Major Problems Encountered by Third Level English Students at Hudhramout University when Translating Arabic Emotive and Culture-bound Expressions into English

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Abstract

The present study aims at investigating the major problems encountered by the third level English students/Faculty of Women and Faculty of Arts at Hudhramout University when translating Arabic-English culture-bound and emotive expressions into English. The study also aims at making a comparison between the third level English students in the above-mentioned two faculties with regard to translating these expressions. The study is carried out in the academic year (2012-2013). A translation test is designed to achieve the purpose of this study. To analyze the study findings, the frequencies and percentages of students' responses to the instrument of the study (Translation Test) were counted and tabled. The findings have revealed that most of the students face problems when translating culture-bound and emotive expressions and that translating emotive expressions is more difficult for them than translating culture-bound expressions. Besides, Women's College students show better performance in translating the expressions in question than the Faculty of Arts' students. The study comes up with some conclusions and recommendations for further researches.

Keywords: Arabic Emotive expressions, Culture-bound Expressions, English Students, Hudhramout University, Translating.

Introduction

When discussing the issue of translation between languages belong to different language families a gap might be brought due to differences between the two languages in terms of semantics, syntax, and pragmatics. Therefore, translation is regarded as a matter of approximation and no identical transference could be achieved (Nida, 2000). Consequently, the translation between Arabic and English is not exception in this regard. The thing that makes it somehow difficult for the students to translate sentences between the two languages adequately. However, translation scholars like Farghal and Shunnaq (1999) have been suggesting solutions for some translation difficulties such as incongruence in emotiveness. Therefore, students should be fully aware of translation strategies, and procedures to overcome translation problems. This study will try to shed light on some problems that face students in translation and suggest some solutions for students to tackle those problems.

Culture, by all means, plays a major role in translation studies due to the fact that it is inseparable from language. Newmark (1988:94) defines culture as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression". Culture-bound expressions may pose one big problem when translating them from the source language (SL) into the target language (TL). This problem emerged from the fact that there are some differences in the culture specific (verbal) habits, expectations, norms, and conventions verbal and other behaviors between the two languages (i.e., Arabic and English here) involved in the translation act. For example, the Arabic expressions صلاة التهجد زكاة ,لاحول ولاقوه إلا بالله ,حلال وحرام, and برقع are cultural words/expressions specific for Arabic Language. The translator cannot easily translate the previous expressions into English due to the lack of equivalence in the TL. According to Newmark (1988: 95), literal translation is not suitable for translating such cultural words but rather descriptive-functional equivalent. For example, when translating the English collocation *alive and kicking* into, the translator should seek a non-corresponding but functionally equivalent term. This collocation should be translated into an ordinary Arabic collocation to avoid ambiguity of a direct and literal translation of words, which would seem funny and strange to Arabic readers. Therefore, the adequate translation for it is حي يرزق.

Furthermore, Newmark (1988: 96) asserts that there are two translation procedures for translating Cultural-bound expressions which are transference and a componential analysis. The first emphasizes the culture and excludes the message, while the second excludes the culture and highlights the message. Newmark (1988) clarifies that a componential analysis is the most accurate translation procedure and is based on a component common in the SL and the TL. A componential analysis is to give brief details of the SL word or phrase in order to make it clear for the TL readers. For example: برقع *veil*

Another salient problem, a translator may face when translating Arabic texts into English is emotive expressions. The problem in translating emotive expressions comes due to the fact that what might be considered a highly emotive expression in a text in Arabic is not always a highly emotive one in English. Thus, the translator should be fully aware of the procedures that can help him/her affect the TL readership by transferring almost a similar impact in the translation.

When discussing the translation of emotive expressions, two types of meaning can be introduced: denotative and connotative meaning. The denotative meaning is the meaning of a word as stated in a dictionary, whereas the connotative meaning is an added meaning that suggests something either positive or negative. In other words, connotative meaning indicates the emotional associations of a word. The present study deals with connotative meaning. Nida (1964: 91) defines connotative meaning as "an aspect of meaning which concerns the emotional attitudes of

the author and the emotional response of a receptor. It can be good or bad, strong or weak, for instance, the word أبيض has a denotative meaning as in قميص أبيض 'a white shirt' but it also has a connotative one as in ثورة بيضاء 'a peaceful revolution'. According to Nida (1964), when translating emotive expressions, cultural translation is the most adequate one.

Al-Hamad and Al-Shunnaq (2011) conducted a study on Emotive expressions in President Bashar Al-Assad's political speeches with reference to translation. Their study aims at examining the figures of speech used in Arabic political speeches as a tool of communication to gain political advantages. The researchers, in their analysis of the data, focused on four emotive figures of speech: simile, metaphor, personification, and euphemism. The research also investigated how emotive expressions are translated from Arabic into English.

