPECTING -.E RESPONSIBLE FOR RECORDING PRODUCTION AND DATA QUALITY.	1	2.5
SUDAN UNIVERSITY	1	2.5
TRANSLATION	1	2.5
TRANSLATION DIPLOMA "UNIVERSITY OF KHARTOOM" CELTA - DELTA - INTERNATIONAL HOUSE OF EDUCATION - LONDON - UK	1	2.5
TRANSLATION, LAW	1	2.5
TRANSLATION, LAW, ADVOCACY	1	2.5
Total	40	100.0

Professional qualifications (please specify):

.....

	Frequency	Percent
undefined	19	47.5
B.A ENGLISH LANGUAGE	1	2.5
B.A ENGLISH LANGUAGE AND PSYCHOLOGY.	1	2.5
BACHELOR OF ARTS - FRENCH - ENGLISH - MASTER OF TRANSLATION - ENGLISH - ARABIC VICE VERSA	1	2.5
DIPLOMA IN TRANSLATION	3	7.5
ENGLISH LANGUAGE	1	2.5
ENGLISH TEACHER	2	5.0
FINANCIAL CONTROLLER	1	2.5
MANAGEMENT AND TRADITIONAL TRADING.	1	2.5
NUMEROUS COURSES / TRAINING ON : TEACHING METHODOLOGY - COLLEGE TEACHER TRAINING - MENTORING - CRITICAL APPLIED LINGUISTIC, ETC	1	2.5
POST GRADUATE DIPLOMA IN ARCHITECTURE	1	2.5
TEACHING METHODOLOGY	1	2.5
TRAINING COURSE IN MEDIA	1	2.5
TRANSLATION	1	2.5
TRANSLATOR	2	5.0
TRANSLATOR - LAWYER	1	2.5
TRANSLATOR, DOCTORATE, LAWYER, ADVOCATE	1	2.5
UAE MINISTRY OF JUSTIC LICENCE	1	2.5
Total	40	100.0

Membership of professional organizations and associations (please specify):

.....

	Frequency	Percent
Undefined	29	72.5
MEMBER OF IRAQI TRANSLATORS ASSOCIATION. 2- LEGAL TRANSLATOR CERTIFIED WITH MINISTRY OF JUSTICE-UAE.	1	2.5
CAIRO UNIVERSITY	1	2.5
CONTRACTORS ASSOCIATION & ENGINEERS ASSOCIATION	1	2.5
DOCTORS ASSOCIATION	1	2.5
EGYPTION TRANSLATORS ASSOCIATION WATA MEMBERSHIP.	1	2.5
ENGLISH TEACHER	1	2.5
KAMIL BASHIR FOR LEGAL TRANSLATION - DUBAI	1	2.5
LEGAL TRANSLATOR - MINISTRY OF JUSTICE, UAE.	1	2.5
LEGAL TRANSLATOR (CERTIFIED BY THE UAE MINISTRY OF JUSTICE).	1	2.5
WOMAN'S ASSOCIATION	1	2.5
WRITERS ASSOCIATION	1	2.5
Total	40	100.0

.....

	Frequency	Percent
undefined	39	97.5
VISITING LECTURER AT SEREVAL UNIVERSITIES.	1	2.5
Total	40	100.0

Which edition/version of *Al-Mawrid* Dictionary did you consult? (you can select more than one choice)

Dictionary / Edition	2010	2009	2008	older
<i>Al-Mawrid</i> Arabic – English				
<i>Al-Mawrid</i> English – Arabic				
<i>Al-Mawrid</i> Combind & English <> Arabic				

<i>Al-Mawrid</i> Arabic – English (a)	Responses	
	N	Percent
1.4.a.2010	3	11.5%
1.4.a.2009	6	23.1%
1.4.a.2008	10	38.5%
1.4.a.Older	7	26.9%
total	26	100.0%

<i>Al-Mawrid</i> English – Arabic (b)	Responses	
	N	Percent
1.4.b.2010	2	15.4%
1.4.b.2009	3	23.1%
1.4.b.2008	6	46.2%
1.4.b.Older	2	15.4%
total	13	100.0%

<i>Al-Mawrid</i> Combined & English <> Arabica (c)	Responses	
	N	Percent
1.4.c.2010	10	43.5%
1.4.c.2009	2	8.7%
1.4.c.2008	4	17.4%
1.4.c.Older	7	30.4%
total	23	100.0%

Part (II): Please read the following Questions and then select the appropriate answer:

How often do you use the dictionary?

