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Linguistic and Cultural Problems in Translation and Solutions

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ABSTRACT

This study which is entitled "linguistic And Cultural problems in translation and Solutions" is about translation in general and the major linguistic and cultural problems that the translator faces in translating any type of text. Translation is a very ancient and important communicator between languages throughout the history of human beings, until the present time. My study is an attempt to tackle translation problems and it is concerned with translation definition as the translation theorists have defined. An increasing number of people are engaged as professionals in such work, and together with the expansion of university education in most countries, this has resulted in the establishment of a large number of international translators who are training programs of various length and character. The pioneers in this field are Catford, Newmark, Nida and Khulussi. Then it deals with different theories of translation according to the theorists. The study also, closely concentrates on different linguistic problems of translation, namely related to word order, passivation, structure length, idiomatic expressions and concord. It does not cast problems without giving their solutions. Wherever we give a problem, then we provide solutions for it in a pretty clear way. The focus of this study is on the translation process and the performance of the translation task. In this process, as a communicative and language processing event, the starting point is the source text and the individual translator's comprehension of it, and of the concrete task of translating it.

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1. Introduction

In all types of communication media, texts of various kinds are written and/or spoken, and quite often translated, by man or machine, in spoken or written form, to be made available to new readers in various forms: printed and published, on a screen, on paper, etc. All kinds of texts are translated: serious and not-so-serious literature, language for specific purposes for specialists and for the general public, spoken and written texts, well-written texts and texts of poor quality. Translation is a vital part of international trade and co-operation and absolutely necessary for international organizations, such as the UN and the EU.

It is the main element of developing civilizations due to cultural and scientific communication between nations. The steady growth in the number of texts being translated is leading to a growing professionalization of the job of translator, as well as its diversification into specialties, such as subtitler, localizer, etc. An increasing number of people are engaged as professionals in such work, and together with the expansion of university education in most countries, this has resulted in the establishment internationally of a large number of translator training programs of various length and character. The steady growth in the number of texts being translated is leading to a growing professionalization of the job of translator, as well as its diversification into specialties, such as subtitler, localizer, etc. Dimitrova, B.E. (2005).

Different aspects of the translation process have been studied within translation studies, mainly since the middle of the 1980s. A major reason for the upsurge in this line of research has been the introduction into studies of translation of the research method usually referred to as think-aloud or think-aloud protocols (TA or TAPs, respectively) Dimitrova, B.E. (2005). Section three is a practical practice with reference to translation problems. It includes of two types of text, one of them is sociomedical, and the other one is about Bath University in Britain. Finally, this research paper is a brief study of translation as it is compared to the expanded range of translation. It provides as possible information as the papers can include, in the field of translation generally and specifically linguistic problems. Then it ends with

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the conclusion that contains the most important points of the research, nevertheless the work cited.

1.1 Translation Definition

Many specialists in translation defined the concept of "Translation" according to their different ideas about its definition and function.

Catford, for instance, in his book "A linguistic theory of translation" defined translation as " the replacement of a textual material in one language SL(Source Language) by an equivalent textual material in another language TL (Target Language).

Nida, in his book "towards a science of translation" states that "translation is concerned with the reproduction of the closest equivalent of the (SL) transference" (7), Savory in her book "The Art of translation ", believes that "translation is concerned with the conveyance of the meaning and the style of the source linguistic text in the (SL)" (18).

Khulussi, in his book "Fan AL-Tarjama" says that translation "is an art and the translator is an artist. It can be an art in the sense that good translations are compared by bad translations done from the same original text", (9).

So, translation deals with the connection which is made between two or more languages in which the source language SL is reproduced in another one which is the TL by the means of equivalences between both languages.

Translation is a combination of science and art; it deals with science, because the translator tries to find equivalences from the SL to the TL. Nevertheless, it is an art because the translator tries to get the SL writer's message and then to convey the same message to the TL reader without losing the flavor of the ideas behind the text.

Moreover, translation is not an easy task. The translator has to be quite knowledgeable of the linguistic and cultural background of both languages. If they are not acquainted with the culture, then the production is not interesting to reader.