Ali (2007) conducted a study in the MA Program of Applied Linguistics and Translation at An-Najah National University in Nablus. This study aimed at exploring the implications and applications of two text-linguistic notions: "managing" and "emotiveness, and their effect on reporting the news. The study also shows how Israeli media writers affected the public opinion by using various manipulative strategies in reporting the news about the Israeli incursion into Gaza Strip in 2006. A Study was conducted by Thawabthe (2007) to shed some light on the problems Arabic-English translators may encounter in translating Arabic cultural terms. The study aimed at investigating translation strategies to overcome these problems. The study asserts that culture-bound expressions pose a translation problem in translating texts from Arabic into English. The study discussed the culture differences between Arabic and English in three categories: material culture (e.g., adornment, moon.); social culture (e.g., habits and customs, eating and drinking habits, gestures etc.); and ideological culture (e.g., politics, religion etc.). Moreover, the study affirmed that the more two cultures are in contact, the fewer translation problems are expected and the reverse is not true.

Shunnaq (1993) conducted a study on the lexical incongruence in Arabic-English translation of emotive expressions. This study shows that one type of lexical incongruence in Arabic-English translation is due to emotiveness in Arabic. He asserts that many words in Arabic arouse emotional effect in a native speaker of Arabic and that is due to their linguistic settings, cultural roots, and circumstances of speech, among others. Therefore when translating from Arabic into English, the translator should take extra care to such emotive words and he has to exert all efforts to transfer the feelings from the SL into the TL. Shunnaq (1993) provides some strategies to tackle the translation of emotive expressions such as paraphrasing, footnoting, and exemplification, among others. He also suggests that the translator has to give precedence to emotive expressions if the context requires that.

Statement of the Problem

Cultural and emotive expressions seem to be most difficult to translate by students of English due to many factors such as the lack of the TL culture, and the unfamiliarity with the strategies of translation used to tackle such expressions. This study investigates the problems faced by students of English at Hudhramout University when translating culture-bound and emotive expressions.

The Objectives of the Study

This study aims at investigating the extent to which the third level students in the English Department / Faculty of Women and Faculty of Arts, Hudhramout University are efficient to give adequate and appropriate translation of culture-bound and emotive expressions.

The Questions of the Study
This study attempts to answer the following questions:
1- To what extent can students give an adequate and appropriate translation of culture-bound expressions?
2- To what extent can students give an adequate and appropriate translation of emotive expressions?
3- What are the problems faced by students when translating these expressions?

The Significance of the Study
This study attempts to help the students of third level, English department, to improve their skill in translating Arabic-English sentences and to identify the problems encountered by them. Moreover, it attempts to obtain information on common difficulties in translation as an aid to translation teaching or in developing teaching materials.

 Limitation of the Study
The study deals with the difficulties and problems that face English students in translating culture-bound and emotive expressions from Arabic into English. It is limited to the third level English students who study at English department, Faculty of Women and Faculty of Arts at Hudhramout University in the second semester 2013. The findings of the study are limited to the third level English students at the Faculty of Women and Faculty of Arts in Hudhramout University.

Methodology
To conduct the present study, the researchers carried out the following procedures:

 Participants in the Study
The population includes 130 third level English students who study at the English departments in the second semester 2013. The participants in this study were 44 students who have been selected according to the systematic random sample (by selecting odd numbers from the list of their names). The researchers used the list that adopted by the department for taking the attendance. They chose the students according to their odd numbers, (i.e.1,3,5,7,9,11,13,15,17, …..47). All of the participants were informed of the purpose of the study. The selected participants represented the sample of this study.

 The Procedures of the study
To construct the instrument of the study, i.e., the translation test, the researchers collected data from three resources: a book entitled *How to translate* by Yusuf (2006), an article entitled *Hindrances in Arabic-English Intercultural Translation* by Bahameed *(*2007) and an M.A thesis entitled *Dilemmas in Translating AL-Baradduni' Poetry into English* by Ateeg (2009). The purpose of this test is to find out to what extent translation difficulties are encountered by the students, particularly in translating some Arabic expressions into English and also to show the differences between the Faculty of Women's College students and the students of the Faculty of Arts. The test consists of two sections according to the problems of translation the study investigated: culture-bound and emotive expressions. Each section consists of five items. Every item in every section is given three translation choices. The adequate translation is spotted from the previous-mentioned references. In addition, a space is left for the students to provide their

own translation for every item in the test if they do not agree with the choices given. The researchers distributed twenty four copies of the test to the students and ignored four copies due to some errors made by students such as leaving some questions without an answer or giving more than one answer to the same question.

Validity and Reliability of the Translation Test
To validate the instrument of the study, the test was shown to three English University professors in addition to the head of English Department at Faculty of Women who is specialized in translation in order to edit and give a model answer for the test. The professors provided their recommendations and suggestions about the items of the test. The researchers modified the test upon the suggestions and recommendations of the professors. To get reliable results of the findings, the researchers piloted the translation test among ten B.A English students so as to clarify if there is any vagueness or unclear items that may need modification.

Data Analysis
After counting the frequencies of students' answers, the researchers analyzed the students' answers and put the frequencies and percentages in tables and charts in order to be shown easily. They analyzed the tabled numbers through a written analysis to make the tabled data easily understood by the readers.

