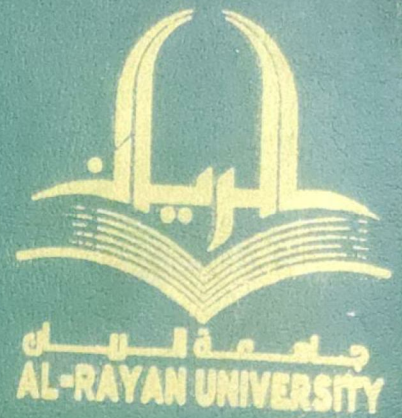


**Republic of Yemen**  
**Ministry of Higher Education &**  
**Scientific Research**  
**Al-Rayan University**  
**Faculty of Graduate Studies**



**Problems of Translating Cultural-Bound  
Words and Expressions in Some Hadhrami  
Documents Related to Agricultural Land  
Possession from Arabic into English**

**A Thesis Submitted to the Faculty of Graduate Studies at  
Al-Rayan University to complete the requirements for  
obtaining a Master's degree, in Arts in English and  
Translation Studies**

**By:**  
**Mohammed Salem Mohammed Brakat Ba Wazir**

**Supervisor:**  
**Prof. Dr. Khaled Awadh Bin Makhshen**

**2024/1446**



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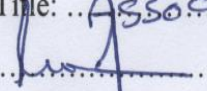
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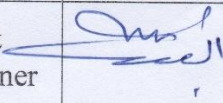
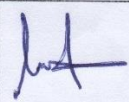

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## The Discussion Committee Decision

Based on the decision of the President of the University No. (9) in the year 2024 regarding the nomination of the committee for discussing the master's thesis entitled (Problems of Translating Cultural-Bound Words and Expressions in Some Hadhrami Documents Related to Agricultural Lands Possession from Arabic into English) for the researcher Mohammed Salem Mohammed Brakat Ba Wazir. We, the head of the discussion committee and its members, acknowledge that we have seen the above-mentioned scientific thesis we have discussed the researcher in its contents and what related to it, and the thesis was approved on 5 / 9 / 2024

### Discussion Committee Members:

No.	Name	Academic Title	Committee Member	Signature
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



## **DEDICATION**

To my beloved wife.... the greatest blessing.  
I ask Allah to bless you, and protect you always.

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It goes without saying that thanks in million go to my family members for their love and confidence over the years, my parents, brothers, sisters and all friends.



## **Abstract**

The current study seeks to achieve three aims: First, to examine the problems encountered by translators at Al-Ryan and Hadhramout Universities when translating cultural-bound words and expressions found in certain Hadhrami documents related to the possession of agricultural lands. Second, to identify translation strategies that were used by the translators when translating these words and expressions. Third, to investigate the anticipated problems translators at AL-Rayan and Hadhramout universities are expected to face when translating cultural-bound words in some Hadhrami documents related to land possession and what are the appropriate strategies for translating them from translation professors' perspective. By utilizing a mixed-methods design, the research involves a sample of ten male and female translators from both universities out of a total of twelve. Two types of data collection instruments were employed: a translation test, in addition to interviews. Based on the study findings, it was found that translators at Al-Ryan and Hadhramout Universities face several problems when translating cultural-bound words and expressions in some Hadhrami documents related to agricultural lands possession. These problems include inability to translate culturally bound words and expressions properly; giving wrong TL equivalent, irrelevant meaning and wrong paraphrasing; committing linguistic, stylistic, and grammatical mistakes; and unfamiliarity with translation strategies and strategies. Regarding the strategies that were used when translating cultural-bound words and expressions in some Hadhrami documents related to agricultural lands possession, the findings indicated that the translators of both Al-Rayan and Hadhramout universities employed three types of strategies: Literal translation, borrowing, and glossing. In addition to that, interviewed professors emphasized that the translators' insufficient understanding of both SL and TL cultures, their lack of knowledge, reading and understanding for both SL and TL cultures all were reasons for the problems they faced when translating such words and expressions. The study is recommended to enhance translators' understanding of both source and target cultures, focusing on suitable translation strategies such as literal translation, borrowing, and explanation to overcome cultural and linguistic problems. Future research should explore translation problems in other Yemeni cultural terms.