Also we can say translation is a process that is applied on languages, in which the SL is converted to the TL, on the basis of equivalences between both texts. Lexis and grammar of the SL are replaced by equivalent lexis and grammar of the TL (Ilyas 19).

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1.2 Historical Perspective of Translation

The history of Translation is very old. Throughout the history human of beings, we were in need of translation to communicate with each other. The more civilizations developed, the more they were in need of translation. Translation trespassed the boarders between different counties to spread knowledge, experience and culture from one nation and civilization to another (Ilyas 9).

The history of translation belongs to 3000 BC, during the rule of Egyptian Old Kingdom, in the area of the First Cataract, Elephantine, where inscriptions in two different languages have been found by archeologists. It has been developed in the west about 300 BC, the time that Romans took benefit from elements of Greek culture, including the religious texts. In the twelfth century, the west made contacts with Islam in Moorish Spain. The west was scientifically acquisitive and receptive to new ideas and communication between different languages. When the Moorish reign collided in Spain, the Toledo school of translation translated Arabic versions of Greek scientific and philosophical classics. Martian Luther's Bible translation in 1522 laid the foundations of modern German and the development of vernacular language. King James's Bible (1611) had a great influence on English language and literature, then the periods of French classicism and the Romantic Movements (Candlin 3-4, 1964).

The Umayyad prince Khalid bin Yazid supported the translation of the Greek and works on alchemy. The accession of the Abbasids was more concerned with the importance of translation. The Caliph al-Mansur had a significant role in backing translation task too. Ibin al-Muqaffa encouraged the translation of words on logic and medicine in about 760 AD. The reign of al-Ma'mun (813-833 AD) is often described as the golden era of translation in Bagdad. He sent a commission to the Emperor Leo the Armenian to get scientific books for translation into Arabic. The house of Wisdom (which is a literal translation for Bait al-Hikma in Arabic) was founded in Bagdad in which the great translated books were available. Among the famous translators of the ninth century were Qusta bin Luqa, Hunain bin Ishaq, and Thabit bin Qurra.

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During Al- Ma'mun's reign, the canons of many Greek philosophers were translated into Arabic such as the works of Aristotle, Plato, Galen, and Hippocrates. The development of Islamic schools during the eighth and ninth centuries in Bagdad had a prominent influence on European countries, (Ilyas 10).

1.3 Translation Theories

Translation is to render the meaning of a text into another language in the way that the author intended the text. The translation cannot simply reproduce, or be, the original. The first business of the translator is to translate. There is a body of knowledge about translation which, if applied to solving translation problems, can contribute to a translator's training. Everything without exception is translatable. There is no such a thing as a perfect, ideal or "correct" translation.

Translation theory is concerned with the translation method appropriately used for a certain type of text. In a wide sense, translation theory is the body of knowledge that we have about translation. Translation theory is concerned with minute as well as generalities, and both may be equally important in the context.

As the result of the long history and variety of languages all around the world, linguists and translation theorists categorized translation into different types, according to their theories. For example, Roman Jacobson refers to three types:

1.3.1 Interlingual Translation:

We must not be afraid of literal translation. For a TL word which looks the same or nearly the same as the SL word, there are more faithful friends than faux aims (false friends). Everything is translatable up to a point, but there are often enormous difficulties.

1.3.2 Intralingual Translation:

Interlingual machine translation is one of the classic approaches to machine translation. In this approach, the source language, i.e., the text to be translated is transformed into an interlingua, i.e., an abstract language-independent representation. The target language is then generated from the interlingua.

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This means the transference of verbal signs to another verbal signs in the same language. This is done for the sake of clarification.

1.3.3 Intersemiotic Translation:

In this type verbal signs are rendered into non-verbal signs. (Khonsary & Bradaran 138-139, 2003). The act of translating from one language to another involves a political, culturally embedded process that can impact both the originating and the receiving culture. In literary translation, a text is translated into another text using purely verbal means. This process is considered "intra-semiotic" as it remains in the verbal domain within the system of signs and meaning we call language.

In contrast, an intersemiotic translation carries a source text (or artefact) across sign systems and typically creates connections between different cultures and media. While in literary translation the onus tends to lie principally on the translator to convey the sense of the source artefact, intersemiotic translation involves a creative step in which the translator (artist or performer) offers its embodiment in a different medium. This process is facilitated by perceiving and experiencing non-verbal media through visual, auditory and other sensory channels, for example through dance or sculpture.