Findings of the Study
Faculty of Women English Students' Difficulties of Translating Culture-bound Expressions
Students' difficulties in translating culture-bound expressions from Arabic into English are shown in Table (1) below. The table presents the final results of the adequate and the inadequate translation of the culture-bound expressions from Arabic into English. Besides, it presents the percentages and the frequencies of the adequate and inadequate translation.

Table. 1 *Frequencies and percentages of Women's College students' responses to translating culture-bound expressions*

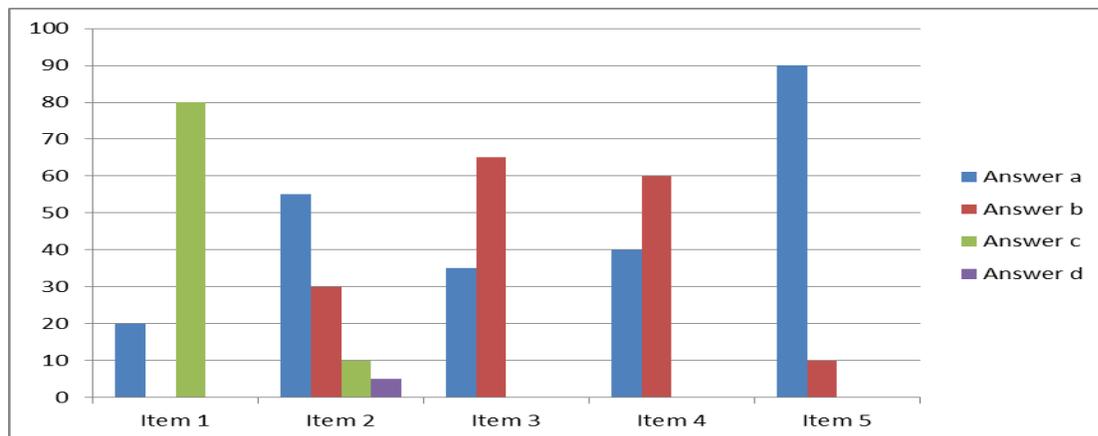| Items		Translation Choices				
		Ans.a	Ans.b	Ans.c	Ans.d	Total
Item1	Frequencies	4	0	16	0	20
	Percentages	20	0	80	0	100
Item 2	Frequencies	11	6	2	1	20
	Percentages	55	30	10	5	100
Item 3	Frequencies	7	13	0	0	20
	Percentages	35	65	0	0	100
Item 4	Frequencies	0	8	12	0	20
	Percentages	0	40	60	0	100
Item 5	Frequencies	18	2	0	0	20
	Percentages	90	10	0	0	100

 Chart (1) Ratio of Women's College Students' Answers Concerning   Culture-bound Expressions

Item1: Four students only chose the answer (a) while the majority (16) of the students' answers matches the model translation (c) with 80%. None of the students has chosen the answer (b) nor did they give another suggested translation.

Item2: Most of the students (11) chose the adequate translation (a) with 55% while 6 students chose the answer (b). Only two students chose the answer (c) and there is a suggested translation given by one of the students.

Item 3: Seven students chose the answer (a) and the majority of them (13) chose the adequate translation (b) with 65%. None of the students chose the answer (c) and none gave his own answer of this item.

Item 4: The majority of the students (12) chose to translate it according to the answer (c) with 60% and the other eight students chose the answer (b). None of the students picked the answer (a) and none wrote a suggested translation.

Item5: The majority of the students (18) chose the model answer (a) with 90% and only two students chose the answer (b). None of the students chose the answer (c) and there is no suggested translation.

Second: Faculty of Women Students' Difficulty in Translating Emotive Expressions

The difficulties encountered students in translating emotive expressions from Arabic into English are shown in Table (2) below. The table presents the frequencies and percentages of students' answers and the errors that students made in translating emotive expressions.

Tabl2e. *Frequencies and percentages of Women's College students' responses to translating emotive expressions*

Items		Translation Choices				
		Ans.a	Ans.b	Ans.c	Ans.d	Total
Item1	Frequencies	6	6	8	0	20
	Percentages	30	30	40	0	100
Item 2	Frequencies	0	3	17	0	20
	Percentages	0	15	85	0	100
Item 3	Frequencies	2	14	4	0	20

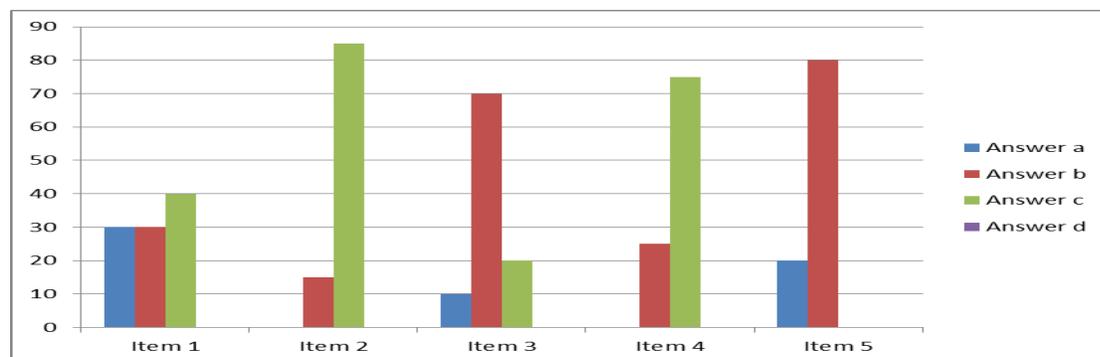|						
	Percentages	10	70	20	0	100
Item 4	Frequencies	0	5	15	0	20
	Percentages	0	25	75	0	100
Item 5	Frequencies	4	16	0	0	20
	Percentages	20	80	0	0	100

