CHAPTER - FOUR

ARABIC VERSUS ENGLISH : CONTRASTIVE STUDY AND TEXT TRANSLATION
This chapter has two aims. The first is to contrast and compare some of the language areas in Arabic and English which, based on the researcher's experience of teaching English to Arab learners are likely to be problematic in English for the Arab learner (4.1, Section A). The intention is to single out areas of L1/L2 contrast not only because they may present major learning obstacles, but also for the purpose of investigating the extent to which translation affects the learner's strategies of learning English positively or negatively. In other words, these contrastive studies, as most contrastive studies, are destined for eventual pedagogic use.

The second is to illustrate the theoretical points discussed in the contrastive analysis section through text translation exercises administered to teachers and students. The aim here is to examine how a piece of text in Arabic is transferred into English, first by professional translators and second by Arab teachers and students of English in order to see how both the teachers and students manipulate their rendering of the texts and to what extent they can succeed in preserving both sentence structure and the structure of whole texts. The extent to which those performances are still under the effect of Arabic is also to be observed. Pedagogical implications of the output are to be drawn, (4.2 Section B).

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4.1. SECTION A: CONSTRASTIVE STUDIES

4.1.1. Relevant Issues

In the process of learning a foreign language, as stated in the previous chapter (1.4, 3.1, 3.2), one language functions in what Chumbow (1984), calls "a special relation" with the target language. The mother tongue is, naturally, the language that functions in this special relation. An important characteristic of its function is the interferential role in L2 learning where L1 is the source of interlingual errors in the acquisition of L2. Dagut (1986), argues that the learners' covert uses of translation, especially in free composition, is the source of a great, if not the major part of errors in L2 learning. He believes that "the adults' greater intellectual curiosity and powers of abstraction (and greater motivation) may lead them to reflect on at least some of the relations between L1 and L2 revealed by translation, so that in addition to being an inevitable part of the L2 learning process translation now also becomes a tool to CA (Contrastive Analysis).

Reddy (1994: 55), states that both CA and translation are interlingual activities based on the linguistic theories and techniques of language comparison. In his terms, "In E.A. (Errors Analysis) which emerged as a complementary to CA, translation is used at least in five items while recognising and identifying errors in the process of E.A. (1) while obtaining interpretation for recognising the sentence in TL, (2) making plausible reconstruction, (3) comparing the reconstructed sentence with
original sentence, (4) translating sentence literally into first language, and (5) translating first language back into TL. Thus translation is an essential fact in E.A. also".

Apart from that, transfer is an extremely important factor in foreign language learning. The foreign accents are just one feature of cross-linguistic influence, i.e. language transfer. According to Oldin (1989), in spite of many theoretical and practical problems related to the study of transfer, that is, problems of definition, problems of comparison, problems of prediction and problems of generalization, the standards of evidence for transfer have been rising, and the empirical support for the importance of transfer in all subsystems is now quite strong.

The banishment of translation as a method of language learning applied by behaviourism was polished by contrastive analysis through introducing the concept of "interference" to explain the effect of L1 upon L2, (Sorhus, 1975). As to James (1980), Contrastive Analysis has had much to offer to translation theory, the description of particular languages and the study of language universals, (see also Wilss, 1982). Among other implicational values of contrastive analysis stressed by James is its practicality as a classroom research tool for teachers anxious to adjust their teaching to the state of knowledge of their learners.
4.1.2. Arabic Vs English : (Findings from Available Literature)

Arabic is a semantic language (Kaye, 1987 in Coulrie), this by itself causes Arab learners of English more difficulties due not only to the differences between alphabets (see the chart below) and writing systems of Arabic and English, but also the differences between sound systems of both languages which result in a great deal of spelling and pronunciation errors (see Tushyeh, 1995). For example, /ب/ in Arabic is an equivalent for /b/ and /p/. Therefore, the Arab learners have always difficulty in differentiating, for instance, between (pray and bray, park and bark, bat and pat) in pronunciation and accordingly in spelling. They also very often fail to discriminate between /f/ and /v/ in both pronunciation and spelling for there is only one equivalent in Arabic for these two letters, i.e./ة/ So, it is observed that an Arab may mistakenly say, for instance, (I half two brothers, for I have ....) or (I came in a fan, for I came in a van). In fact, this can extend to making errors such as toff for tough and so on.

In addition, Arab learners of English are really at a disadvantage in comparison to speakers of Romance languages regarding vocabulary learning because the latter have many vocabulary items that are similar in form and meaning to English words (Ibid., 1995).

Furthermore, speakers of Arabic as noted by Enani (1994), learn a considerable proportion of English or French by means of translation into Arabic, and that is natural for they refer
meanings to what they already know. This, in fact, represents a critical problem because the learner grows up acquiring certain fixed equivalences to those in English or French and finds it difficult to get rid of them.

To Sharma (1980), errors of translation are very frequent in the written English of learners where English is largely taught in compound bilingual situation. The learners tend to translate, that is, to replace as accurately as they can each word or phrase or clause of the source language by its equivalent in English. This is a real problem which the majority of Arab learners of English have because of the reason mentioned above.

The chart below is basically from Alan Kaye (in Bernard Coultrie (1987) and Beeston (1970) with some adaptation. It was noticed that the over illustration given by Kaye or the over explanation given by Beeston do not help much in identifying exactly the Arabic sounds or specially those which do not exist in English. It should be mentioned here that the descriptions of Arabic letters with non-equivalent sounds in English are only an approximation. Besides, the typographic problem makes the illustration of the letters even more difficult. This, however, is not meant to give the impression that both languages are completely different. No doubt they share a lot of similarities and some common features as will be seen in the following section.
Table No. 1
Arabic alphabet.

<table>
<thead>
<tr>
<th>Arabic alphabet</th>
<th>Transliteration</th>
<th>Name</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>alif</td>
<td></td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>ba</td>
<td></td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>ta</td>
<td></td>
<td>unvoiced stop</td>
</tr>
<tr>
<td>th</td>
<td>tha</td>
<td></td>
<td>unvoiced continuant as in 'thank'</td>
</tr>
<tr>
<td>j</td>
<td>jeem</td>
<td></td>
<td></td>
</tr>
<tr>
<td>h</td>
<td>ha</td>
<td></td>
<td>unvoiced continuant (No Eng. equiv.)</td>
</tr>
<tr>
<td>k</td>
<td>kha</td>
<td></td>
<td>unvoiced continuant as German &quot;ch&quot;</td>
</tr>
<tr>
<td>d</td>
<td>dal</td>
<td></td>
<td></td>
</tr>
<tr>
<td>d</td>
<td>dal</td>
<td></td>
<td>as in &quot;that&quot;</td>
</tr>
<tr>
<td>r</td>
<td>ra</td>
<td></td>
<td></td>
</tr>
<tr>
<td>z</td>
<td>zay</td>
<td></td>
<td>voiced continuant, buzz</td>
</tr>
<tr>
<td>s</td>
<td>seen</td>
<td></td>
<td>unvoiced continuant hiss</td>
</tr>
<tr>
<td>sh</td>
<td>sheen</td>
<td></td>
<td>as &quot;sh&quot;</td>
</tr>
<tr>
<td>S</td>
<td>Sad</td>
<td></td>
<td>voiced continuant (No Eng. equiv.)</td>
</tr>
<tr>
<td>d</td>
<td>dad</td>
<td></td>
<td>voiced or unvoiced continuant (No. Eng. equiv.)</td>
</tr>
<tr>
<td>t</td>
<td>ta</td>
<td></td>
<td>(No Eng. equiv.)</td>
</tr>
<tr>
<td>dh</td>
<td>dha</td>
<td></td>
<td>(No Eng. equiv.)</td>
</tr>
<tr>
<td>a'</td>
<td>a'ayn</td>
<td></td>
<td>(No Eng. equiv.)</td>
</tr>
<tr>
<td>ǧ</td>
<td>ǧayn</td>
<td></td>
<td>(No Eng. equiv.)</td>
</tr>
<tr>
<td>f/v</td>
<td>fa</td>
<td></td>
<td>like the French &quot;Parisian r&quot;</td>
</tr>
<tr>
<td>q</td>
<td>gaf</td>
<td></td>
<td>unveilar with point of obstruction</td>
</tr>
<tr>
<td>k</td>
<td>kaf</td>
<td></td>
<td>further back than with velar.</td>
</tr>
<tr>
<td>l</td>
<td>lam</td>
<td></td>
<td></td>
</tr>
<tr>
<td>m</td>
<td>meem</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
4.1.3. Six Problematic Areas Identified

On the basis of the existing literature and the researcher's experience of English teaching to Arab learners, six predicted areas of difficulties were selected. The most apparent similarities and differences related to those areas in Arabic and English will be discussed. Examples of stretched connected sentences taken from existing translated texts (from and into English) will be given. Those examples were taken from three translated novels: Arrahinah (The Hostage) by the Dammaj (1984), Ors Azzain (The Wedding of Zein) by Saleh, (1970) and Heart of Darkness by Conrad, (1994) ed.