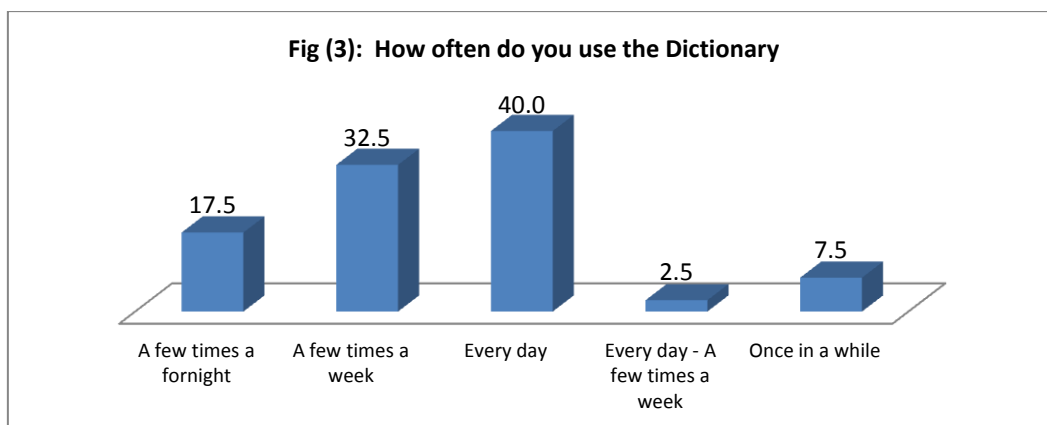
Everyday

A few times a week

A few times a fortnight

Once in a while

	Frequency	Percent
A few times a fortnight	7	17.5
A few times a week	13	32.5
Every day	16	40.0
Every day - A few times a week	1	2.5
Once in a while	3	7.5
Total	40	100.0



Do you prefer referring to a monolingual dictionary or a bilingual dictionary?

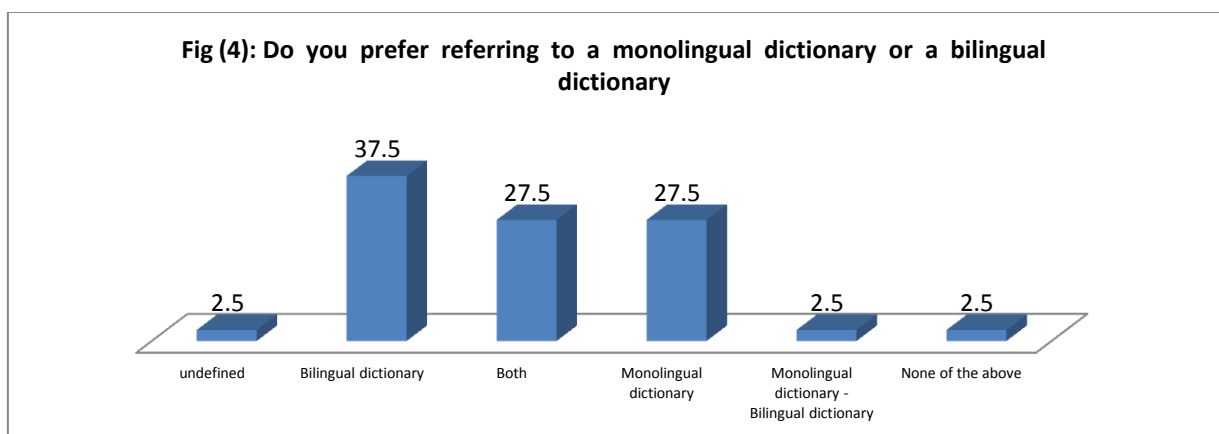
Monolingual dictionary

Bilingual dictionary

Both

None of the above

	Frequency	Percent
undefined	1	2.5
Bilingual dictionary	15	37.5
Both	11	27.5
Monolingual dictionary	11	27.5
Monolingual dictionary - Bilingual dictionary	1	2.5
None of the above	1	2.5
Total	40	100.0



What are the reasons behind acquiring *Al-Mawrid* dictionary?