Chart (2) Ratio of Women's College Students' Answers Concerning Emotive Expressions

Item1: Six students translated this item and chose answer (a) and another six chose answer (b). Eight students translated it adequately with 40%. None of the student suggested a translation.
Item2: Most of the students (17) chose the answer (c) with 85% while only three of them chose the answer (b). None of the students chose the model answer (a) and there is no suggested translation.
Item3: Only two students picked up the answer (a) while the majority (14) chose the adequate translation (b) with 70%. Four students chose the answer (c) and none suggested another translation.
Item4: The majority (15) of the students' answers match the model answer (c) with 75%. The other five chose the answer (b). No student chose answer (a) and none suggested alternative translation.
Item5: Four students chose the answer (a) and the majority (16) chose the adequate translation (b) with 80%. None chose answer (c) and there is no suggested translation.
Third: Faculty of Arts Students' Difficulty in Translating Culture-bound Expressions
Students' difficulties in translating culture-bound expressions from Arabic into English are shown in Table (3) below. The table presents the final results of the adequate and the inadequate translation of the culture-bound expressions from Arabic into English. Besides, it presents the percentage of the adequate and the inadequate translation in addition to the frequencies.

Table. 3 *Frequencies and percentages of Arts students' responses to translating culture-bound expressions*

Items	Translation Choices				
	Ans.a	Ans.b	Ans.c	Ans.d	Total

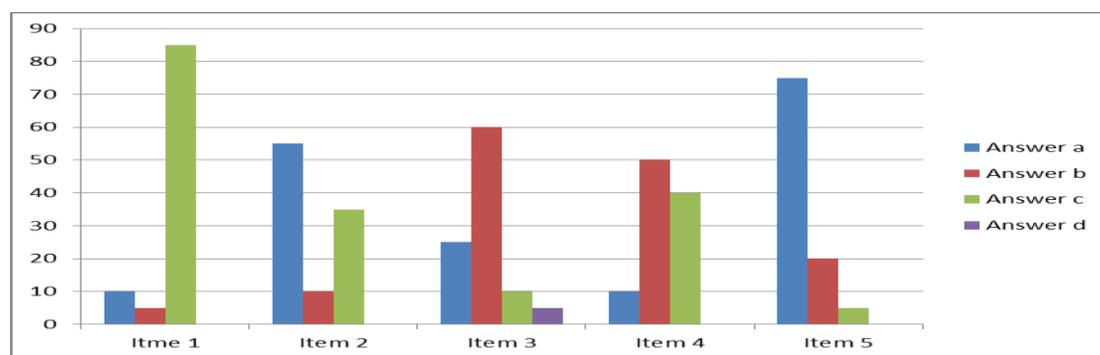|						
Item1	Frequencies	2	1	17	0	20
	Percentages	10	5	85	0	100
Item 2	Frequencies	11	2	7	0	20
	Percentages	55	10	35	0	100
Item 3	Frequencies	5	12	2	1	20
	Percentages	25	60	10	5	100
Item 4	Frequencies	2	10	8	0	20
	Percentages	10	50	40	0	100
Item 5	Frequencies	15	4	1	0	20
	Percentages	75	20	5	0	100

Chart (3) Ratio of Arts Students' Answers Concerning   Culture-bound Expression

Item1: Two students chose answer (a) and only one student chose answer (b). The majority of the students (17) chose the adequate translation (c) with 85%. There is no suggested translation.
Item2: The majority (16) of the students' answers match the adequate translation (a) with 55%. Only two students chose answer (b) while seven students chose the third answer (c). None of the students gave his own translation for this item.
Item3: Five students chose answer (a) while the majority (12) of them chose the adequate translation with 60%. Only two students chose answer (c) and there is a suggested translation given by one of the students for this item.
Item4: Two students only translated this item according to answer (a) while the majority of them (10) chose the adequate translation (b) with 50%. Eight students chose answer (c) and there is no suggested translation.
Item5: The majority (15) of the students' answer match the model translation (a) with 75% while four students chose answer (b). Only one student chose answer (c) and none suggested another translation.
Fourth: Faculty of Arts Students' Difficulty in Translating Emotive Expressions
Students' difficulties in translating emotive expressions from Arabic into English are shown in Table (4) below. The table presents the final results and the adequate answer of students and the inadequate translation that students gave when translating emotive expressions. Also it presents the percentage of the adequate, inadequate translations, in addition to their frequencies.