***Catford (20-26) Categorizes theories of Translation as Considering the Extent, Level and Ranks*:**

1.3.1 Categories of Translation Regarding the Extent:

a- Full Translation: In which the whole SL text is replaced by equivalent TL text.

b- Partial Translation: meaning a part or some parts of the SL text would be not translated.

1.3.2 Translation Based on the Levels of Language:

a- Total Translation: The levels of grammar and lexis of SL text are converted by the equivalent levels of grammar and lexis of TL text while SL phonological levels are converted by non-equivalent TL phonological levels of translation.

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b- Restricted Translation: In restricted translation, translation is bound to only one level (phonology, graphology, grammar lexis).

1.3.3 Ranks of Translation:

a- Word-to-word Translation: This is a rank bound translation and based on the word rank. It deals with the SL grammar and tries to find an equivalent for each word of SL text. For example:

They were kind yesterday.

ئەوان بوون میهرەبان دوێنێ.

b- Literal Translation: It tries to find equivalent for each item, In contrast to word-to-word translation this type sticks to TL grammar rather than SL grammar.

c- Free Translation: When it comes to this the SL text is paraphrased, that is to say it is concerned with both grammar and lexis, meantime with producing a TL text. This is similar to Nida's "dynamic equivalent". For example:

It rains cats and dogs.

a- دەبارێ سەگ و پشیلە. (Word-to-word)

b- سەگ و پشیلە دەبارێ. (Literal translation)

c- باران بە خورِ دەبارێ. (Free translation)

Newmark (38-56) says that we have two types of translation which are:

1.3.1 Communicative Translation:

This type of translation is like free translation. The translator of this type has to give the proposition and idea of the SL to the reader of the TL in a straightforward manner. In this class, as far as the communication process is not failed, the translator has the right to choose different words. This is so; in this category the TL text does not seem to be originated from another text.

1.3.2 Semantic Translation:

The translator of semantic translation focuses on giving the formal and contextual meaning of the SL, and this is similar to the literal translation. He\she takes the importance of semantic and syntactic rules of SL into consideration. In this type of

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translation, the lion share is given to the content of the conveyed idea. Semantic translation differs from communicative translation, as the result of producing a TL which is more complex, and more specific.

The definition and the difference between communicative and semantic translation can be clearer by exemplification:

1-Good luck

a- بەختێکی باش. (semantic)
b- بەهیوای سەرکەوتن. (communicative)

2-Good night

a- شەوێکی شاد (semantic)
b- خوا حافیز (communicative)

3-No smoking

a- جگەرەکێشان قەدەغەیە. (semantic)
b- تکایە جگەرەکێشان لێرە قەدەغەیە. (communicative)

4-.هەبوو نەبوو

a- There was and there was not (semantic)
b- Once upon a time (communicative)

In chapter 2 (15-25) of her book Larson tries to clarify the types of translation as:

1.3.1 Literal Translation

It is a kind of translation that pays attention to the SL form. The idea of the target language in this type is ambiguous and sometimes problematic.

1.3.2 Idiomatic Translation

Larson's theory about Idiomatic Translation is like Newmark's communicative type of translation. It tries to translate the conveyed message by the author of the original text in a clarified form of the TL text. For example:

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Sentence	Literal translation	Idiomatic Translation
He has a high fever	ئەو تایەکی بەرزی هەیە.	تایەکی گەرمی هەیە.
He was filled with anger	پڕ بوو لە توڕەیی.	زۆر توڕە بوو.
An eye for an eye	چاوێک بە چاوێک.	تۆڵە بە تۆڵە.

2.1 Translation Problems

The problems are found when a word, a phrase or an expression is not understood clearly and directly, misunderstood, not known to students, or not found in standard dictionaries. We can categorize Translation Problems to two different kinds of problems as follows:

2.1.1 Cultural Problems

The culture of any society is reflected in their language. It is affected by social communication, religion, life style and even environment. So the more we come across these differences, the more we face problems and difficulties in translation, all around the world. For example when we translate from Kurdish to English, or the vice versa, we face these problems. This is because Kurdish culture is affected by Islam, Kurdistan is a developing country, on the other hand English people follow Christianity and their social life is completely different. To clarify this idea, let's look at these examples from (Ali p. 22, 2000).