The selected areas are (i) parts of speech, (ii) English articles/prefix al in Arabic, (iii) Sentence structure, (iv) tense system, (v) auxiliaries, and (vi) organization of text writing.

Abbreviations

<table>
<thead>
<tr>
<th>Arabic alphabet</th>
<th>Transliteration</th>
<th>Name</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>ن</td>
<td>n</td>
<td>noon</td>
<td></td>
</tr>
<tr>
<td>ه</td>
<td>h</td>
<td>ha</td>
<td></td>
</tr>
<tr>
<td>و</td>
<td>w</td>
<td>waw</td>
<td></td>
</tr>
<tr>
<td>ي</td>
<td>y</td>
<td>ya</td>
<td></td>
</tr>
</tbody>
</table>

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4.1.3. (i) Ten Parts of Speech in English / Three in Arabic

English grammar virtually divides the parts of speech into noun, verb, adjective, adverb, pronoun, preposition, conjunction, article, demonstrative and interjection, (Quirk and Greenbaum, 1990). Arabic grammar, on the other hand divides the parts of speech into noun, verb and preposition, (Abdul-Hameed, 1990's edition). But these two different divisions do not mean that English has more parts of speech than Arabic. As a matter of fact, it is only that Arabic integrates noun, adjective, adverb, demonstrative and pronoun under one title, namely, the noun, (Awadh, 1985). Preposition, conjunction and interjection are put under the heading (harf), literally, letter, meaning preposition, (it is called also adat : a tool-singular or adawat, plural, tools). Truly, as noted by Awadh, this difference in division is not only superficial but also not fixed. Many English words do not strictly follow it. A word can be a noun or a verb, e.g. "wall, wax, want", another can be a noun or adjective, e.g. "adept, alternative", and a word can be an adverb or an adjective, e.g. "first, high, long" and so on. This is also true with Arabic. A word like "jameelah" can be a proper noun of a female, an adjective or an adverb. Another example is Ahmed which can be a proper noun for a male or a verb. Here are some examples to illustrate this fact.

A. Ara. - hadihi jameelah (noun).
   Trl. - this Jameelah.
   Eng. - This is Jameelah.
Ara. - hadihi zahratun jameelah (adjective).
Trl. - this flower beautiful.
Eng. - This is a beautiful flower.

Ara. - talaa´at -sh shamsu jameelatan (adverb).
Trl. - rose-it the sun beautifully.
Eng. - The sun rose beautifully.

B. Ara. - Ahmedu talibun fi-l-jamea´ah (proper noun).
Trl. - Ahmed student in the university.
Eng. - Ahmed is a student in the university.

Ara. - ahmadu allaha a´la salamatik (verb).
Trl. - praise - I the God for your safety.
Eng. - I praise God for your safety.

The important differences related to these divisions of parts of speech exist in the characteristics of both the noun and the verb.

(a) Arabic nouns are inflected for case, determination, gender and number. So, the noun nafidatun: (a window) can be nafidatan, nafidatun and nafidatin; nominative, accusative and genetive respectively according to its position in the sentence. The word, as it is right now, indicates indefiniteness, singularity and feminity (formally). See the examples below:

Ara. - hadihi nafidatun. (Sing. predicate, nominative).
Trl. - this window. 
Eng. - This is a window.

Ara. - kasartu nafidatan, (Sing. object, accusative)
Trl. - broke - I window.
Eng. - I broke a window.

Ara. - absartu min nafidatin, (Sing. preceded by a preposition, genetive)
I looked through a window.

The dual of the word is nafidatan, and the plural is nawafid (broken plural). This word also is classified as a feminine noun, (not real).

(b) As with the verb, person, mood and aspect are marked by prefixes and suffixes. In addition, most of the Arabic verbs have case ending marking nominative (u), accusative (a) and jussive (*), (form or mood).

The verb "gala" : (he said) indicates the second person, (male), past tense, and accusative (a) at the end as a diptote verb (i.e. has a fixed morphological end). That is to say that gender and number are obligatory grammatical categories, (see Alan Kaye in Bernard Coulrie, 1987). Thus, unlike English, the Arabic verb (Yaktubu : "he writes" takes different forms with different pronoun and tense (See the tables given below)).

Table - 2

The forms of the Arabic present and past tense along with their correspondent English forms

**Present tense :**

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>aktubu</td>
<td>I write</td>
<td>first person (sing.)</td>
</tr>
<tr>
<td></td>
<td>naktubu</td>
<td>We write</td>
<td>first person (plur.)</td>
</tr>
<tr>
<td>2.</td>
<td>Oktub</td>
<td>you write</td>
<td>second person (sing. M)</td>
</tr>
<tr>
<td></td>
<td>Oktubi</td>
<td>you write</td>
<td>second person (sing. F)</td>
</tr>
<tr>
<td></td>
<td>Oktuba</td>
<td>you write</td>
<td>second person (2 M).</td>
</tr>
<tr>
<td></td>
<td>Oktuba</td>
<td>you write</td>
<td>second person (2 F).</td>
</tr>
<tr>
<td></td>
<td>Oktubna</td>
<td>you write</td>
<td>second person (pl. F).</td>
</tr>
<tr>
<td></td>
<td>Oktubou</td>
<td>you write</td>
<td>second person (pl. M).</td>
</tr>
<tr>
<td></td>
<td>English</td>
<td>Arabic</td>
<td>English</td>
</tr>
<tr>
<td>---</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
</tr>
<tr>
<td>3</td>
<td>he writes</td>
<td>third person (sing. M).</td>
<td>Katabtu</td>
</tr>
<tr>
<td></td>
<td>she writes</td>
<td>third person (sing. F).</td>
<td>Katabna</td>
</tr>
<tr>
<td></td>
<td>they write</td>
<td>third person (2 M).</td>
<td>Katabibani</td>
</tr>
<tr>
<td></td>
<td>they write</td>
<td>third person (2 F).</td>
<td>Katabibani</td>
</tr>
<tr>
<td></td>
<td>they write</td>
<td>third person (pl. M).</td>
<td>Katabibouna</td>
</tr>
<tr>
<td></td>
<td>they write</td>
<td>third person (pl. F).</td>
<td>Katabibuna</td>
</tr>
</tbody>
</table>

**Past tense:**

<table>
<thead>
<tr>
<th></th>
<th>English</th>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>I wrote</td>
<td>first person (sing. M+F).</td>
<td>Katabtu</td>
<td>I wrote</td>
</tr>
<tr>
<td></td>
<td>We wrote</td>
<td>first person (2+3 M+F).</td>
<td>Katabna</td>
<td>We wrote</td>
</tr>
<tr>
<td></td>
<td>you wrote</td>
<td>second person (sing. M).</td>
<td>Katabta</td>
<td>you wrote</td>
</tr>
<tr>
<td></td>
<td>you wrote</td>
<td>second person (sing. F).</td>
<td>Katabti</td>
<td>you wrote</td>
</tr>
<tr>
<td></td>
<td>you wrote</td>
<td>second person (2 M+F).</td>
<td>Katabtuma</td>
<td>you wrote</td>
</tr>
<tr>
<td></td>
<td>you wrote</td>
<td>second person (pl. F).</td>
<td>Katabtunna</td>
<td>you wrote</td>
</tr>
<tr>
<td></td>
<td>you wrote</td>
<td>second person (pl. M).</td>
<td>Katabtum</td>
<td>you wrote</td>
</tr>
<tr>
<td>2.</td>
<td>he wrote</td>
<td>third person (sing. M).</td>
<td>Kataba</td>
<td>he wrote</td>
</tr>
<tr>
<td></td>
<td>she wrote</td>
<td>third person (sing. F).</td>
<td>Katabat</td>
<td>she wrote</td>
</tr>
<tr>
<td></td>
<td>they wrote</td>
<td>third person (2 M).</td>
<td>Katabba</td>
<td>they wrote</td>
</tr>
<tr>
<td></td>
<td>they wrote</td>
<td>third person (2 F).</td>
<td>Katabata</td>
<td>they wrote</td>
</tr>
<tr>
<td></td>
<td>they wrote</td>
<td>third person (pl. F).</td>
<td>Katabna</td>
<td>they wrote</td>
</tr>
<tr>
<td></td>
<td>they wrote</td>
<td>third person (pl M).</td>
<td>Katabu</td>
<td>they wrote</td>
</tr>
</tbody>
</table>