Table . *Frequencies and percentages of Arts students' responses to translating emotive expression**s*

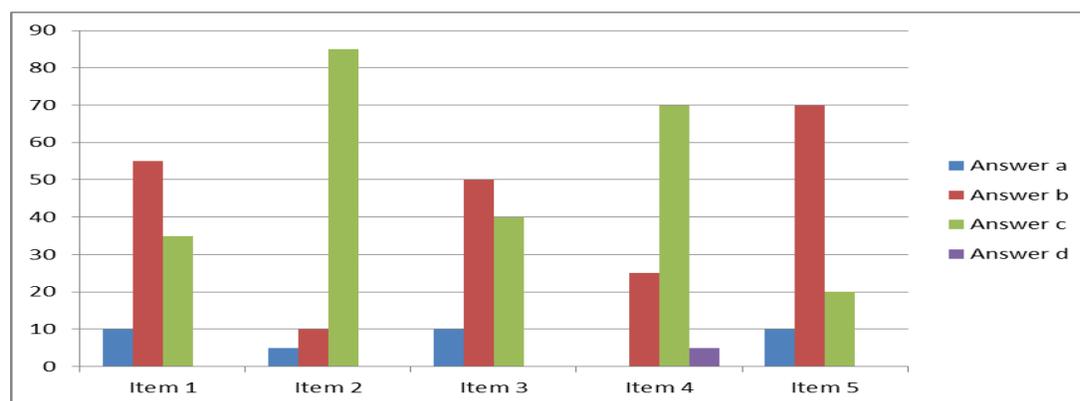| Items		Ans.a	Ans.b	Ans.c	Ans.d	Total
		Translation Choices				
Item1	Frequencies	2	11	7	0	20
	Percentages	10	55	35	0	100
Item 2	Frequencies	1	2	17	0	20
	Percentages	5	10	85	0	100
Item 3	Frequencies	2	10	8	0	20
	Percentages	10	50	40	0	100
Item 4	Frequencies	0	5	14	1	20
	Percentages	0	25	70	5	100
Item 5	Frequencies	2	14	4	0	20
	Percentages	10	70	20	0	100

Chart (4) Ratio of Students' Answers Concerning Emotive Expressions

Item1: Two students only translated this item according to answer (a) while the majority (11) of them chose answer (b) with 55%. Seven students translated this item adequately and chose the answer (c). None suggested another translation.

Item2: Only one student chose the adequate translation (a) and two students chose the answer (b) while the majority of them chose the third option (c). None of the students wrote their own translation.

Item3: Only two students chose answer (a) and ten students chose the adequate translation (b) with 50%. Eight students chose the third option (c) while none suggested another translation.

Item4: None of the students chose the first answer (a). Five students chose answer (b) while the majority (14) of the students chose the adequate answer with 70%. There is a suggested translation by one of the students.

Item5: Only two students chose answer (a) while the majority (14) chose the adequate translation (b) with 70%. Four students chose answer (c) and none suggested another translation.

Discussion of the Findings

The discussion of the findings regarding Faculty of Women and Faculty of Arts students' difficulties in translating culture-bound and emotive expressions are illustrated below.

First: Culture-bound Expressions, the Students of the Faculty of Women:

Here are the test items and the students' translations of them. The students' translations is compared to the adequate translation which is taken from the literature review. Further, some implication are given in the discussion of each item.

1. تيمم

Every language has a cultural aspect which might be different from any other language. The word تيمم *(Tayammum)* is a cultural expression and precisely a religious term. It does not exist in any other language but Arabic. To translate this expression into English, one needs to deliver the message and highlight the cultural concept by using the strategy of transference and the functional equivalent added in brackets as Newmark (1988) suggested. So the translator should transcribe the Arabic cultural expression "تيمم" *(Tayammum)* in English to show respect for this cultural concept and give an explanation for it in brackets. Four students translated this cultural item as *washing with clean sand for ablution* while the majority (16) students translated it adequately as *Tayammum (the use of sand for ablution when water is unavailable)*. None of the students chose the second choice and none gave his/her own translation. It sounds that most students are fully aware of the strategy of translating cultural concepts.

2. وكانت ليلاه هذه المرة فتاة من البدو

Lila is a culture name in Arabic literature. There was a well-known love story between Lila and her beloved Qaiys. Therefore, Lila has become a famous name which refers to someone's beloved.