**Key Words:** Cultural-bound words and expressions, Hadhrami documents related to agricultural lands possession.

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## **List of Abbreviations**

<b>Symbols</b>	<b>Nomenclatures</b>
SL	Source Language
TL	Target Language
CA	Classical Arabic
MSA	Modern Standard Arabic
ST	Source Text
TT	Target Text
Dept.	Department
RL	Receptor Language
CA	Correct answer
AA	Acceptable answer
WA	Wrong answer
NA	No answer
CBEs	Culture-bound Elements
CBTs	Cultural-bound Terms
VSO	Verb + Subject + Object
HA	Hadhrami Arabic
SA	Standard Arabic

**Chapter One**  
**Introduction**

# **Chapter One**

## **Introduction**

### **1.1 Introduction**

In this chapter, the researcher introduces: the general background of the study, the statement of the problem, the research questions, the research objectives, and the significance of the study as well as the scope and limitations of the study.

### **1.2 Background of the study**

This background is segmented into five subsections: encompassing language, culture and translation, culture, Arabic and English, translation, language vs dialect, dialects in Arab world, dialects in Yemen and Hadhrami Arabic.

#### **1.2.1 Language, Culture and Translation**

Focusing only on the structures of language is not enough for understanding texts, other factors should be taken into account, one of which is the culture which contributes substantially in providing a comprehensive interpretation of any text. Aina and Morakinyo (2011) defined culture as “that complex whole that includes knowledge, beliefs, art, morals, laws, customs and any other habits and capabilities acquired by human beings as members of society”. Moreover, we are aware that cultural exchange with other nations helps any country's culture to grow; since culture is a reflection of the personality of any society speakers and affects how they perceive the world, focusing on the issue of translation from one language to another should be concentrated on the cultures of the two languages (Newmark, 1988).

In fact, translators should be familiar with the cultures, traditions, mores, and social settings of both Source Language (SL) and Target Languages (TL). Additionally, translators should be conversant with the various speech patterns and social mores of both languages; this knowledge has the potential to significantly raise the quality of translations and according to Hatim and Mason (1990), a text's social context is arguably a more crucial variable in translation than its genre. In this respect, the act of

translating occurs within a socio-cultural context; therefore, it is critical to evaluate translation activity exclusively within a social context.

Nida (1964) attempted to define translation and the translator's role, but he took cultural elements into account, adding “the role of a translator is to facilitate the transfer of the message, meaning, and cultural elements from one language into another and create an equivalent response to the receivers” (p.13).

On the other hand, differences across cultures present a challenge for translators when translating texts such as idioms, proverbs, collocations, norms that are used amongst individuals which are not governed by a country's general legislation. Basically, these problems occur due to the culture which provides varied contexts for language; certain terminologies in one culture may have opposing meanings in another culture, which is vitally important since culture is more than just a collection of words with the same meaning everywhere. Several words are considered taboo in some cultures, and translating them without knowing the culture and origin of these words can occasionally result in highly unpleasant situations, and then become disrespectful to readers from the SLs or TLs (Newmark, 1988).

### **1.2.2 Culture**

It is not sufficient to comprehend texts solely by concentrating on their linguistic structures; cultural context plays a significant role in offering a thorough interpretation of any given text. According to Hobbs and Blank (1986), culture is defined as the complex whole that consists of all of the knowledge, morals, laws, customs, beliefs, and other skills and habits that people acquire as members of a society. Furthermore, cultural exchange with other countries fosters the development of a nation's culture since culture is a reflection of the personalities of its speakers and shapes their worldview. Guo (2012) argues that culture encompasses all of a person's behaviors. Thus, culture can be defined simply as the social patterns that include conventions, traditions, social habits, values, and language.