In this respect, the English noun and verb, in comparison to Arabic noun and verb, appear to be less difficult. The examples above illustrate this fact. Al-Buanain (1992) states that the Arabic verb is an amalgum of two semantic elements: a pronoun marker and a predicate. The pronoun element in a verb reflects the gender and number of the preceding noun to which it refers. "Numerical Statuses", (Beeston, 1970) in Arabic are: singularity, duality and plurality. If the subject comes first
(i.e. nominal sentence), the verb agrees with it in number (as well as in person and gender). However, if the verb precedes the subject, its form will always be singular, whether the subject is singular, dual or plural. Still the person and gender agree with the subject. On the other hand, in English the normally observed rule of subject-verb concord is very simple. A singular subject requires singular verb and a plural subject requires a plural verb regardless what the gender is. But, as far as we are concerned, more investigation about how these differences can affect the English learning process is still needed.

4.1.3. (ii) English Articles : (the, a, an, 0)/Prefix al in Arabic

English has two articles, the definite article the (the book) and the indefinite article a before consonants (a book) or an before vowels (an egg). Sometimes, nouns require no articles. This is called the "zero article", (Leech and Svartvik, 1975-1994). The Arabic equivalence to these two articles are the prefix al (the) expressing definiteness (al kitab : the book) and the absence of the prefix al, "zero" expressing indefiniteness, kitab, muhandis : (a book, an engineer).

The Arabic al has three allomorphs:

(a) /al/, for example, al-ardh "the Earth".

(b) /I/, when preceded by a vowel and in clause transition with a vowel, for example : Kitabul-walad "the boy's book".

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(c) Keeping /I/ in the written form and dropping it in pronunciation, e.g. al-rahman / arrahman "the merciful", al-shshamsa "the sun". In this case it is called al-ashshamayyah "the of the sun" distinguishing it from the former al which is called al-algamary-yah" : the of the moon in which it is written and pronounced as well, (al gamar).

Hawas, 1989, says that Arabic generic article {al} behaves in a way similar to the English definite article in context like:

Eng. - The Italian is a creative artist.
Ara. - al itali fannanun khallag.

It behaves also similarly when it refers to a specific person or object, for instance:

Eng. - The boy is playing in the yard.
Ara. - al waladu yala’abu fi-l-fina.

However, that is not always true. Here are some examples where English, unlike Arabic, allows the generic use of the indefinite article.

"Inna al-insana lafi khusr", (Al-a’asr 2, the Declining Day, The Quran). Literal translation of this verse is :

"Surely, the man in loss", i.e. "the man" is with the generic the, which in this case refers to what is general or typical for all noun class. But this verse is translated by Arbery (1955-1983) as, "Surely Man is in the way of loss," without the, and with a capital M, while Pickthall, 1994, renders
it as, "Lo! man is in a state of loss", without the, and without a capital M. Notice also both renderings of the phrase "in loss"; "in the way of loss" (Arbery) and "in a state of loss," (Pickthall). "The way" in the former is with the article the, whereas "a state" is with the indefinite article "a". What grammatical explanations can be given for these examples? And how helpful these explanations can be for our learners of English? Can they protect them from buzzlement, confusion and from committing those nagging errors?

As mentioned above, Arabic does not allow the function of indefinite generic article, simply because there is no such function for it. Thus, sentences like "A tiger is a dangerous animal", and "A friend is somebody we like and know well," should be translated as "The tiger is a dangerous animal" and "The friend is someone we like and know well," (Hawas, 1989).

Arabic, as well as English, uses the definite article to express definiteness for all kinds of nouns, whether they are singular count nouns, plural count nouns or mass nouns, e.g.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Mass nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eng. the ball</td>
<td>the balls</td>
<td>the gold</td>
</tr>
<tr>
<td>Ara. al Korah</td>
<td>al koraat</td>
<td>a-uddahab</td>
</tr>
<tr>
<td>Eng. the child</td>
<td>the children</td>
<td>the knowledge</td>
</tr>
<tr>
<td>Ara. attefl</td>
<td>al a tfal</td>
<td>al ma-arifah</td>
</tr>
<tr>
<td>Eng. the exam</td>
<td>the exams</td>
<td>the milk</td>
</tr>
<tr>
<td>Ara. al emtehan</td>
<td>alemtehanat</td>
<td>al haleeb</td>
</tr>
</tbody>
</table>
But, while English excepts proper nouns from taking an article, Arabic use {al} with proper nouns quite amply: *al gaherah* (Cairo), *al-riad* (Riad), *al-iraq* (Iraq). *al-hareth* (Hareth, m.).

Common nouns that occur without articles in English such as times of the day and night, or of meals: *(at night, at noon, before dinner, at lunch, etc.)*, occur in Arabic with the article *the*, i.e. *(fi-l-lail, fi-l-dhouhr, gabla-l-dasha. wagta-l-gada, respectively)*.

Expressions like, *stay in bed, go to bed, get out of bed*, etc. (Leech and Svartvik, 1994’s ed.), usually occur in Arabic with *the*, that is:

<table>
<thead>
<tr>
<th>Ara.</th>
<th>edhab ila-l-ssareer.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trl.</td>
<td>go to the bed.</td>
</tr>
<tr>
<td>Eng.</td>
<td>Stay in bed.</td>
</tr>
</tbody>
</table>

However, the zero article with plural count nouns which is used in English with reference to a whole class is completely different in Arabic. The equivalent use for this is the generic "the". Therefore, sentences such as:

*(Children love playing, Lions are fierce animals)*, occur in Arabic exactly as: *(al-atfal yohebouna-l-la‘eb, al-osoud*
hayawanatun moftaresah, i.e. (The children love the playing. The lions are fierce animals).

Again, the zero article with mass nouns used in English occurs in Arabic with the generic "the" e.g.

Eng. - Salt is necessary for life.
Ara. - al melh qharouy li-l hayah.
Trl. - (The salt necessary for the life).

Expressions given in Leech (ibid) such as:

- Do you go to church regularly?
- We met at school and began courting in college, are translated:
  - hal tadhabu ila al kanisah bentidham? (Do you go to the church regularly?)
  - nahnu tagabalna fi al madrasah wa tabadalna al wid fi-al kulliah. (We met at the school and began the courting in the college).

This means that Arabic does not make the distinction between the use of zero article related to the use of institutions and the use of the definite article as associated with a different specific use of it, (see Hawas, 1989).

The above comparison of the use of articles in English and Arabic is not an exhaustive one. But the examples given show why Arab learners of English use the articles "the" redundantly. Therefore, one may get errors like:
The Sudan
I go to the school everyday.
I fell sick and stayed in the bed for two days.
The honesty is good virtue.
The philosophy is __ complicated subject.

Al Sayed (1994), attributes errors of the addition or omission of "the" and the addition or omission of "a/an") to the differences in the use of the definite article that one encounters in English and Arabic. He notes also that students tend to transfer the definite article used in Arabic to their English sentences. In the sentences mentioned above, it is obvious that literal translation from Arabic into English can be the reason of these errors. A negative and predictable transfer takes place in this area. For example, the first sentence in Extract No. 5, (Appendix No. 1), which was given to two teachers and two students for translation into English read as: "youladu al atfal fa yastagbelouna (al) hayat bi-l-ssarykh". "Born the children and meet the life with the screams". It was translated by Johnson into English as "... children meet life with screams". The four translations by the participants read as follows:

(a) The children are normally born with a cry".
(b) "It is known that children are born receiving life with crying".
(c) "Children is borned recieving the life with crying".
(d) The children come to the life and face it by crying".