Work/job reasons

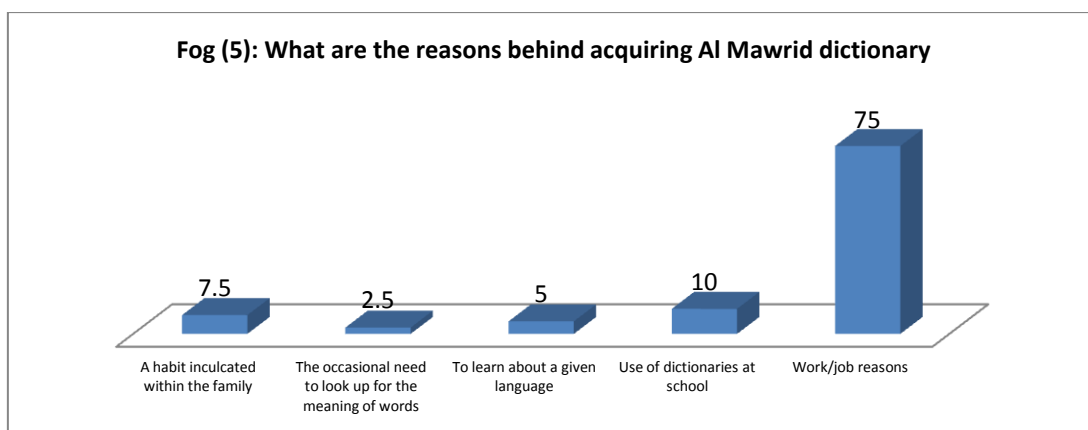
A habit inculcated within the family

Use of dictionaries in the school

To learn about a given language

The occasional need to look up for the meanings of words

	Frequency	Percent
A habit inculcated within the family	3	7.5
The occasional need to look up for the meaning of words	1	2.5
To learn about a given language	2	5.0
Use of dictionaries at school	4	10.0
Work/job reasons	30	75
Total	40	100.0



About the dictionary (please tick the appropriate box)

Sentences / Answer	YES	NO	To some extent	Needs Improvement
Where the instructions provided in the dictionary helpful in using it?				
Were the meanings of the words given in the dictionary easily understood?				
Where the illustrative examples given in the dictionary helpful in understanding the meanings and usage of the terms?				
Was the structure used for arranging the headwords in the dictionary helpful in looking up words?				
Were the usage labels provided along with the words helpful in understanding the context to which the words were related?				
Were the meanings of the words given with reference to the parts of the speech helpful in understanding the sense of the word?				
Could you identify the correct sense of the polysemous words contained within the dictionary?				
Could you learn about the culture of the language from the meanings of the terms that were given in the dictionary?				
Does the dictionary serve the purpose of its compiling?				
Is the language used in the dictionary easily understood?				
Does the bilingual dictionary help in using the words of the foreign language for constructing correct sentences in the foreign language?				

		Needs Improvement	NO	NO - Needs Improvement	To some extent	To some extent - Needs Improvement	YES	YES - NO	total
2.4.1.	0	6	0	0	8	0	26	0	40
2.4.2.	0	5	2	0	7	0	26	0	40
2.4.3.	0	5	8	0	7	0	20	0	40
2.4.4.	0	5	3	0	7	0	25	0	40
2.4.5.	1	7	3	0	5	0	24	0	40
2.4.6.	1	7	4	0	6	0	22	0	40
2.4.7.	0	6	1	1	9	0	23	0	40
2.4.8.	0	6	9	0	11	0	14	0	40
2.4.9.	0	7	3	0	4	0	25	1	40
2.4.10.	1	3	2	0	6	0	28	0	40
2.4.11.	0	7	6	0	8	1	18	0	40

For what kind of information do you mostly consult the dictionary?