Newmark (1988) mentioned five main categories for culture as follow:

1. Ecology: ( plants, animals, local winds, mountains, plains, ice, etc. ).
2. Material culture (artifacts): ( food, drink, clothes, housing, transport, communications, etc. ).



3. Social culture: (work and leisure).
4. Organizations, customs, ideas ( political social, legal, religious, artistic ).
5. Gestures and habits ( non-linguistic features ). ( Newmark,1988, p94 ).

According to Ghazala (2015), culture can be categorized into several types:

1. **Religious Culture:** This includes various religious practices, beliefs, and rituals, such as those in Christianity and Islam. It covers religious obligations, terminology, creeds, and socio-religious prohibitions, such as the belief in God, the fear of God, and other sensitive religious terms.
2. **Social Culture:** This involves aspects of daily life like food, drink, attire, work, and play. It includes societal customs, forms of address, and culturally sensitive issues, such as alcohol and pork consumption, as well as socialized artifacts like modes of transportation.
3. **Political Culture:** This encompasses political terminology, organizations, concepts, possessions, and systems like democracy. It includes the names of political institutions, parties, and bodies, as well as political relations.
4. **Emotional and Mental Culture:** This refers to cultural attitudes related to emotions and thought processes, including ideas of freedom, determinism, romanticism, and sentimentality, as well as concepts of calmness, anger, self-esteem, and open-mindedness.
5. **Linguistic Culture:** This covers idiomatic expressions, connotations, irony, proverbs, and figurative language, comparing how meanings are conveyed in different languages.
6. **Literary Culture:** This refers to customs and values in literature, including ways of expression, imagery, heroes, and major literary figures or works.
7. **Ecological/Geographical Culture:** Refers to how geography and ecology influence cultural practices and norms.
8. **Material Culture:** This includes physical objects such as weapons (both modern and historical), technological tools, housing, and communication methods.

Different layers of mental programming exist even among individuals from the same culture. This phenomenon is referred to as "cultural diglossia." In other words, within a single society, various cultural differences emerge between groups such as men and women, the educated and the uneducated, officials and laborers, the powerful and the common people, and so on. For instance, an educated individual might say "He is as patient as Job" (عنده صبر كصبر أيوب), while a less educated person may use "as patient as a donkey" (أصبر من حمار). Similarly, women are more likely to use phrases like "like mother like daughter" (البنيت طالعة لأمها), whereas men tend to prefer "like father like son" (من شابه أباه ما ظلم), among other examples (Ghazala, 2015).

Lynn (2013) identifies seven primary layers of culture as in the following figure:



Figure (1.1): of Seven Layers Culture (Lynn 2013, p.56 )

It is imperative that translators possess knowledge of the customs, traditions, social mores, and settings of both the Source Language (SL) and the Target Language (TL). The different speech patterns and social mores of both languages should also be familiar to translators; this knowledge has the potential to greatly improve the quality of

translations, and according to Hatim and Mason (1990), the social context of a text is perhaps a more important factor in translation than its genre. Because translation takes place in a socio-cultural context in this sense, it is important to assess translation activities solely in the context of society.

Cultural factors were taken into consideration by Nida (1964) when defining translation and the translator's role. He added that the translator's job is to make it easier for the message, meaning, and cultural components to be transferred from one language to another and to produce an equivalent response for the recipients.

However, when translating texts that contain idioms, proverbs, collocations, certain individual norms that are not covered by a nation's general laws, and so on and so forth, cultural differences pose a challenge for translators. These difficulties are primarily caused by culture, which offers a variety of linguistic contexts. It is crucial to remember that culture is more than just a collection of terms with universal meanings since certain terminologies in one culture may have opposite meanings in another. Certain words are taboo in certain cultures, and translating them without understanding their origins and culture can occasionally lead to very awkward situations that they become disrespectful to readers who are SL or TL.