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4.1.3. (iii) Sentence Structure in English and Arabic

English has one type of sentence (statement), i.e. the nominal sentence, and the predominant word order is SVO. Arabic on the other hand has two structures for statement: (a) a nominal consisting of mobtada (subject), Beetson (1970) calls it "entity term" or "theme", and Khabar (predicate) or communication about the theme, and (b) a verbal sentence (a sentence beginning with non-imperative verb), containing a verb, a subject and an object. Unlike English, the word order in both types is more flexible than its correspondent English. An English sentence like "Ali bought a book", can be expressed in Arabic in several ways. First, this sentence can be put either in a nominal sentence (alyun ishtara kitaban) exactly as in English, or it can be put in a verbal sentence such as:

- Ara. ishtara alyun kitaban.
  Trl. bought Aly a book.

"Kitaban" has the accusative nunnation ending (an) as a sign of being an indefinite subject.

Second, we can also say:

- Ara. Kitab an ishtara alyun.
  Trl. A book bought Ali. (not possible in English)

"Alyun" has a nominative nunnation ending as a sign of being a subject.
- Ara. ishtara kitaban alyun.
  Trl. bought a book Aly. (not possible in English)
- Ara. alyun kitaban ishtara.

Of course, the focus in each sentence creates a slightly different meaning, but the basic meaning exists in all sentences. The main fact is that the word order in English distinguishes the subject, verb and the object whereas in Arabic "i^rab" (construction), the signs of cases, distinguishes them.

In translation these types of sentences naturally undergo dramatic changes not only with regard to the word order, but also to the whole formation of the sentence in order to retain adequately the message conveyed in the source language. A simple utterance from "Heart of Darkness" such as "There was yet a visit to the doctor," is rendered as:

- Ara. Tr. Kana layazalu ajallya an azour - ṭṭabbeeba.
  Trl. was it yet necessary for me to visit the doctor.
  Eng. After all, I had to visit the doctor.
- Ara. Kam hia jameelatun hadihi-lmadina! (The Hostage)
  Trl. how it beautiful this the city (is)!
  Eng. Tr. How beautiful this city was! (Translation).

Here is another verse from the Quaran describing the God fearing people, "wa fi amwalihim hagun li-ssaeli wa-almahroum" (and in wealth—their (is) share for the beggar and the outcast". Translation of this by Arberry (1964-1982) is: "and the beggar
and the outcast had a share in their wealth”. But Pickthal (1994) renders it slightly different: “And in their wealth the beggar and the outcast had due share”.

Although the translations of those examples are faithful and close to literal translation, a number of changes related to the type of sentences and to the word order in each have taken place. Needless to say that there are other options for rendering each sentence, and this is where translation practice from L1 to L2 and vice versa should not only be a means of internalizing L2 words. It should be used as a means of improving skill in the combined use of lexical, syntactic and textual levels, precisely those words and syntactic structures which need to be practised.

Here is another example in which the student obviously traces in structuring his English sentence the structure of the verbal Arabic sentence. The original sentence in Arabic is "کبیرا والایسا فيfirmhi țaira sennain" (Appendix 1 Ext. No. 5), (grow up and not in mouth-his except two teeth). The student renders the sentence as "grow up not in his mouth except two tooth" (Appendix 1 Ext. No. 5 student’s version 1).

Johnson’s rendering for this sentence is: "He had grown up with only two teeth in his mouth," i.e. (SVC). But the student started his sentence with the verb and without any reference to the subject (Zien), and even without a capital letter at the beginning of the sentence exactly as in Arabic. The only change that the student made is "his mouth" and, of course, omitting
"and". Everything in the original sentence is almost there in his
translation, yet his sentence is not an acceptable English
sentence, and unluckily he may not know why. But by comparing the
two sentences he will simply know his mistake.

In relation to these two types of the Arabic structures, we
should bear in mind that the Arabic nominal sentence sometimes
does not have a copula. This is because the predicate in this
case, whether it is a single word, a phrase or a sentence, does
not require a copula. But the English sentence cannot be devoid
of a verb. Exemplifications of this are as follows:

- Ara. al-gamaru moshregun.
  Trl. The moon bright.
  Eng. The moon is bright.

- Ara. al kitabu a'la - ttawilati.
  Trl. The book on the table.
  Eng. The book is on the table.

- Ara. li fatimati khamtsatu ikhwah.
  Trl. for fatima five brothers.
  Eng. Fatima has five brothers.

- Ara. assayyaratu searuha mortafia.
  Trl. The car price-its high.
  Eng. The car's price is high.

Here, or because of this difference between English and
Arabic, Arab learners of English tend to omit the copula in their
written English. In an errors analysis study conducted by
Sunderman (1978) of Arab students’ compositions, she noticed that
the students frequently omitted the copula. Dudley-Evans and
Swales (1980), made the same observation, where possession is indicated by prepositional forms rather than a verb like "have", (see the example above about Fatima). They attribute such an error to direct translation from Arabic. Tushyeh (1995), also comments on the sentence: "My teacher very angry" by saying, "This sentence is well-formed in Arabic. It is an equational sentence composed of a subject and its predicate" (p. 32).

4.1.3. (iv) Tense System

Another consideration related to the syntactic feature is the learners' misuse of the verb in a sentence. Arabic is generally considered to have only two tenses: the madi (perfect) which is used for actions completed at the time to which reference is being made, and the madarea (imperfect) which is used for actions which are not completed. These two tenses only roughly correspond to English past and present. Awadh (1985), argues that even though Arabic does not have all those English terms specific for tenses, it either expresses them similarly as English or it expresses them in its own way. Dudley-Evans and Swales (1980), state that in Arabic there are means of expressing continuous action, the past perfect or futurity if the speaker wishes to state these explicitly, but there is not the precision in tenses required in English. Here are some random examples from Conrad's "Heart of Darkness" (1994's ed), with their translation and transliteration to show how the tenses were handled.
Eng. The Nellie **swang.**
Tr. ina`atafat nelli.
Trl. turned nelli.
Eng. and **was at rest.**
Tr. wa sakanat mortahatan.
Trl. and **settled-it resting** (different lexis).

Eng. The flood **had made.**
Tr. Kan-Imadd mortafea`an.
Trl. **was-it the tide high** (different lexis).

Eng. I **had been looking** forward to.
Tr. Kuntu asa`a ilaih.
Trl. **Was-I go for-it.**

Eng. **Hadn’t I been told that**
Tr. alam yairi ikhbari anna...
Trl. **didn’t pass-it informing-me that...**

Eng. Now I **will never shake** him by the hand.
Tr. lan asafihahu baada-lān.
Trl. **do not shake-I-his hand after now.**

Eng. **Why do you sigh... ?**
Tr. limda tazforoun... ?
Trl. **Why sigh-you... ?**

Eng. The pilgrims **were dining.**
Tr. Kana-lhujjaju vatanawalouna ala`asha.
Trl. **was the pilgrims eat the dinner.**

Eng. He can’t walk-he is **crawling** on all-fours –
I’ve got him.”
Tr. “innahu laavastatee`ussayr, innahu yazhafu lagad
neitu minh.
Trl. surely-he no can walking – he **crawls** - I got him.
Sunderman (1978), points out rightly that the English tense system is a complex one and control of it seems to be a late acquisition in learning the very system. It is especially difficult for Arabic speaking students because there are only two tenses in Arabic. For Tushyeh (1995), errors made by Arab learners in the English verb include misuse of verb form and verb tenses. Dudley and Swales (1980), found that Arab students have problems with correct use of continuous forms, the past perfect and the distinction between the present perfect and the past.

Illustration

Below are some examples taken from the same extract which was translated by two teachers and two students, (Appendix No. 2, Extra. 5). The translator's sentences are on the left side while the teachers' and students' ones are on the right side. It is assumed that the English translator's version is the standard one regarding the form of verb in the sentences below. The verbs concerned are underlined. (Spelling mistakes are retained without correction).

The translator's sentences (From the Wedding of Zein)  
Teachers' and students' translations

A. “...no sooner did he come into this world than he burst out laughing.”  
- 1st T. "... as soon as he touched the ground, he was laughing."
- 2nd T. "But it is said that Elzein burst out laughing immediately when touched the ground."
B. "... on recovering from his illness, it was found that all his teeth had fallen out."