As part of my job/work.

To understand the meanings of technical terms

To learn a new foreign language

To understand the meanings of the terms when visiting a foreign country

To increase my vocabulary

	Frequency	Percent
As part of my job/work.	24	60.0
As part of my job/work. - To understand the meanings of technical terms - To increase my vocabulary	1	2.5
As part of my job/work. - To understand the meanings of technical terms - To learn a new foreign language - To understand the meanings of the terms when visiting a foreign country - To increase my vocabulary	1	2.5
As part of my job/work. - To understand the meanings of technical terms - To understand the meanings of the terms when visiting a foreign country	1	2.5
To increase my vocabulary	1	2.5
To learn a new foreign language	4	10.0
To understand the meanings of technical terms	8	20.0
Total	40	100.0

Do you find all the words that you look for in the dictionary?

Yes

No

Most of the times

More words need to be added to the dictionary

	Frequency	Percent
More words need to be added to the dictionary	4	10.0
Most of the time	15	37.5
Most of the time - More words need to be added to the dictionary	1	2.5
No	4	10.0
No - More words need to be added to the dictionary	1	2.5
Yes	14	35.0
Yes - More words need to be added to the dictionary	1	2.5
Total	40	100.0

According to you, does the origin of the words play any role in understanding the meanings of the words?

Yes

No

To some extent

In some specific cases

	Frequency	Percent
In some specific cases	3	7.5
No	9	22.5
To some extent	9	22.5
To some extent - In some specific cases	1	2.5
Yes	18	45.0
Total	40	100.0

What are the reasons behind the need for using new methods for compiling a bilingual dictionary for Arabic/English/Arabic?

The existing dictionaries only add new words that are added to English/English dictionaries.

The needs of the users keep on changing with time and so the methods of compiling dictionaries should address those needs

The meanings of the words should be given in a language that can be used by the current generation of users

All of the above

What are the reasons behind the need for using new methods for compiling a bilingual dictionary for Arabic/English/Arabic?	Frequency	Percent
All of the above	14	35.0
Existing dictionaries only add new words that are found in English/English dictionaries.	9	22.5
Existing dictionaries only add new words that are found in English/English dictionaries. - The needs of users keep on changing over time and so the methods of compiling dictionaries should address these needs	1	2.5
Existing dictionaries only add new words that are found in English/English dictionaries. - The needs of users keep on changing over time and so the methods of compiling dictionaries should address these needs - The meanings of words should be given in a language that can be used by the current generation of users - All of the above	1	2.5
The meanings of words should be given in a language that can be used by the current generation of users	7	17.5
The needs of users keep on changing over time and so the methods of compiling dictionaries should address these needs	8	20.0
Total	40	100.0

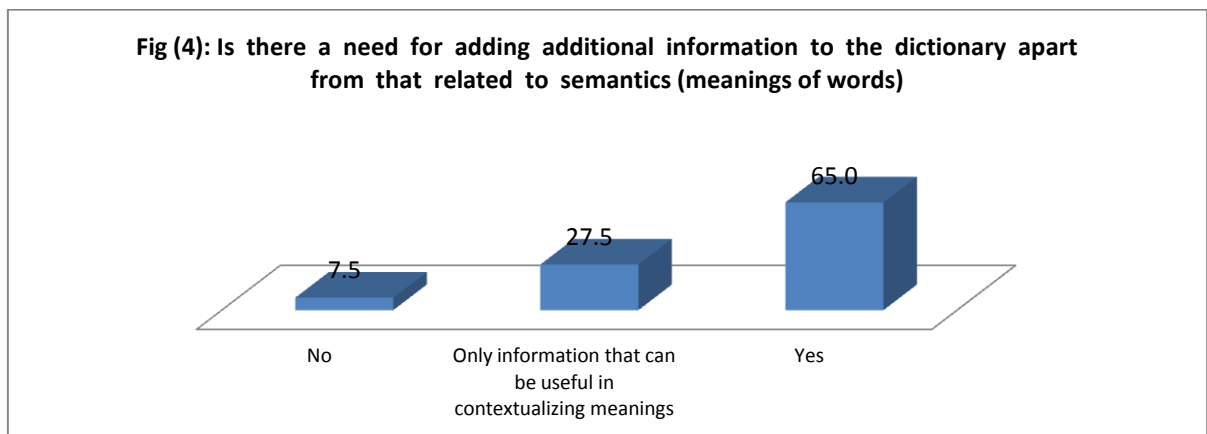
Is there a need for adding additional information to the dictionary apart from that related to semantics (meanings of words)?