Summer is one of the most interesting seasons of year in Britain, but when it comes to Iraq it is not the most interesting season. So when a translator translates Shakespeare's sonnet:

"Shall I compare thee to a summer's day?"

He\she does not know how to express the poet's feeling, because of culture difference. If he\she uses the literal meaning of summer, the reader of TL gets Shakespeare's negative feeling for the addressee, because summer is not an interesting season in Iraq. That is so; the translator has to solve this problem by using an interesting season as equivalent to summer which can give the poet's positive feeling for the addressee, this has to be done for the sake of conveying the intended message to the TL reader.

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In translating from English to Kurdish or the vice versa we have many problematic expressions like: Family doctor, dinner, boy\girlfriend, English breakfast...etc.

2.1.2 Scientific Terminologies

English and Kurdish are two different languages. They belong to different countries and groups of languages. English language for example, belongs to Germanic group of languages. But Kurdish belongs to the Indo-European languages. As the result of these different origins the translator from one of them to the other is vulnerable to face some problem and difficulties. Here we have some of these problematic cases:

2.1.2.1 Scientific Problem

Ali in his MA thesis (p. 17-20, 2000) believes that we have various problems in translating from English into Arabic, mainly in scientific fields due to the lack of scientific terminologies in Arabic language. Terminological problems are the result of the great influence that western civilization has on the world generally and specifically on Arabic and Kurdish language. This impact makes so many linguistic problems in spreading numerous expressions which we do not have their equivalences. Actually when we translate from English to Kurdish these problems are challenging, Because Arabic is fabulous in vocabularies as it is compared to Kurdish language. To tackle this problem the translator has to transliterate the words that do not have equivalences in the TL. The process of using English words in Arabic language is called Arabization, and adding English words into Kurdish lexis is called Kurdization . For example:

a-The diode of the television has been blown up. (English)
دایۆتی تەلەفیزۆنەکە سوتا. (Kurdish)

b-The doctor advised me to have Penicillin tablets. (English)
پزیشکەکە ئامۆژگاری کردم بە خواردنی حەبی پێنیسیلین. (Kurdish)

2.1.2.2 Passivation

In English language it is preferable and very common to use passive voice mainly in scientific form of writing to show objectivity. In contrast to English, in Kurdish and

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Arabic language it is not common to use passive voice especially when the subject is mentioned, and what is widely used is the active form. Though it is not wrong to use it in translating to Kurdish, but it affects the flavor and effectiveness of the TL text.

Example: This house is built by my father. (Passive)

Kurdish: ئەم خانووە دروست کراوە لە لایەن باوکمەوە. (Passive)

Kurdish: باوکم ئەم خانووەی دروست کردووە. (Active)

2.1.2.3 Word Order

English has the (SVO) word order, while Kurdish has the (SOV) word order, in a way that the verbs come at the end of the sentence. For example:

My brother broke the window. (English)

براکەم پەنجەرەکەی شکاند. (Kurdish)

This former way is the general way of translating from English into Kurdish. To be known, the style can be different according to the different scopes of writing. In literature, when the writer purposefully breaches the rules of language, especially in word order. Writers use this to emphasize on a particular word, in order to have a different emotional or reasonable effect. It is the translator's task to be aware of this and to convey the same message which is given by the writer of the SL. For example:

The lady flows round the table. (General form)

خانمەکە بەدەوری مێزەکەدا دەڕوات.

Round the table, the lady flows. (Literary form)

بەدەوری مێزەکەدا، خانمەکە دەڕوات.

2.1.2.4 Omission and Addition

Sometimes the translators have the right to delete or add words. And this cannot be done randomly and purposelessly, but rather this has to be based on the linguistic feeling and the experience that the translator has about the two languages.

For example:

I pray that you will succeed. (English)

لەخوا دەپاڕێمەوە سەرکوتوو بیت. (Kurdish)

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2.1.2.5 Lexical Problems

Languages are different in their construction, word power, and word number. We may have words that can give variety of meanings according to the context they have been used in. In this case the translator is puzzled whether to choose the word which is close to the SL, for the sake of not losing the writer's message, or to choose a flexible word to the TL reader, which might affect the accuracy of the conveyed message by the SL writer.