- 1st S. "... start what touching of the earth loughly burn".
- The 2nd S. "... Once he faced the life, he started laugh".
- 1st T. "When he was recovered from his illness, his teeth were all fallen down down".
- 2nd T. "When he recovered, he discovered that all his teeth had fallen".
- 1st S. "When he get up from his disease was all his tooth had fallen out".
- 2nd S. "When he got well from his sickness all teeth has been fallen".

To conclude, we found evidence that, due to the different tense system in Arabic and English, a variety of misuses of the English verb are found in the translations of the participating students and teachers.

4.1.3. (v) Auxiliary Verbs

Auxiliary verbs as found in English do not exist in Arabic. And while auxiliary verbs are necessary in constructing questions and negative clauses in English, Arabic manages these
constructions without any "helping verbs". All those different verbs used to make Yes/No questions in English have only two equivalents in Arabic. These are, "hal...?" and "a...?" A question like: "Do you like sports?" or "Can you swim?" can be asked in Arabic in two ways using the two mentioned words or (adats) : "two tools", as follows:

- Ara. hal tohebu-1-ala’ab ? or : a tuhebu-1-ala’ab ?
  Trl. Do like - you the sports ? Do like-you the sports ?
  Eng. Do you like sports ?

- Ara. hal tastateea’u an tasbaha ?
  or a tastateea’u an tasbaha ?
  Trl. Can can-you to swim ? Can, can-you to swim ?
  Eng. Can you swim ?

A negative Yes/No question for the above two questions are expressed in Arabic by using only "a" followed by "la" : no, or not e.g.

- Ara. a la tuhebu- 1- ala’aba ?
  Trl. do not like - you the sports ?
  Eng. Don’t you like sport ?

- Ara. a la tastateea’ an tasbaha ?
  Trl. can not can - you to swim ?
  Eng. Can’t you swim ?

As with Wh/question, the wh/ question word is used without any auxilaries.

e.g. - Ara. limda tuhebu-1-a-laba ?
  Trl. why like-you the sports ?
  Eng. Why do you like sports ?
When the question is negated, then la or other negation words are used depending on the tense of the verb in the sentence. The question above, for instance, can be asked as:

- Ara.  limda la tuhebu -l- lala’aba ?
  Trl.  Why no like-you the sports ?
  Eng.  Why don’t you like sports ?

But if the question is about the past or future, lam or lan are used, whether it is a Yes/No question or Wh/question.

**Present + Present Perfect or Past:**

- Ara.  alam vati a’alyun baa’d ?
  Trl.  hasn’t come-he Ali, yet ?
  Eng.  Has not Ali come yet ? (Or Didn’t Ali come?)

- Ara.  lamda lam vati a’alyun ?
  Trl.  why not come-he Ali ?
  Eng.  Why hasn’t Ali come? (or why didn’t Ali come?)

**Future or Present Continuous Tense:**

- Ara.  alan vati a’alyun ?
  Trl.  Will not come-he Ali ?
  Eng.  Will not Ali come ? (or Is not Ali coming?).

- Ara.  limda lan vati a’alyun ?
  Trl.  Why not come-he Ali ?

Thus, it can be said that this linguistic area can be rather difficult in English. One can assume that Arab English learners are likely to face many problems here. It is unfortunate that this area, to our personal knowledge, has not been studied. Although Al-Buanain (1992) was concerned with subject-verb concord, she found examples in the Translation Task used in her
study that can show some types of difficulties the learners may have. Some of these example are:

- **Ara.** limda vaktubu dzon ?
  **Trl.** Why *write* John ?
  **Eng.** Why *does* John *write* ?

- **Ara.** limda *tatakalam* mary English ?
  **Trl.** Why *speak* Mary English ?
  **Eng.** Why *does* Mary *speak* English ?
  or Why *is* Mary *speaking* English ?

Sunderman (1978) also points out that one of the most frequent verb errors, made by Arab learners of English, is in the use of copula (either as the main verb or as an auxiliary). The omission of those in writing English can be attributed to native language interference. It is not surprising to say that the students retained in such examples the Arabic surface structure when they omit the English auxiliary verbs. But this can not be taken for granted. A close observation and further investigation are required.

4.1.3. (vi) Organization of Text Writing

A discourse, or a text, is important because it is the unifying arrangement of sentences (or utterances) that relates language to the context of situation and makes language meaningful in the real world. Palmer (1980) divides the devices that help to hold the text together and give it cohesion into two broad categories.

(i) grammar signals such as reference, ellipsis and conjunction, and

(ii) vocabulary signals such as synonymy, repetition and superordination.
Palmer points out that the biggest problem that teachers face in trying to get students to understand what they read is to teach them to recognize those devices that glue sentences of a text together. Maynards (1985), also states that without knowledge of how to organize discourse for effective communication, negative discourse transfer is likely to occur. "In such cases, discourse strategies used in L1 may carry over to L2, creating that "awkwardness" so familiar in a foreigner's discourse".

Here, as noted by Dudley and Swales (1980), a more serious problem is brought about by the different conventions for essay writing in Arabic. Kaplan (cited in El Sayed, 1992 and in Dudley and Swales (1980), remarks that many overseas students proficient in the structures of English write essays or reports considered by their instructors to be badly organized or to lack coherence. He maintains that paragraph organization in English tends to be quite different from that of many languages and the appearance of lack of organization or coherence may be the result of students' using a style which does not accord with English conventions. Dudley (ibid), gives an example of an article from an Arabic newspaper translated literally into English. This version is accompanied with an English version that shows how the same article might deal with the same content. The approach to the development of the argument in both versions is very different in many aspects. He, for instance, notices that "the Arabic version begins with two topic sentences but thereafter it makes its
points very largely by a series of loosely connected anecdotal facts, many of which reiterate earlier points, (p.96)." The comparison as it is, is correct regardless whether the article presented is a bad example of a piece of writing, that is because the style of this article is by and large prevailing in many of the Arabic newspapers.

According to El-Sayed (1992), parallelism and repetition are characteristic features of Arabic literary and religious writing of all ages. To him, although the linking devices are quite similar in both English and Arabic, the overuse of "wa" (and) in Arabic exerts a negative effect. Besides, we notice the absence of paragraphing, punctuation and capitalization. The former two are a recent innovation in Arabic writing influenced by European languages, (see also Abdulaziz, 1986). As for capitalization, it does not exist in Arabic. Below is a short composition, written by a Yemeni student in Sana'a University.

Apart from the grammatical errors, it is apparent how the paragraph, if it can be called so, lacks in organization and is illogically developed. It also manifests several problems related to the misuse of the cohesive devices and punctuation:

"When I was in the elementary school I was hope to become a teacher like the teacher, who was teaches me, when I succeed to the prep school and I learned English it was a good subject and very easy, but the pupils were say it was hard, then I said them I shall become a teacher for language English." (adopted from El-Sayed, 1992 : 55).
According to El-Sayed, the interesting discovery was when some of the Yemen and Kuwait universities students told him that they write the composition first in Arabic then translate it into English. The evidence of this is quite clear in errors included in the paragraph. "I was hope to", "the teacher who was teaches me" and "the pupils were say", etc. are completely literal translation of the Arabic phrases:

- ana Kuntu amol an
  I was hope to

- al moderres alladi kana yodarresuni
  the teacher who was teaches me.

- al ttalabatu kanu yagoulon innah saa`bah.
  The pupils were say it was hard. (English).

The learners in El-Sayed’s opinion "suffer from what is called the "translation syndrome": they think their ideas in their native language and attempt a translation ... those students apply in their writing of English compositions rhetorical principles that are very different from those we expect them to apply" (p. 57).

This kind of generalization cannot be easily accepted simply because translation, in this case, can not make bad writing any better, (Newmark, 1982). That is to say, the learner, whose paragraph quoted above, obviously has not yet developed the ability to write well neither in Arabic nor in English. In fact, if this learner really knows what "rhetorical principles" mean, in Arabic or in English, he would have written a better paragraph. The "translation syndrome", is apparent on the level
of phrase as shown in the previous examples. It is also shown in
the mental, spontaneous and even "child-like" way of the
student's thinking. But on the level of writing a text, the
translation shows clearly that the learner lacks the ability of
writing a cohesive text, in both Arabic and English. Arabic
"rhetorical principles", after all, are not meaningless to that
extent.