Yes

No

Only information that can be useful in contextualizing meanings

	Frequency	Percent
No	3	7.5
Only information that can be useful in contextualizing meanings	11	27.5
Yes	26	65.0
Total	40	100.0



Are the electronic dictionaries more helpful than the paper dictionaries?

Yes, as there is no space restriction for adding words

Yes, as it makes the cross referencing easier

No, as it can be accessed only by those who have computers

No, as it is difficult to use than the paper dictionaries

	Frequency	Percent
No, as they are more difficult to use than paper dictionaries	1	2.5
No, as they can be accessed only by those who have computers	6	15.0
Yes, as there is no space restriction for adding words	15	37.5
Yes, as there is no space restriction for adding words - Yes, as they make cross-referencing easier	2	5.0
Yes, as they make cross-referencing easier	15	37.5
Yes, as they make cross-referencing easier - No, as they can be accessed only by those who have computers	1	2.5
Total	40	100.0

Part (III): Using *Al-Mawrid*

Please read the following questions and then select the appropriate answer (all answers relate to your *Al-Mawrid* (Arabic/English) dictionary

Sentences / Answer	Accurately translated	Mistranslated	Difficult to translate	The meaning of the term cannot be easily understood by users
What can you say about the translation of the word "Akh" أخ in the dictionary?				
What can you say about the translation of the word "Shaqqeeq" شقيق in the dictionary?				
What can you say about the translation of the word "Khal" خال in the dictionary?				
What can you say about the translation of the word "am" عم in the dictionary?				
What can you say about the translation of the word "taarradhin" تراضٍ in the dictionary?				
What can you say about the translation of the word "Qur'an" قرآن in the dictionary?				
What can you say about the translation of the word "shahādah" الشهادة in the dictionary?				
What can you say about the translation of the word "Allah" الله in the dictionary?				
What can you say about the translation of the word "al-faatiha" الفاتحة in the dictionary?				
What can you say about the translation of				

the word "al-falaq" الفلق in the dictionary?				
What can you say about the translation of the word "ghasiqin" غاسق in the dictionary?				
What can you say about the translation of the word "waswasa" وسوسة in the dictionary?				
What can you say about the translation of the word "al-waswas" الوسواس in the dictionary?				
What can you say about the translation of the word "fatwa" فتوى in the dictionary?				
What can you say about the translation of the word "ansar" أنصار in the dictionary?				
What can you say about the translation of the word "kha'lun" خال in the dictionary?				
What can you say about the translation of the word "kha'latun" خالة in the dictionary?				
What can you say about the translation of the word "ammun" عم in the dictionary?				
What can you say about the translation of the word "alif-lam-mim" الم in the dictionary?				
What can you say about the translation of the word "yasin" يس in the dictionary?				
What can you say about the translation of the word "ayn-sin-qaf" عسق in the dictionary?				
What can you say about the translation of the word "ha-mim" حم in the dictionary?				