The majority of the students (11) chose the adequate translation that captures almost the intended meaning of the name *(Lila)*, *his Lila, this time, was a young girl from among the Bedouin. (Lila is a cultural name in Arabic literature used to refer to someone's beloved).* They delivered the message and highlighted the culture value. Six students chose the second option *His Juliet, this time, was a young girl from among the Bedouin* which presents the culture equivalent. Cultural equivalent means replacing a cultural word in the SL with a TL one (Newmark, 1988, p:83). Thus, they ignored the Arabic cultural name and replaced it with a similar one in English. Two students chose the ideational translation *his beloved this time was a young girl from among the Bedouin, (*i.e. they deliver the message without paying attention to the cultural value). Only one student gave his own translation; *his Lila, this time, was a young girl from among the Countryside.*

3. سحور

Sahuur is a religious concept in Islam which refers to a meal Muslims eat before the dawn for fasting. Thus, to avoid the problem of translating such terms and to bridge the gap between Arabic and English. Yusuf (2006) suggests to transliterate and then give an explanation for it. Thirteen students translated this item adequately, according to the aforementioned strategy, as *Sahuur (a meal eaten before the dawn for fasting)*. The other seven students translated it as *a special meal for Muslims before fasting*. The students, here, translated it according to communicative translation method (see Newmark, 1988: 41) and so, they just explained the

meaning and missed the cultural value of the Arabic concept. None of the students has chosen the third choice *Sahuur* and none attempted his/her own translation.

4. لقد أثلجت الصدر

This expression is used in some Arabic areas and has positive connotations of joy and delight. The word *coldness* is used in some Arab countries and has positive connotation while it is neutral or normal in English language. This might be due to the weather, for Arabic belongs to an area of hot and dry climate, whereas English belongs to an area of cold and wet climate.

This expression is a cultural expression and when translating it into English, one should consider the English culture and look for an equivalent which has an appositive connotation to fulfill the meaning and the message. English people usually associate *warmth* with positive connotation such as: 'He is a warm-hearted' i.e. kind and friendly. Thus, the adequate translation for this Arabic expression is *you warm my heart* and it has been chosen by eight students only. Twelve students chose to translate it as you *make me very happy* (ideational equivalent) while none of them chose the first choice *you freeze the chest*.

5. صيادية

Meals are considered culture-bound items. Some meals are specific for some areas. Some Arab meals, for example, are different from that of English. In order to overcome the difficulty of translating such terms, the translator should resort to the componential analysis. Newmark (1988: 114) defines the componential analysis as: "comparing an SL word with a TL word which has a similar meaning but is not an obvious one-to-one equivalent, by demonstrating first their common and then their differing sense components". This means to mention the components that constitute the cultural concept. The majority (18) of the students translated it adequately (giving the intended meaning encapsulated in this term) as *Sayiaadiah (Arabian, especially Yemeni and Gulf, famous dish which is prepared by using rice and tuna fish and a sauce that consists of onions, garlic, tomatoes and some spices)*. Two students only translated it as *a meal made of rice and tuna fish* while none has chosen the third choice *Sayiaadiah* and none provided a suggested translation.

It is clear that most of the Faculty of Women's students have chosen the adequate translation of all the culture-expressions, except the expression, خبر يَثلج الصدر. This reflects their good level and awareness of culture translation strategies.

 Second: Culture-bound Expressions, Students of the Faculty of Art

1. تيمم

Two students translated this concept as *washing with clean sand for ablution*. They focused on the meaning and neglected the cultural religious meaning. Only one student chose the second choice *Tayammum* and so he just transliterated this term into English pronunciation without giving an explanation for it and hence, it is considered inadequate translation. The majority of students (17) translated it as Tayammum *(the use of sand for ablution when water is unavailable)*. The students of the Faculty of Arts are more accurate in translating this item with (17) answers compared to (16) in the Faculty of Women.

2. وكانت ليلاه هذه المرة فتاة من البدو

Eleven students translated this expression adequately as *his Lila, this time, was a young girl from among the Bedouin. (Lila is a cultural name in Arabic literature used to refer to someone's beloved)* while two students translated it as *his Juliet, this time, was a young girl from among the Bedouin.* Seven students chose the ideational translation *His beloved this time was a young girl*

from among the Bedouin. It seems that the students of both the Faculty of Women and Art are the same with (11) adequate answers for each group of them.

3. سحور

Five students translated this concept ideationally as *a special meal for Muslims before fasting*; i.e. they aimed at conveying the meaning independently of function and form (Farghal and Shunnaq, 1999, p.5). The majority of students (12) translated it adequately as *Sahuur (a meal eaten before the dawn for fasting)*. Two students translated it inadequately as *Sahuur*. One student suggested another translation; *pre-dawn meal*. There is no big difference between the Faculty of Women and the Faculty of Arts' students concerning the adequate translation of this item. Thirteen students of the Faculty of Women translated this culture term and twelve students of the Faculty of Art chose the adequate translation as well.

4. لقد أثلجت الصدر

Two students translated this culture expression literally as *you freezes the chest* while ten students translated it as *you warmth my heart*. This second translation seems to be the functional and most idiomatic one as it is used by the TL people to express almost the intended meaning of the Arabic expression "لقد أثلجت الصدر". Eight students translated this cultural expression ideationally as *you make me very happy* which is an ideational equivalent of the Arabic expression in question. Thus, Faculty of Arts' students are better in translating this culture expression with 50% compared to 40% for the students of the Faculty of Women.