### **1.2.3 Arabic and English**

Arabic and English languages differ from one another linguistically as well as culturally. Linguistically, Arabic is a Semitic language that uses verbs which made up of three consonants, root-pattern "the-tri-consonantal-root" from which all other vocabulary can be constructed (Balfaqeeh, 2009). Arabic is also a highly inflected language in which case, gender, and number are all determined by inflections.

One of the sociolinguistic terminologies which is in relation to Arabic is *Diglossia* and becomes noteworthy characteristic of Arabic. Diglossia occurs when two very different variations of a language co-occur within a community of speakers, each having a distinct range of social functions (Balfaqeeh, 2009). In other words, Arab children acquire different patterns of local colloquial, and non-standard Arabic such as Syrian, Egyptian and Hijazi. Although, they begin to learn the standard Arabic when they go to schools, along with their speaking with their colloquial local with family, friends and with their fellow tribal members.

In comparison to Arabic, English language is an Indo-European language that has a more limited inflectional system. It is partially inflectional and highly word-order dependent, as well as, it is non-diglossic and it differentiates between spoken and written language.

It is a fact that English and Arabic are spoken by nations that are geographically, religiously, and socially distant, and because culture and language have a mutually influencing relationship; the cultural component is very important when the two languages are used in any kind of contact. According to Balfaqeeh (2009) there are three patterns of this influential relationship:

- 1) the strong claim of *linguistic determinism* or the weaker claim of linguistic relativity, when language determines culture (the way the language's speakers view the world.
- 2) When the way the language's speakers view the world determines language use; and
- 3) When the relationship between language and culture is neutral. (p. 2).

#### **1.2.4 Translation**

Translation is a process of transformation. A good translation should convey to the target language reader the same idea that the source language would have conveyed to the source language reader (Nida and Taber, 1969). Nida (2001) states that the receptor's response to the rendered message can be used to determine the quality of the translation. This response should then be compared to what the original receptors would have probably done if they had received the message in its original context.

According to Jakobson (1959), translation is more than just translating symbols into another language; it is an information-sharing process. A translator's primary responsibility is to translate the information they receive into symbols they can transfer. However, Catford (1965) clarifies that there is only a signifier equivalency in translation—a meaning equivalency does not exist. Translation equivalency is limited because of the differences between the SL and TL. This limitation is more pronounced in cultural differences than it is in grammatical constructions and word meanings.

Translation was once considered the act of replacing a text written in one language with another text in a different language, focusing primarily on maintaining



grammatical and semantic elements. However, the issue of meaning in translation has always been complex and multifaceted, raising the question of whether the intended meaning is social, pragmatic, or semantic. Over time, these categories have been consolidated under "cultural factors in translation," emphasizing their importance in this process. Today, it is rare to imagine translation without taking into account both the source and target cultures, as it is widely accepted that language and culture are inseparably linked, making their separation a significant challenge, if not impossible. As a result, language and culture are fused in every translation. For example, when the word "market" is translated into the Arabic word "سوق" (suq), the two words refer to different buying and selling activities in two distinct cultures. When "suq" is translated as "the oriental market," the process of familiarization occurs, in which the target culture replaces the source culture. On the other hand, if the word is understood as "an English market," foreignization takes place, preserving the cultural specificity of the original text in the translation. While this example may seem straightforward, it effectively illustrates the relationship between culture and translation as discussed by Al-Hassan (2013), which serves as the reference for all the ideas presented.

In conclusion, the translator acts as a cultural mediator, moving between the source and target cultures to effectively achieve the objectives of translation. The primary purpose of translating from one language to another is to enrich the linguistic and cultural diversity of the target language. In doing so, the translator strives to retain elements of the original culture. Through the translation process, the translator introduces the style and content of the source text into the target text, gradually incorporating these foreign elements into the target language and culture, thus making them an integral part of the new environment (Al-Hassan, 2013).

### **1.3 Language vs Dialect**

As long as observations of the language have been recorded, dialect has been acknowledged as serving a symbolic purpose in society. More specifically, the term "dialect" is typically used to describe a subordinate variety of a language, (Romaine, 2000). For example, English is a language of numerous dialects of various types; the dialects of a single language differ from one another as much as they are geographically apart from one another.