Sentences / Answer	Accurately translated	Mistranslated	Difficult to translate	The meaning of the term cannot be easily understood by users	Un Defined	total
What can you say about the translation of the word "Akh" "أخ" in the dictionary?	17	4	1	14	4	40
What can you say about the translation of the word "Shaqeeq" "شقيق" in the dictionary?	12	3	4	17	4	40
What can you say about the translation of the word "Khal" "خال" in the dictionary?	10	3	3	18	5	Accurately translated - The meaning of the term cannot be easily understood by users + (1)
What can you say about the translation of the word "am" "عم" in the dictionary?	10	3	3	18	6	40
What can you say about the translation of the word "taarradhin" "تراضي" in the dictionary?	18	3	3	10	6	40

What can you say about the translation of the word "Qur'an" "قرآن" in the dictionary?	19	5	2	9	5	40
What can you say about the translation of the word "shahādah" "الشهادة" in the dictionary?	17	5	4	10	4	40
What can you say about the translation of the word "Allah" "الله" in the dictionary?	19	3	6	8	4	40
What can you say about the translation of the word "al-faatiha" "الفاتحة" in the dictionary?	15	4	5	4	5	40
What can you say about the translation of the word "al-falaq" "الفلق" in the dictionary?	14	2	7	13	4	40
What can you say about the translation of the word "ghasiqin" "غاسق" in the dictionary?	17	3	9	7	4	40
What can you say about the translation of the word "waswasa" "وسوسة" in the dictionary?	16	4	7	9	4	40
What can you say	14	6	6	10	4	40

about the translation of the word "al-waswas" الوساوس in the dictionary?						
What can you say about the translation of the word "fatwa" فتوى in the dictionary?	13	3	6	14	4	40
What can you say about the translation of the word "ansar" أنصار in the dictionary?	9	6	6	14	5	40
What can you say about the translation of the word "kha'lun" خال in the dictionary?	11	2	4	17	6	40
What can you say about the translation of the word "kha'latun" خالة in the dictionary?	16	3	3	14	4	40
What can you say about the translation of the word "ammun" عمر in the dictionary?	16	3	3	13	5	40
What can you say about the translation of the word "alif-lam-mim" الم in the dictionary?	14	4	2	14	6	40
What can you say about the translation	11	5	2	15	6	Difficult to translate -

of the word "yasīn" "يس" in the dictionary?						The meaning of the term cannot be easily understood by users <u>+ (1)</u>
What can you say about the translation of the word "ayn-sin-qaf" "عسق" in the dictionary?	9	5	5	14	5	Accurately translated - The meaning of the term cannot be easily understood by users <u>+ (2)</u> Difficult to translate - The meaning of the term cannot be easily understood by users
What can you say about the translation of the word "ha-mim" "حم" in the dictionary?	13	6	4	10	5	Accurately translated - The meaning of the term cannot be easily understood by users <u>+ (2)</u>

						Difficult to translate - The meaning of the term cannot be easily understood by users
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Please List the words/phrases where your dictionary provided no translation or help. If possible, provide your translation.

S	Words/phrases	Translation

MOST OF THE WORDS IN PAGE 5 & 6 ARE NOT AVAILABLE IN AL MUWARD EDITION WITH ME.	1
FATWA	1
ملحوظة عن المورد : يجب إعادة النظر أو PHRASAL VERBS إضافة بعض المسارد عن	1
I BELIEVE THAT RELIGIOUS WORDS OR EXPRESSION ARE DIFFICULT TO BE ACCURATELY TRANSLATED.	1
ALL THE WORDS YOU MENTIONED ARE MOSTLY RELIGIOUS WHICH CANNOT BE TRANSLATED EASILY AND ACCURATELY, AS THEY CANNOT BE UNDERSTOOD BY THE NON-NATIVE OF SUCH CULTURE OR RELIGIOUS, FURTHERMORE AS TRANSLATORS, WE DON'T SEARCH SUCH TERMS AFTER, BUT WE RATHER REF	1

RELIGIOUS OPINION	1
IT IS PREFERABLE IF YOU HAD MENTIONED OTHER TERMS OF CURRENT AND OFTEN CASE, SUCH AS, LEGAL, COMMERCIAL, FINANCIAL... THANK YOU.	1