Even some times we do not have the equivalent of a given word, due to the culture and lexis. In Kurdish culture, social communication is verily regarded as a very important thing, but in English culture it is not as important. In Kurdish they represent three different persons, while in Englishخالَۆذن, ئامۆذن, ثور (ميمك) have we we have one word which represents the three. As the result of these kinds of lexical problems, when the translator faces the word aunt he has to contextually decide to choose which one of the three. And this makes the translation task to be very difficult.

2.1.2.6 Collocations

Collocations are words that often come successively as a chunk; in every language we have collocations. The lesser the translator is experienced the more collocations make loss the meaning in the target language. For example:

They had a resounding success. (English)

سەرکەوتنێکی دەنگ دەرەوەیان بەدەست هێنا. (Odd Kurdish)

سەرکەوتنێکی گەورەیان بەدەست هێنا. (Kurdish)

It is very important to have an easily understood TL as it has been shown. The second Kurdish example is the very frequently used in Kurdish it gives a pretty clear message to the reader. Meanwhile the first one is very odd to Kurdish reader.

2.1.2.7 Idioms

Also Ghazala (1995) says Idioms are phrases that give a specific meaning which is not exactly the same as the literal meaning, so they cannot be literally translated. Idioms are very difficult to translate this linguistic component might cause major problems

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if the translator is not so accurate; the easiest way to reduce this problem is to translate it communicatively. For example in Kurdish we say:

دلا من ناچیێ.	(North Kurdish)
My heart does not go through it.	(Odd English)
I do not like it.	(English)

As it has been clarified in the examples, we notice the fact that, if the translator is not very careful, they give the literal meaning of the idioms, which might cause producing a misunderstood TL text.

2.1.2.8 Proverbs:

Proverbs are widely familiar sayings in any language. But they are so problematic when it comes to translation, even to the professionals in translation. This is due to the variety of languages. For example:

Break an ice.	(English)
بەفرێک بشکێنە. (Semantic Translation)	(Kurdish)
شەکرێک بشکێنە. (Communicative translation)	(Kurdish)

2.1.2.9 Grammar

In English grammar we have eight types of tenses, meanwhile some of them are not found in Arabic and Kurdish. Furthermore in Arabic we have (الجملة الإسمية) which is literal meaning is nominal sentence, in this kind of sentence we do not have verb whatsoever, but this kind of sentence is not found in English grammar at all, Ghazala(1995)**.** For example:

In English we have Past perfect continuous. This kind of sentence does not exist, neither in Arabic nor in Kurdish language, like; it had been raining before, Murphy (p. 32).

2.1.2.10 Structure Length

As it is been said, English, Kurdish and Arabic are explicitly different. They belong to separate family and branches of languages. In English language it is preferred to use short structured sentences in normal writing. By short structure we mean, the

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sentence should not be long. But rather, we have long structured sentences in the fields of science. Nonetheless, in Arabic and Kurdish language it is the other way around. It is nice to have longer structured sentences, due to the language users' ability of concentration. Because of the structure length differences in these languages the translator has to be as powerful as being able to sometimes combine sentences while translating from English into Arabic or Kurdish. Moreover he\she has to be able to cut some sentences into two sentences, while translating form Arabic or Kurdish into English.

2.1.2.11 Concord

Quirk and Greenbaum in their book (1973) stated the mostly repeated concord in English is the concord of number between subject and verb. This is a common ground between English, Arabic and Kurdish language. In the grammatical structure of the three we have to have agreement between subject and the verb according to the different rules of languages. This is a big problem mainly for the students while they attempt to translate between languages because they use ungrammatical manner, which is very odd to the reader of TL. For example:

The window is open. (Correct)

The windows is open (Incorrect)

پەنجەرەکە کراوەیە. (دروست)

پەنجەرەکە کراوە.(نا دروست)

2.1.2.12 proper names, political establishment, geographical terms, and acronyms

These are all problematic nouns that the translator comes across in translation. She\he gets puzzled whether to transliterate them according to their pronunciation or to give the reader of TL the meaning of them which may lead the exact real idea of the SL astray, (Ghazala 1995).