Moreover, dialects vary from one another according to the area and social class of the speakers. There are two basic differences between the *Regional dialect* and *Social dialect*, the former "is a variety associated with a place, such as the Yorkshire dialect in England or the Bavarian dialect in Germany." (Romaine,2000, p. 3). While 'Social dialect' is related to the social nature such as the dialects used between the different social class groups. Coulmas (1998, p. 75) refers to the term of *dialect* as "any regional, social, or ethnic variety of a language."; he points out that the dialect differences occur in any level of language, whether in pronunciation, grammatical, or semantic level.

### **1.3.1 Dialects in Arab World**

In the Arab world, there are several colloquial dialects which vary not only from country to country and town to town, but even from village to village. In addition to these regional dialects, Classical Arabic (CA), the renowned language of the Quran, is a superimposed standard language. The new term "Modern Standard Arabic" (MSA) which is used nowadays, refers to the language that Arab students acquire after their first acquisition of a colloquial dialect of spoken Arabic. (Qafisheh, 1984).

Bassiouney (2009) states that the twenty-three countries where Arabic is an official language are described as diglossic speech communities, meaning that two varieties of the same language coexist. The official language is typically Modern Standard Arabic (MSA), but there is usually at least one prestigious vernacular spoken in each country.

### **1.3.2 Dialects in Yemen**

Yemen is one of the Middle Eastern countries, which is located in the southern region of the Arabian Peninsula (Bahameed, 2007). It has 34,778,728 people living in it. ([https://populationtoday.com/ar/ye-yemen/#google\\_vignette](https://populationtoday.com/ar/ye-yemen/#google_vignette)). The majority racial group in this nation is Arab, with smaller concentrations of European, Afro-Arab, and South Asian. Yemen's ethnic diversity is reflected in the variety of languages used there, with many indigenous languages used throughout the country (Watson, 2011).