4.2. SECTION B : TEXT TRANSLATIONS (Literary)

Three extracts from three translated works were prepared and
distributed to Arab English teachers and learners for
translation. Then, because of the limitation of this chapter,
only two representative texts were used, one for the discussion
below (Extract No. 2, from The Hostage, Appendix I) and only some
examples were selected from the other one (Extract No. 5, from
The Wedding of Zein, Appendix I).

The criterion of selecting this text (and the others as well)
is virtually linguistic which embodies the visible properties of
the language viz. lexical items, syntactic structures,
paragraphing and punctuation, i.e. in particular those areas
which are compared and contrasted earlier, (4.1.3.). Although the
text is considered a literary one, expressive, subjective in
nature, it is not beyond the reach of the participants in terms
of its artistic features. It also contains a couple of social/
cultural terms relevant to the Yemeni background and it would be
interesting to see how those special terms are dealt with by the
participants.
4.2.1. Description of The Text

The text features the last scene in (Arrahinah : the Hostage) i.e., the separation of the two main characters. The hostage is a country boy who had been taken by the Imam's guards from his mother, relatives and friends to ensure his father's and clan's acquiescence, and flung into the life of the palace with its pampered yet oppressed women, its authoritative men, its soldiers and guards, in which he experienced all kinds of exploitation including atrocity, humiliation and sexual abuse. The another character is Sharifa Hafsa, the beautiful young noble women with whom the hostage had intense and fluctuated relationship.

It is obvious that the author in those last two paragraphs constructed his text in somehow a peculiar way as if to match the flow of thoughts and emotions of the hostage who, in the cemetery where he had just finished burying his close friend, found his chance to run away freeing himself from that oppressing and humiliating life unheeding to the young beautiful woman's attempts to keep him. The short sentences followed by the dots in the original seem to serve as the slow motion technique employed in the critical moment of some movies. This is because it is not normal in Arabic writing to place dots among sentences.

The translation, however, did not follow closely the features of the original. The two paragraphs became only one. The thirteen sentences of the original, 11 verbal and 3 nominal, with their 23 als (the), none indefinite article, 12 past simple verbs

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and 5 simple present, turned in the translation to six nominal sentences with 9 definite articles, 4 indefinites, 8 simple past tense forms, 3 simple present and 2 past perfect. And while there were 20 dots in the original signalling full and longer stops, a single comma, a colon and two exclamation marks, the translation has only three full stops and eighteen commas, a colon, a semicolon and three dots at the end signaling either the continuation or the echo of the chant (Extract 5, Appendix 1, Original and Translators’ version).

The original has six waws (ands) at the beginning of six separate sentences, whereas the translation has none. As for the capitalization, there are no capitals in the Arabic version whereas the English has six capitals. These surficial contrast between the two versions presumes that the above changes are the maximum and necessary changes made by the translators when trying to render their standard English version to their target readers.

4.2.2. Justification for the Translation Task

The question is, to what extent the two teachers’ and two students’ translations follow the reformulation of this text made by the translators? It is assumed that the more a participant teacher or a student has achieved a commanding knowledge in the two languages, the more his translation is going to match the translators’. And the more a teacher’s or a students’ translation maintains the text features in the original, the more the participants are still under the effect of the mother tongue. That is to say that the translation will show whether the teacher
or student produces: (i) an utterance in his native language, (ii) an interlingual utterance, and / or (iii) a target language utterance, (see Selinker, 1973).

The translation also may show whether the teacher’s or student’s sentence is an idiosyncratic one. In this case, according to Corder, 1981, an attempt to make a plausible interpretation must be made. This can be done by reference to the mother tongue because "We may be able, by a process of literal translation to arrive at a means of interpreting the sentence plausibly", (Ibid, p. 22). That is to say, translation is important for the first stage in error analysis, that is, recognition of idiosyncratic sentence. There is also the possibility of asking the participant teacher and student in their mother tongue to provide an authoritative interpretation of his erroneous use of the language, for the recourse of the mother tongue is "a highly intuitive process", (Corder, 1972).

It is true that the translators are in a better position than the teachers and students not only because they are professional, but also have more access to the whole novel and other resources needed for their translation. But, none the less, it is obvious that what we are here after is the basic features of the text which should be minimally contained by the translator teacher and student, i.e. the aim is not to draw an evaluative judgement of the teachers’ and students’ translation.
It is not expected, of course, that the translations are going to be identical. The two teachers and the two students may not be good translators, they may not have enough interest in carrying out this task. The task itself, as can be seen, is not in a meaningful performance situation. However, the linguistic shapes of the sentence, phrase, utterance and even words, in their translations are simply the outcome of different attempts to reach a certain and similar goal, they all try to express the meaning of the Arabic text in English. This product, when subjected to comparison with the original and/or the translators' version, is more likely to reveal various hints of the teachers and students mastery of the norms of English and Arabic. Therefore, the focus is on the observable data to which we can relate to our concern.

The translated texts are obviously bases of textual contrastive analysis. Their main limitation is their potential for translation-distortion, that is, the target language text show signs of interference from the source language. Since the translators must be given access to the original, there is no way of preventing them from transferring features of its texture on their target language rendering. The transliteration of the original can therefore serve as a reference to check on these features against it.
4.2.3. The Text and Its Translations

Below are the last two paragraphs of Domaj's novel "Arrahina" (the Hostage), transcribed exactly as they are in the original along with their transliteration. They are followed by Jayyousi's and Tingley's translation and then by two English teachers' and two English learners' translations. Both the teachers and the students are currently pursuing their studies at the University Pune.

The original, its transliteration, the translators' and teachers' and students' translations of the text are presented below. The spelling mistakes are left without correction.

(i) The Original (Ori) and its Transliteration (Trl.)

Ori. : Wa wathabat ga ematan haithu akadat hajarataji min al ard.
Trl. : and leapt- she standing up where took-she a stone from the ground

Ori. : Le tagdefani bih... 1 akennani kuntu gad atlagtu le saği
Trl. : to throw at me with it.. but me was-I had freed to legs -mine

Ori. : al ḍenan.
Trl. : the reign.

Ori. : fa abtaa'adtu wa anhalat.. kalfi al hejaraḥ al magdoufaḥ minha..
Trl. : and went-I away and fell-them behind-me the stones the thrown from-her.

Ori. : lam atawaggaf beragm eshfagi ḍalaiha...
Trl. : didn't-I stop despite compassion-mine on her....

Ori. : Wa ḍala siaḥuha bisateuha al mahḥouḥ allḏi oḥebbuh.
Trl. : and rose shouting-her with voice-her. the husky which love-I-it
knocking ears mine... and received me darknesses of the mountains

the overlooking on the valley the frightening the descending to the future.

the unknown.. and I expect voice-her or a stone thrown form-her

will-fall on back-mine. but-me was had cut distance sufficient

in a road new leading to the future... leaving

behind me voice-her the husky the beloved to heart-mine,

and memories-mine with friend-mine the deceased and the bowrazan and the țtobshi

that broke-the mule (female) head-his and collegues-his the soldiers the singing

Oh, hostage sure mother-yours missing you... tears-her as the rain!!
(ii) The Translations

(a) The Translators' Version

"She leapt to her feet and picked up a stone to hurl at me, but I’d already started running. Stones kept falling all around me, but, for all my compassion for her, I didn’t stop. Still her beloved husky voice rose, piercing my ears; in front of me was the darkness of the mountains, overlooking the desolate valley that descended, with me, towards an unknown future. I expected all the time to hear her voice or feel a stone striking my back, but already I’d gone a good way down this new road leading to my future life, leaving behind her beloved voice and the memories of my dead friend, and the bourezan, and the tabashi who’d been kicked by the mule, and colleagues, the guards, with their ever lasting chant:

Your mother, oh duwaydar, is distracted by her loss;
Her tears fall like rain...
"from the Translation of The Hostage"
(Jayyusi and Tingley, 1994: 151, Appendix 1).

(b) Teachers' Version No. 1

"She jumped and began throwing me with stones, but I was able to escape. I was a bit far and the thrown stones behind me. I did not stop though I felt pity on her. She was shouting loudly with her lovely voice, knocking my ears. I reached the darkness of the mountains that overlooking the isolated valley towards the unknown future. I was expecting a voice or a stone might fall at
my back, but I passed enough distance towards new stage in life, leaving behind me loveable voice to my heart, my memories with my late friend”

(c) Teacher’s Version No. 2

“Suddenly, she stood up and picked up a stone to throw at me but I had already run away. I was far away but the stones were following me. I didn’t stop though I felt some sort of pity towards her.