3.1 Solutions to Translation Problems

We have solution for every kind of problem. If we do not have solutions for the problems then translation between languages is stuck. Wherever we sorted out a

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problem, we have given its proper solution which is clear, rational, practical, contextual, and straightforward. Translation solutions have to be based on the type of the text, whether it is technical, political, religious, etc. moreover the linguistic context, whether it is a phrase, sentence, paragraph, poem, etc. also the type of the reader, whether educated, uneducated, specialists, children etc.

Translation problems are sometimes not anticipated, and the solutions of the problems depend on the context, and the scope. We can have different solutions to the same problem, because the type of the text and its situation affect the meaning of the words. That is why, many words in languages have variable meanings. The solutions of Translation problems are generally based on the experience and the knowledge that the translator has about SL and TL. We do not have any theoretical presupposition to deal with all parts of translation completely, thus it is based on the level of practice that the translator has in the field of translation, (Ghazala 1995).

3.2 Practical Practice in Translation, with Reference to Translation Problems

If you are expecting your first child, or your first one has just arrived, it is as well to realize that however careful you are, he will acquire a variety of infections, and when he gets his first illness with fever you will be terribly worried and fear the worst. But he will survive the flue, or whatever it was, and in due course, maybe quite soon, he will have another infection. Soon you will take his infections in your stride; they will be a nuisance, but you will worry less about them. Colds particularly will be a nuisance, but he will have many of them, especially when he starts school. Even so, it is as well not to take all your child's symptoms too lightly; you should know what symptoms of infection are important, and I shall discuss these later, (Ali p. 25, 2000).

ئەگەر چاوەڕوانی منداڵی یەکەمت بیت, یاخود نۆبەرەکەت تازە لە دایك بووە. پێویستە لەوەش ئاگادار بیت, کە هەرچەندە ئاگات لێی بێت, توشی کۆمەڵێك جۆری نەخۆشی دەبێت. کاتیك توشی یەکەم نەخۆشی دەبێت لەگەڵ تا دا, زۆر نیگەران دەبیت و دەترسی بەو هۆیەوە نەخۆشییەکەی زیاد بکات, بەڵام هەر ڕزگاری دەبیت لە هەڵامەت و هەر جۆرە نەخۆ شییەکیتر کە توشی بوبێت. هەر بەو شێویە لەوانەیە لەماوەیەکی نزیکدا توشی جۆرێکیتر لەنەخۆشی ببێت, بەڵام لە ماوەیەکی کەمدا هەنگاودەنێیت بەسەر ئەو دڵتەنگبونەتدا, چونکە منداڵەکەت بڕیك هاروهاج دەبێت, هەر بەو

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شێوەیەش دڵتەنگیت نامێنێت لەبارەیەوە, لەکاتێکدا دەست دەکات بە خوێندن هاروهاجی و بێزارکردنی زیاتریش دەکات! هەرچەندە دەرکەوتنی نیشانەی نەخۆشییەکان لە منداڵدا نابیت بە ئاسایی دابنرێت, وە پێویستە بزانیت چی جۆرە نیشانەیەکی نەخۆشی گرنگ و سەختە, پاشتر لەم بارەیەوە دەدوێم، (عەلی ٢٥).

Here we have an article published by Bath University saying; Bath is one of Britain's best-regarded universities. Particularly strong in engineering, science and management subjects, it provides courses designed to produce the graduates who are able to take up positions of responsibility in industry, commerce and government. It carries out a wide range of research of great benefit to community. Much of this research has world-wide relevance.

The university is built on a hill over-looking the city of bath, one of Europe's most fascinating places, famous for its Roman remains and Georgian architecture. Although the city is in one of the most beautiful parts of Britain, it is only 70 minutes by train from London.

We like overseas students at bath, and we make them welcome. At present we have over 300, from 60 different countries. Once they are here the university dose everything it can to make their stay a happy and productive one. Every effort is made to provide accommodation, on campus if it is wanted, or in the city of bath itself, if that is what the student prefers. Many of our post graduate overseas students are married, and when this is so we do all we can to provide suitable married accommodation.