5. صيادية

The majority of students (15) translated this cultural item adequately as *Sayiaadiah (Arabian, especially Yemeni and Gulf, famous dish which is prepared by using rice and tuna fish and a sauce that consists of onions, garlic, tomatoes and some spices.)*. Four students translated this item as *a meal made of rice and tuna fish* while only one student chose to translate it inadequately as *Sayiaadiah*.

The Faculty of Women's students are better than the Faculty of Arts' students concerning the adequate translation of this cultural item with 90% for the Faculty of Women's students and 75% for the Faculty of Art's students.

Though most of the students' answers match the adequate answer, the problem of translating culture-bound expressions still exists. The students of the Faculty of Women have chosen the adequate translation for all the cultural items with a percentage of 66% while the students of the Faculty of Arts have a percentage of 65% for their choice of the adequate translation. However, the final percentages which all the students (of both faculties) have for their choice of the adequate answer are not encouraging, especially that they are studying at the third level as English majors.

Third: Emotive Expressions, Faculty of Women's students

1. يستوقد الحنين

Six students translated this emotive expression as *full of desire* and another six students translated it as *full of yearning*. Eight students translated it as *flame with a yearning* and none of the students gave their own translation for this item. The word يستوقد according to Al-Wasseet Dictionary (196:1060), means *to flame,*يشتعل and it is used to refer to a very bright fire. The word *full* according to Longman Dictionary (2006: 653) means t*o feel, express,* or *show a lot of a particular emotion or quality*. The word *full* lacks two semantic features which the word يستوقد has, i.e. *heat* and *brightness* while the word *flame* has these two semantic components. The word حنين in Al-Wasseet Dictionary (196:203) means الشوق (longing) and according to Longman

Dictionary (2006:424) the word *desire* means: *a strong hope* or *wish*. The word *yearning* is more emotive than the word *desire* as the latter indicates, according to Longman Dictionary (2006:1916), not just a desire but *a strong desire for something*, Consequently, the most adequate translation of this expression is *full of yearning*.

2. يفنى فيه عشقا

None of the students has chosen the first choice and none suggested his own translation. The majority (17) of the students translated it as *to love in a crazy way*. Three students translated it successfully but not adequately as *to melt away in love*. The word يفنى means *passed away* and the word عشق according to Al-Wasseet Dictionary means أشد الحب , *ardor of love*. Though the word يفنى فيه means *melt away*, but the word عشق does not mean just *love*, but *love with ardour*. The word عشق is a highly emotive word in Arabic which has no equivalent in English language. So, the students here should add an intensifier (adverb, adjective, a phrase) to the word *love* in order to capture some connotative features of the word عشق.

3. ثورة بيضاء

Two students gave an inadequate literal translation for this item; *a white revolution*. Fourteen students translated this emotive expression adequately *as a peaceful revolution* while four students translated it as *a bloodless revolution*, and thus it is acceptable. The word بيضاء here denotatively means *white* but it associates with another meaning which is *peace* for the color *white* is a symbol of peace. Thus, ثورة بيضاء should not be translated as *a white revolution*, but as *a peaceful* or *bloodless revolution*.

4. ماء سلسبيل

None of the students chose the first choice *Salsabieel* while five students translated this item as *pure water*. The majority (15) of the students translated it adequately as *Salsabil (it is very pure, sweet water that makes you no longer thirsty when drinking it)*. The word سلسبيل associates with the water of paradise as Allah says in the Holly Qura'an " عينا فيها تسمى سلسبيلا ". The prophet Mohammed (peace be upon him) says that who drinks this water will no longer be thirsty. Therefore, the first choice *Salsabieel* is only known to Muslims and the non-Muslims will not know the meaning of it if it is just transliterated. The second choice *pure water* can be translated into ماء صافي and not ماء سلسبيل. The best way to translate this emotive expression is to transliterate it and provide a footnote to make it clear for the TL readership as in the third choice *Salsabil (it is very pure, sweet water that makes you no longer thirsty when drinking it)*.

5. لقد أفجعها الخبر

Four students translated this expression as *the news has broken her heart* while sixteen students translated it adequately as *the news has shocked her in the depth*. The word فاجعة is very emotive expression in Arabic. It connotes fear, pain and frustration. Therefore, the expression *the news has shocked her in the depth* is stronger and more adequate than the expression *the news has broken her heart*.

Fourth: Emotive Expressions, Faculty of Art's Students

1. يستوقد الحنين

Two students translated this emotive expression as *full of desire* while eleven students translated it as *full of yearning*. Only seven students translated this item adequately as *flame with a yearning*. The Faculty of Women's students are better in translating this emotive expression adequately with 40% compared to 35% for the Faculty of Arts' students.

2. يفنى فيه عشقا

Only one student translated this emotive expression as *to melt in it adoringly* while two students translated it as *to melt away in love*. The majority (17) translated it inadequately as *to love in a crazy way*. The students of both faculties, Women and Arts, have mistranslated this expression. The First choice *to melt in it adoringly* lacks the word love before the adverb adoringly. The second choice *to melt away in love* lacks an intensifier to capture some semantic features of the word عشقا, while the third choice *to love in a crazy way* goes far away from the adequate translation of this item, though has some semantic components of the Arabic emotive expression. Here, the students of both faculties failed to give a suggested translation for this expression. Besides, the majority of them chose the inadequate translation, *to love in a crazy way*. This expression might be translated adequately as *to melt away in his love adoringly*.