She shouted loudly. Her sound stroke my ears but I kept on running without paying attention to her. However, I expected a stone to knock me down. Thus I forgot her and forgot my deceased friend, and forgot Al-Bawrazan. I forgot Al-Tebshi whom the mule damaged his head. I forgot his friends the soldiers who were reciting:

Oh, Rahina, your mother has missed you, Her tears like rain!!”

(d) Student’s Version No. 1

“She standed and took a stone and thrw me by,

but I was far from her and the thrown stones back me.

I did not stop.

Her sound became loudly, that sound which I love it noked my ears, The darkness of the fearful mountains that—on the fearful valley that deci-end to the unknown future, and I expected her sound (voice) or a stone thrown will fall on my back, but I was cutting a far distance in a new way to the future.
I left behind me her voice which is lovely to my heart and my memories with mine dead friend, and (in Arabic: bowrezan, al-tobshi) who has shoted by in his head the Donkey, and his friend singing:

"Your feet lost you her tears like the rain".

(e) Studnet's Version No. 2

"Suddenly she stood and holds a stone to throw me with it... but I had run away from her and her stones have been falling behind me. Although I am break-heart about her but I didn't stop.

Her cry her ---- sound that I love still rings my ears. I had received by the darkness of the mountain that stand on the horrebel vally which stop toward the unknown future. And I have still remembered her sound and expected throwing stone will fall on my back, But I had run away so far distance into a new way toward the future, leaving behind her ---- sound which I too loves, ---- my memory with dead fri nd, Albourazan and Altubshi who is ---- by myole with his solder fri nds are singing:

Rahiena .. your mother in longing of you.. her eyes are raining about you".

4.2.4. Comments on Teachers' and Students' Translations

Although the teachers and the students have tried to give the appropriate equivalents in their English versions, there are certain imperfections and erroneous renderings that can be easily noticed. The major problems in the teachers' and the students' translations are presented below.
(i) Comments on the Teachers' Translation

The two teachers' attempts naturally reflect a higher command of English than the students. But the two translations, however, reveal the following problems.

a. Teacher 1 left four to five lines of the text untranslated. When asked about the reason(s), to our surprise, he said that there were difficult words which made the task more complicated to him. Teacher 2, on the other hand, rendered a distorted equivalent to that of the translators' fourth sentence dropping the following parts:

"all the time to hear her voice..." but I'd gone a good way down this new road leading to my future life, leaving behind her beloved voice and the memories of .... ".

He, instead, offered: "Thus, I forgot her and forgat my deceased friend, and forgat Al-Borazan-I forgot Al-Tebshi.... I forgot his friends....", which simply does not convey the full message of the original explicitly.

b. The first sentence in the translators' version, "She leapt to her feet and picked up a stone to hurl at me, but I'd already started running", have been inadequately turned by teacher 1 to:

"She jumped and began throwing me with stones, but I was able to escape."

First, the word "jumped" is not the right equivalence for the Arabic expression "wathbat gaematan" (leapt to her feet). Second, "began throwing me with stones" does not convey the simple fact expressed in "haithu akathat hajaratan min al ar4 le tagdefani bih", (and picked up a stone to hurl at me). Third, the expression "throwing me with stones" is not correct English, i.e. throwing stones at me. It is rather a literal translation of the Arabic: "gadfi bi-l-ahjar": throwing me with the stones.
The rendering of the same sentence by teacher 2 is more appropriate and closer to the translators' in spite of the fact that he came up with an extra word "suddenly" as if to compensate the quick movement lost by the use of "stood up". The teacher undoubtedly knows very well the Arabic words "wathabat gaematan" (leapt to her feet), and he undoubtedly knows the English expression as well. He, perhaps, lacks in fluency.

c. As mentioned earlier, the original has 23 definite articles "al" (the) and zero a/ an which have been replaced in the translators' version by 9 the, 3 indefinite articles a and a single an. Both the teachers, however, still unexpectedly have a critical problem with the English articles. In teacher's 1 attempt there are only 5 definite articles and 3 indefinites. Of course, it is possible that he could have added three or more articles had he completed the translation of the text. It is also possible that there can be a good translation of this text with minimum articles and with no mistakes. Teacher's 1 uses of the articles (the, a, an) are not all correct. He has used the for 0 in "the thrown stones behind me" instead of (Stones kept falling around me), the for an in "towards the unknown future" instead of (towards an unknown future), 0 for this or a in "towards new stage in life" instead of (down this/a new road (stage) leading to my future life), 0 for her/ the in "leaving behind me loveable voice" instead of (leaving behind her/the beloved voice), my for the in "my memories of" instead of (the memories of), and a for her in "I expected a voice" instead of (I expected her voice).

The only correct uses of the articles, when matched with the original and/or the translators' version, are three thes and an a in "the darkness, the mountains, the isolated valley" and the a in "a stone".
Teacher 2 also has used (the) in his attempt five times only, two of them in Arabic (Al-Bawrazan, Al-Tebshi), the for 0 in "the stones" instead of (stones). Only two correct uses that match the original and the translators' version, i.e. (the mule and the soldiers). As for the indefinite a, he has used it twice correctly (a stone, a stone).

d. Both the teachers in their attempts have, again, unexpected problems with the form of the English verb. Those problems are cited below:

- Teacher 1 translated the simple past of the original in "wa a'ala siahuhu bi saowtiha al-mabhouh", viz. (her voice rose) with a past continuous tense, (she was shouting loudly with her lovely voice).

- "wa ana atawagga'u", literally (And I expect) turned in the translators' version to "I expected to", but teacher 1 translated it as "I was expecting a ... ".

- Teacher 2 in his attempt also used the past progressive twice: (the stones were following me) for "wa anhalat kalfi al-ajjjar", viz. (Stones kept falling all around me) (simple past in the original and in the translators'), and the other: "the soldier who were reciting" for the origin (al jund al monshedeen, lit. the guards the singing), which was translated by the translators as (the guards with their everlasting chant).

e. Though teacher 1 in his attempt showed good familiarity concerning the sentence structures in both languages, i.e. nominal and verbal in Arabic versus nominal in English, by switching successfully from the Arabic VSO sentence to the English SVO, he mostly retained in his translation the word order of the original. Examples of this fact are:
- "she was shouting loudly with her lovely voice".
- "I reached the darkness of the mountains that overlooking the isoalted valley towards the unkown future".
- "I was expecting a voice or a stone might fall on my back".
- "I was able to escape".

Those sentences, except for the subject and verb, are much closer in their structures to the original than to the translators' version.

The same thing happened with teacher 2 in sentences like:

- I was far away but the stones were following me.
- Her sound stroke my ears.
- I forgot his friend + the soldiers who were reciting.

f. Both the teachers have had problems in choosing the appropriate English equivalent regarding some lexical items. Sometimes, the equivalent item has been left untranslated. Some of the examples are listed and underlined below.
Table No. 3: Shows some of the participant teachers' problems in their translations.

<table>
<thead>
<tr>
<th>Original</th>
<th>Translation</th>
<th>Teacher 1</th>
<th>Teacher 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>wathabat gaematan</td>
<td>She leapt on her feet</td>
<td>She jumped</td>
<td>She stood up</td>
</tr>
<tr>
<td>letagd efani bih</td>
<td>to hurl at me</td>
<td>throwing me</td>
<td>to throw at with</td>
</tr>
<tr>
<td>al majbub</td>
<td>beloved</td>
<td>lovely</td>
<td>---</td>
</tr>
<tr>
<td>al mabhoub</td>
<td>husky</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>gawtoha</td>
<td>her voice</td>
<td>her voice</td>
<td>her sound</td>
</tr>
<tr>
<td>yatregu masame?j (knock my ears)</td>
<td>piercing my ears</td>
<td>knocking my stroke</td>
<td>my ears</td>
</tr>
<tr>
<td>al-bowrazan (the bugler)</td>
<td>the bourezan</td>
<td>---</td>
<td>Al-Bowrazan</td>
</tr>
<tr>
<td>al-ttobshi (the artillery soldier)</td>
<td>the tabashi</td>
<td>---</td>
<td>Al-Tebshi</td>
</tr>
<tr>
<td>al-baghlah (f. mule)</td>
<td>the mule</td>
<td>---</td>
<td>the mule</td>
</tr>
<tr>
<td>eshfagi a?aliha (Compassion-mine on her)</td>
<td>my compassion for her</td>
<td>pity on her</td>
<td>some sort of pity towards her</td>
</tr>
<tr>
<td>ayagadu ?ala dhari (will fall on my back)</td>
<td>striking my back</td>
<td>might fall at my back to knock me down</td>
<td></td>
</tr>
<tr>
<td>fi ?ariegin jadeedin</td>
<td>down this new road</td>
<td>towards new stage</td>
<td>---</td>
</tr>
</tbody>
</table>

The examples of the inaccuracies cited about show clearly the fact that the participant teachers still need to improve their precision of English expression which can be gained by the means of such a translation task and when comparing it with a standard version made by a professional.
(ii) Comments on the Student's Translations

The two students' attempts manifest many errors. It is noted that some observable errors can be accommodated under different classifications because they can have different reasons such as comprehension errors resulting from insufficient understanding of the original text, or idiosyncratic use of the language, etc. For instance, "gad ommak" (Your mother) in the original is a special dialect and was misread by student 1 as "agda mak" (Your feet) and hence translated the last two lines oddly as:

"Your feet lost you her tears like the rain".