(باپ) یەکیکە لە بەرچاوترین زانکۆکانی بەریتانیا, بەتایبەتی ئاست بەرزە لەبواری ئەندازیاری و زانست و بابەتەکانی رێخستندا,ئەم زانکۆیە کۆمەڵێك خولی لە خۆ گرتووە بۆ بەرهەمهێنانی دەرچوانیك کە دەتوانن بەرپرسیاریەتی پیشەسازی و بازرگانی و حوکمی بگرنە ئەستۆ,وە کۆمەڵێك توێژینەوەی فراوان ئەنجامدەدات کە بە سودن بۆ کۆمەڵگە, زۆرێك لەم توێژینەوانە لەسەر ئاستی جیهان بەگرینگ هەژماردەکرێن .

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زانکۆکە بنیاتنراوە لە بەرزاییەك کە بەسەر شاری باپ دا دەڕوانیت و یەکیکە لە سەرنجراکێشترین شوێنەکانی ئەوروپا, وە بەناوبانگە بە هەبوونی پاشماوەی ڕۆمانییەکان و تەلارسازیی جۆرجییەکان. لە هەمان کاتدا ئەم شارە یەکێکە لە جوانترین شارەکانی بەریتانیا بەرۆیشتنی شەمەندەفەر 70 خولەك دوورەلە لەندەنی پایتەختەوە .

ئێمە خۆشحاڵین بەبوونی قوتابیانی بیانی لە باپ و پیشوازییان لێ دەکەین,لەئێستادا زیاتر لە 300 قوتابین, کە لە 60 وڵاتی جیاوازەوە هاتوون, لە کاتیکدا ئەوان لێرەن زانکۆ هەمووشتێك دەکات کە لە توانایدا هە یە بۆ خۆشحاڵکردن و بەرهەمدارکردنیان. هەوڵی تەواو دراوە بۆ دابینکردنی شوێنی نیشتەجێ بوون بۆیان, لە چوارچێوەی زانکۆدا ئەگەر بیانەوێت, یاخود لەناو شاری باپ دا ئەگەر قوتابیان لە ئارەزوویاندا بێت.زۆر لەو قوتابیانەی خوێندنیان تەواو کردووە خێزاندارن, جا لەبەرئەوە ئێمە هەموو شتێك دەکەین کە لە توانامااندا هەیە بۆ دابین کردنی شوێنی گونجاوی نیشتەجێ بوون بۆ خێزانداران.

Conclusions

Ttranslation is very significant and problematic. It has been made plain and clear what is the definition of translation. Simply Translation is interrelated with science and art, as if they are the two sides of one coin. It is related to the science of finding equivalences and the art of choosing the appropriate and closest one of them to convey the message of the SL text. Different aspects of the translation process have been studied within translation studies, mainly since the middle of the 1980s. A major reason for the upsurge in this line of research has been the introduction into studies of translation of the research method usually referred to as think-aloud or think-aloud protocols (TA or TAPs, respectively). Also, in Section three we have provided a practical practice with reference to translation problems. It includes of two types of text, one of them is sociomedical, and the other one is about Bath University in Britain. Finally, this research paper is a brief study of translation as it is compared to the expanded range of translation. It provides as possible information as the papers can include, in the field of translation generally and specifically linguistic problems. In addition to that, we have come to know about the power of translation in all countries and a brief description of its origin. Determinately we

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have come to the conclusion that there are numerous categories of translation like dividing it as literal and idiomatic translation, as Larson refers to or as communicative and semantic translation as Newmark's division. Precisely the translator can face many difficulties in translating any type of text, whether the problems are related to idiomatic expressions, concord etc. Fortunately, we have solutions to every problem that can occur. Nonetheless the translator has to focus on practice too much, that is to say the more a person practices the more fluent they will be in solving the frequent problems.