3. ثورة بيضاء

Two students translated this expression as *a white revolution* while ten students translated it adequately as *a peaceful revolution*. Eight students chose the translation *a bloodless revolution* and thus, it is acceptable. The students of the Faculty of Women are better in translating this expression adequately with 70% compared to 50% for the students of the Faculty of Arts.

4. ماء سلسبيل

None translated this item as *Salsabieel* while five students translated it as *pure water*. The majority (14) of the students translated it adequately as *Salsabil (it is very pure, sweet water that makes you no longer thirsty when drinking it)*. One student suggested another translation; *fresh water*. The answers of the Faculty of Women's students match the adequate answer with 75% while the percentage of the adequate translation of the Faculty of Arts' students is 70%.

5. لقد أفجعها الخبر

Two students translated this expression as *the news has broken her heart* while fourteen students translated it adequately as *the news has shocked her in the depth*. Four students translated this item *as the news frightened her* and none suggested alternative translation. The Faculty of Women's students are better in translating this item with 80% than the students of the Faculty of Arts who have got 70%.

Translating emotive expressions poses a problem for the students of both, the Faculty of Women and Arts when translating them from Arabic into English. Translating such expressions poses more problems for the students than translating culture-bound expressions. The percentage which the Faculty of Women's students have got for their choice of the adequate translation of the culture-bound expressions is 66% while that which they have got for their choice of the adequate translation of emotive expressions is 53%. Furthermore, the percentage which the Faculty of Arts' students have got for their choice of the adequate translation of the culture-bound expressions is 65% while that which they have got for their choice of the adequate translation of emotive expressions is 45%.

In conclusion, the students of the Faculty of Women outperform the students of the Faculty of Arts. The final results of translating culture-bound expressions show that the Faculty of Women's students have got 66% for their good choice of the adequate translation compared to 65% for the Faculty of Arts' students. Moreover, the final results of translating emotive expressions show that the Faculty of Women's students have got 53% for their good choice of the adequate translation compared to 45% for the Faculty of Arts' students.

Conclusions of the Study

The present study aims at investigating the difficulties of translating culture-bound and emotive expressions from Arabic into English among third level students, English department, Faculty of Women and Arts at Hudhramout University. The study also compares the level of the Faculty of Women's students with the Faculty of Arts' students. A translation test is used to collect data from the study sample.

The results showed that the students of both; the Faculty of Women and Faculty of Arts face some problems when translating culture-bound and emotive expressions. Besides, the study has revealed that translating emotive expressions is more difficult for the students (in both faculties) than translating culture-bound expressions. The difficulties the students encounter in translating such expressions might emerge from the following reasons:

1. There is no fixed syllabus at the English department for the translation subject.
2. The translation course which has been taught to the students at the University is not enough to qualify them to the expected level to become good translators.
3. The students are only taught the basic rules of translation which does not enable them to improve their skills in translation.
4. The university lacks professors whose main major is translation.
5. The students do not know much about translation strategies.
6. The students have poor level of language proficiency in both Arabic and English.
7. The students lack the knowledge of the TL culture.

The results also showed that the Faculty of Women's students translated the test items more adequately than the Faculty of Art's students. This difference in the students' performance on the translation test might be attributed to the following reasons:

1. It seems that the students of the Faculty of Women pay more attention to the translation subject than the Faculty of Arts' students.
2. The translation book which has been taught to the students at the Faculty of Women is *Translation with reference into English and Arabic* by Shunnaq and Farghal (1999) is a good source for building translation basics and strategies.
3. The materials of translation which has been taught to the Faculty of Arts' students do not enable them to translate culture-bound and emotive expressions for they do not explicate these two major subjects in a thorough way.

Recommendations of the Study

The researchers recommend the following:

1. Translation professors are recommended to apply a variety of translation materials such as books, articles, and clips that can help students to overcome translation problems.

2. Translation professors are recommended to focus on the practical side when teaching the translation subject.

3. Translation professors are recommended to teach students the strategies of translation.

4. Translation professors should make students familiar with the role of culture in translation.

5. Translation professors should pay more attention to solve the problem of translating emotive expressions.

6. Students are recommended to practice translation and try to improve themselves in both languages; English and Arabic.

7. It is recommended to design special classes for translation lectures that allow students to practice and participate more effectively, i.e., classes that allow to teach translation as a discussion.

8. People in charge at Hudhramout University are recommended to send some students abroad in order to study at postgraduate level and specialize in translation.

As for doing future researches on the issue this study tackles, the researchers suggest the followings:

1. Carrying out researches on comparative studies between English/Arabic and Arabic /English translation regarding difficulties, problems and solutions.

2. Conducting studies on the difficulties of translating culture-bound and emotive expressions from English into Arabic.

3. Carrying out researches about the interference of Arabic language when translating from English into Arabic.

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