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Forth Stage/ Translation  
The meaning of Translation  
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## 1. What is Translation?

As a subject, translation generally refers to all the processes and methods used to render and / or transfer the meaning of the source language text into the target language as closely, completely and accurately as possible, using: (1) words/phrases which already have a direct equivalent in Arabic language; (2) new words or terms for which no ready-made equivalents are available in Arabic; (3) foreign words or terms written in Arabic letters as pronounced in their native origin; and (4) foreign words or terms made to fit Arabic pronunciation, spelling and grammar. Here are examples to illustrate these four types respectively:

1. „speak“ (يتكلم)
2. „satellite“ (قمر اصطناعي)
3. „aspirin“
4. „democracy“

## 2. What Do We Translate?

We translate neither grammar, words, style nor sounds. What do we translate then? We always translate one thing only: MEANING. What is meaning? It is a big question that is difficult to answer easily, directly, exhaustively and decisively. However, a general, satisfactory and simple answer can be given here. Meaning is a complicated network of language components comprised of: Syntax (grammar), Vocabulary (words), Style, and Phonology (sounds). Each of these components includes several points.

### **3. How Do We Translate?**

This question implies two major points: (1) Methods of Translation and (2) The Process of Translation.

#### **3.1. Methods of Translation**

A method of translation can be defined as 'the way we translate', whether we translate literally or freely, the words or the meaning, the form or the content, the letter or the spirit, the manner or the matter, the form or the message, the direct meaning or the implied meaning, in context or out of context, and so on (see also Newmark, 1988: 45). Writers on translation have suggested different methods based on the two major old-new methods of translation, **LITERAL** and **FREE**.

##### **3.1.1 Literal Translation**

Literal translation method is understood and applied in three different ways, which can be summarized and exemplified as follows :

###### **3.1.1.1. Word-for-word Translation: Literal Translation of Words:**

Each English word is translated into an equivalent word in Arabic which is kept the same as, and in line with that of English: e.g.

That child is intelligent.    ذاك الطفل يكون ذكي

###### **3.1.1.2. One-to-one Literal Translation:**

"One-to-one translation" is to Newmark "a broader form of translation, each SL word has a corresponding TL word". It respects collocational meanings in their powerful context. He also adds, "one-to-one translation is more common than word-for-word translation". This method of translation means to translate each SL word or phrase into an identical word or phrase in the TL, with the same number, grammatical class and type of language. That is, a noun is translated into a noun, two nouns into two nouns, one adjective

into one adjective, two into two, and so on and so forth. In a similar way, an idiom should be translated into an idiom, a collocation into a collocation, a proverb into a proverb, a metaphor into a metaphor, etc. All these translations are done in context, not out of context: e.g.

My neighbors are good. جيرانى يكونون طبيين .

#### **4.1.2. Free Translation:**

Like literal translation, free translation has been a well-established method of translation since antiquity. Usually, it is associated with translating the spirit, or the message, not the letter or the form of the text . It used to earn wide reputation as the better method at the expense of literal translation, the worse method of translation. It is the method that is not committed to translate every single word in a text. It means to translate freely without constraints. The translator is not strictly constrained by the type of text or context, or the direct and available meaning of words and phrases. He goes outside texts and out of contexts, behind and beyond words and phrases, looking perhaps for the spirit, or the message. He can translate something the way he understands it. His way of understanding is confined by text and context variably to some or great extent. It is perhaps the only restriction on him. He cannot translate the way he likes, but the way he understands.

The question now is whether free translation is acceptable or not. The answer can be sought for in the next two types suggested for this method. The first type is close and related to context directly, whereas the second is far and related to context indirectly, as the following discussion and examples confirm:

##### **4.1.2.1. Bound Free Translation**

This type of free translation is derived from the context in a direct way, though it may go out of it in some way or another, in the form of exaggeration, expressivity, and effective, rhetorical or formal language. It is the type we usually understand by the term 'free translation'. Here are examples:

1. He got nothing at the end . عاد خالي الوفاض او رجع يخفي حنين .
2. She was sad deep down. اصبح فؤادها فارغا /تفطر قلبها من الحزن .

#### 4. 1.2. 2. Loose Free Translation

This free translation method goes far away from the direct linguistic context to inferences. It is based on the translator's conclusions about what the speaker/writer wants to say. In other words, it is the translation of intentions. In this sense, it is a version of pragmatic translation. Therefore, it does not relate directly to the original context, but is concluded from it. Here are some illustrative examples:

- 1.It is half past nine. تأخرنا قليلا /انتهى الوقت .
2. Thank you, thank you ladies and gentlemen. هدوء ايها الساده والسيدات .
3. I am frightened. ابق معنا .
4. You are a bigmouth! اسكت /اغلق فمك !