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مستخلص

تتناول هذه الدراسة التي تحمل عنوان "المشكلات اللغوية في الترجمة" الترجمة بشكل عام والمشكلات اللغوية والثقافية الرئيسية التي يواجهها المترجم في ترجمة أي نوع من النصوص. الترجمة هي وسيلة تواصل قديمة وهامة جدًا بين اللغات عبر تاريخ البشر ، حتى الوقت الحاضر. دراستي هي محاولة للتعرف على الترجمة

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ومعالجة مشاكلها وهي معنية بتعريف الترجمة كما حددها منظرو الترجمة. ينخرط عدد متزايد من الأشخاص كمحترفين في مثل هذا العمل ، وإلى جانب التوسع في التعليم الجامعي في معظم البلدان ، أدى ذلك إلى إنشاء عدد كبير من برامج تدريب المترجمين بمختلف الأطوال والشخصيات على المستوى الدولي. روادهم هم كاتفورد ، نيومارك ، نيدا وخلوسي. ثم يتعامل مع نظريات الترجمة المختلفة وفقًا للمنظرين. تركز الدراسة أيضًا عن كثب على المشكلات اللغوية المختلفة للترجمة ، وهي تتعلق بترتيب الكلمات والتخميل وطول البنية والتعبيرات الاصطلاحية والتوافق. إنه لا يلقي بالمشاكل بدون وجود حلول لها. حيثما نعطي مشكلة ، فإن الجملة التالية تحلها بطريقة واضحة جدًا. تركز هذه الدراسة على عملية الترجمة وأداء مهمة الترجمة. في هذه العملية ، كحدث تواصل ومعالجة لغوية ، تكون نقطة البداية هي النص المصدر وفهم المترجم له ، والمهمة الملموسة المتمثلة في ترجمته.

پوختە

ئەم لێکۆڵینەوەیە بە ناونیشانی "کێشەی زمانەوانی لە وەرگێڕاندا" سەبارەت بە وەرگێڕان بە گشتی دەدوێت لەگەڵ کێشە سەرەکییە زمانەوانی و کلتوریەکان کە وەرگێڕ ڕوبەڕوی دەبێتەوە لە وەرگێڕانی هەر جۆرە دەقێکدا. وەرگێڕان پەیوەندیکەرێکی زۆر کۆن و گرینگە لە نێوان زمانەکاندا بە درێژایی مێژووی ئادەمیزاد، ئەم توێژینەوەیە هەوڵێکە بۆ ئاشنا بوون بە وەرگێڕان و چارەسەری کێشەکانی دەکات وە گرنگی دەدات بە پێناسە کردنی وەرگێڕان وەک ئەوەی کە تیۆرەکانی وەرگێڕان پێناسەیان کردووە. ژمارەیەکی زۆر لە خەڵک وەک پیشەگەر لەم بوارەدا سەرقاڵن و پێکەوە لەگەڵ فراوان بوونی خوێندنی زانکۆ لەزۆربەی وڵاتاندا ئەمەش بووە هۆی ئەوەی کە دامەزراوە نێودەوڵەتییەکان پڕۆگرامەکانی ڕاهێنانی وەرگێڕ و بە جۆری جیاوازەوە کاری لەسەر بکەن وەک توێژەر کاتفۆرد و نیومارک و نیدا و خولوسی. پاشان ئەم توێژینەوەیە مامەڵە لەگەڵ تیۆری جیاواز دەکات لە وەرگێڕان بە پێی تیۆرەکان. هەروەها توێژینەوەکە لە نیزیکەوە جەخت دەکاتەوە لەسەر کێشە زمانەوانییە جیاوازەکانی وەرگێڕان، کە پەیوەندی بە فرمان و وشە و بکەر نادیار و تەواوکەر و درێژی دەربڕینی پەند و هەماهەنگیەوە هەیە. وە لەگەڵ کێشەکاندا چارەسەریان بۆ دروست دەکات و لەهەر کوێ کێشەیەکمان دابێت ئەوا لە دواتر چارەسەری ڕونمان پێشکەش کردووە. سەرنجی ئەم لێکۆڵینەوەیە لەسەر پڕۆسەی وەرگێڕان و ئەدای وەرگێڕانەکە دەبێت. لەم پڕۆسەیەدا وەک پڕۆسەیەکی پەوەیندی و زمانی خاڵی سەرەتا لە دەقەکەدا خاڵی دەست پێ کردنە بۆ تێگەیشتنی وەرگێڕ لەگەڵ ئەرکی دیاری کراوی وەرگێڕانەکەیدا.