Thus, some of the major problems which we believe they have close relation to our investigation are represented below, i.e. those errors related to the linguistic areas compared and contrasted in the present chapter (4.1.3, 4-7).

a. Both the students have a real problem with the arrangement of the sentences of the text, though this problem with student 1 is more critical. They, for example, failed to recognize which parts of the two sentences, or parts of speech in a sentence connected correctly with the conjunction devices and, but, although, however, etc.

Example of these are:

* She stooded and took a stone and threw me by,
  but I was far from her and the thrown stones back me, (Student 1).

* I left behind me her voice which is lovely to my heart and my memories with mine dead friend, and ..., and ..., (Student 1).
Your feet lost you her tears like the rain.

Rehina .. your mother in longing of you. her eyes are raining about you.

... but I had run away from her and her stones have been falling behind me. Although I am break-heart about her but I didn't stop, (Student 2).

And I have still remembered her sound and expected throwing stones will fall on my back, But I had run away so far distance..., (Student 2).

b. Both the students have difficulties in using the right form of the verb. They used different forms in the same sentence regardless of the English tense system. Here are some examples.

- "I expected her sound (voice) or a stone thrown will fall on my back, but I was cutting a far distance", (Student 1).

By comparing this sentence with the original sentence, it is obvious that while the student succeeded in replacing the original simple present "atwagga'au" (expect) with the English verb "expected", he failed to replace "sayaga'atu" (will fall) with the infinitive (to fall), or "kuntu, gad gataat'atu", (lit. was had cut) with (I'd gone...). His form, though, shows that he is somehow aware that the English verb was, when followed by another verb, ing should be added to the latter. The student in this case seems to have been bewildered between the Arabic form and the English one. The same happened with student 2 with only "will fall on".
Another errors of the use of the English verbs found in the students' translations are the underlined verbs in the following:

- she stood and holds...
- leaving behind me her ... sound which I too loves....
- the mountain that stand on the horrebil-valley which stop...
- have been falling for 'wa anhalat' (kept falling).
- 'her tears like rain (no main verb as in the original' damā'aha kal matar' : (her tears fall like rain), (student 1) or :

Her eyes are raining about you (Student 2) (present progressive instead present simple).

c. Though both the students show some awareness by not using amply the definite article (the) as in Arabic, their economic use of it unfortunately does not necessarily mean that they have used it correctly. In Student’s 1 attempt, the has been used 3 times correctly (the darkness, the mountains, the valley), 3 times incorrectly, i.e. transfer from the Arabic version (the thrown stones, the future, the unknown), and the was repalced 3 times erroneously by something else, (my memories, mine dead friend, 0 bourezan and Al-tobshi).

Similarly, student 2 used the correctly three times (the darkness, the mountain, the valley), omitted the 2 times (0 dead friend, 0 myole (the mule) and replaced it with something else or used it wrongly four times (the for an in the unknown future, the future as in 'al-mostagbal' in the original, his soldier for the soldiers and my memories for the memories).

d. Student 1 and 2 rendered literally some sentences or structures and hence produced awkward and unacceptable English, such as :
"took a stone and threw me by, (student 1) holds a stone to throw me with it", (Student 2).

"the sound which I love it noked my ears, (Student 1), or her -- sound that I loved still rings my ears, (Student 2).

I expected a stone thrown will fall on my back, but I was cutting a far distance in a new way to the future, (Student 1).

"Rehina .. your mother in longing of you her eyes are raining about you," (Student 2).

e. Although the students were advised to consult, when translating, any dictionaries or any other resources, they might need, they either left some vocabulary items untranslated or did not succeed in finding the appropriate English equivalence. Below are some examples of both.

Table No. 4: Some of the participant students' problem in their translations.

<table>
<thead>
<tr>
<th>Original</th>
<th>translator</th>
<th>Student 1</th>
<th>Student 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>wathabat</td>
<td>She leapt to her feet</td>
<td>She stand</td>
<td>She stood</td>
</tr>
<tr>
<td>gaematan</td>
<td>to hurl at me (to throw me with it)</td>
<td>threw me by</td>
<td>to throw me with</td>
</tr>
<tr>
<td>le tagdefani bih</td>
<td>her voice overlooking that descended husky</td>
<td>her sound</td>
<td>her sound stand</td>
</tr>
<tr>
<td>le tagdefani bih</td>
<td>her voice that is my beloved voice</td>
<td>her sound</td>
<td>sound which is lovely to my heart</td>
</tr>
<tr>
<td>sawtuha al motellat</td>
<td>voice</td>
<td>her voice</td>
<td></td>
</tr>
<tr>
<td>al monhader</td>
<td>that descended</td>
<td>which stop</td>
<td></td>
</tr>
</tbody>
</table>
| al mobhouh | husky | deciend | ---
| sawtuha al mahboub | her beloved voice | her voice | I too loves |

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Again, the examples of the errors made by the participant students give evidence of certain problems that they have. It is obvious that the students can easily identify their errors by comparing their translation with the translators' version.

4.3. CONCLUSION

At the beginning of this Chapter we discussed briefly the important characteristic function of the mother tongue as it plays the interferential role in English language learning (4.1 Section A, 4.1.1). That is to say, Arabic, in our case, can be the source of interlingual errors in the acquisition of English. Furthermore, some relations between Arabic and English are revealed by translation.

Surveying the relevant literature, we saw how the use of translation by the Arab learners of English represented a special problem (4.1.2). Because of that, six predicted areas of
difficulties were selected and discussion of some of the most apparent similarities and differences related to those areas in Arabic and English was made (4.1.3, i-vi). Doing so, we have tried to trace the effect of translation as a potential strategy used by the learner of English. We found through the findings from either the available literature or from contrastive studies (4.1.3, i-vi) and through the means of text translation exercises administered to teachers and students, that not only do students lack the ability to think directly in English but teachers as well. This was obvious from the Arabic expressions found in the students' and teachers' translations on the level of word, phrase, clause, sentence and text organization (4.2. Section B).

Both the students and teachers produced in their English texts some native language expressions and some interlingual ones i.e. there was evidence of what Dagut (1986), calls "covert uses of translation" in the students' and teachers' English text. Some misuses and inaccuracies were found in their English. Those errors as revealed by translation support what is mentioned by Reddy (1994), earlier in this Chapter (4.1.1). The contrastive studies and text translation exercises gave a clear evidence that those six selected areas for the contrastive studies could actually represent many problems for the Arab teachers and students of English in particular, the English articles (4.1.3, ii and 4.2.2), sentence structure (4.1.3, iii and 4.2.2, i-ii), tense system (4.1.3, iv and 4.2.2, i-ii), and text organization (4.1.3, vi and 4.2.2, i-ii).
The text translation exercises, besides manifesting various types of errors committed by the participants, show how those errors can be self-corrected simply by referring to a standard translation of the same text, (see Tables No. 3 and 4 in Section 4.2.4, i-ii).

Following Daught (1986), translation in this respect in addition to being an inevitable part of the L2 learning process, becomes a tool for contrastive analysis. It can help in explaining what and how a learner learns L2 and in enabling him to learn more efficiently by exploiting our knowledge of his mother tongue.