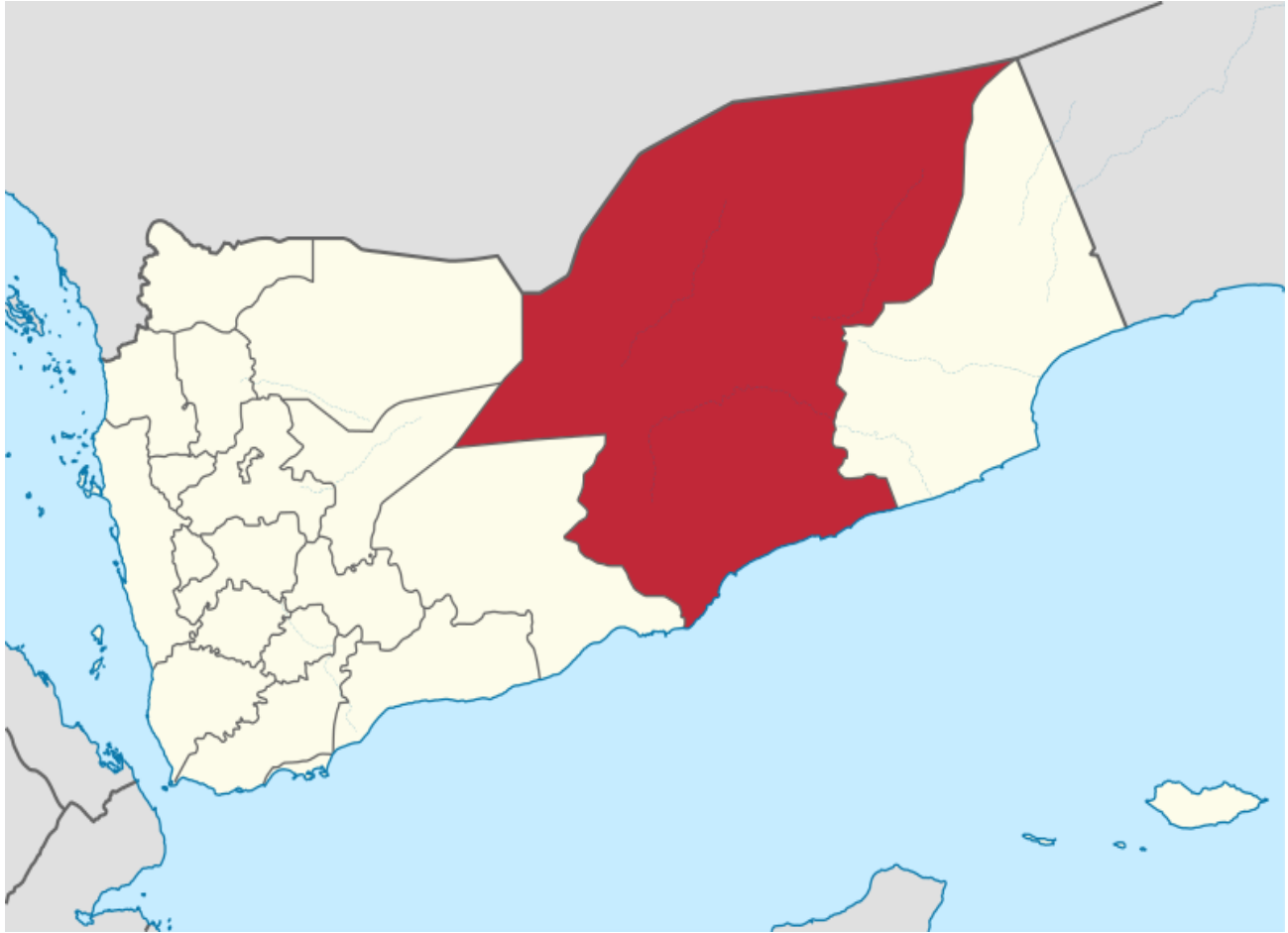


Figure 1.2 : Map of Yemen shows the location of Hadhramout governorate.

Source: (Carnegie-mec.org)

Yemeni Arabic is a cluster of varieties of Arabic spoken in Yemen, which is in general considered a very conservative dialect, with many classical features that are not found in the most of the Arabic-speaking world. Like other Arabic countries, MSA is the official language in Yemen which used for official purposes, education, commerce and media. Besides MSA, there are Yemeni Arabic which can be divided into four main dialects, each with its own distinctive vocabulary and phonology; these four dialects include San'ani in the North and Center and Hadhrami in the East, in addition to Ta'izzi-Adeni in the South and Tihami in the West. (Watson, 2011)

A further development is that Yemen, with its traditions, mores, and dialects, has long been regarded as a crude cultural material due to the fact that very little efforts have been made to preserve and excavate the diverse branches of the rich intellectual

history hidden there. Yemeni researchers, let alone others, have showed little interest in working on and exploring this history. As a result, many human elements have remained a mystery and have not gotten the due documentation, assessment, and criticism; hence, they have been kept inaccessible to the outside world. Such phenomenon could be attributed to Yemen's hard ecological and political situations over its lengthy history. It lived in relative isolation, far off from the modern world's influences. As a consequence, it has been unable to keep up with the new scientific and literary breakthroughs as expected leading to the fact that Yemen has become culturally lost in itself, and its cultural reservoir of experiences and knowledge which has remained relatively unknown to the rest of the world for a long time. If Yemen is mentioned, it will only be for the sake of its history as the cradle of some ancient civilizations that held power for a time before succumbing to extinction (Bahameed, 2007).

Although, Yemen has made some progress to remove the barriers and get out of its seclusion, its political face is the only thing the world knows about it, while the majority of its literature, science, ingredients for life, customs, and traditions are still buried; Yemeni dialects are part of Yemen's cultural reservoir and heritage which is still unknown. (Bahameed, 2007). It is an undeniable fact that only a limited number of Yemeni authors make honorable efforts to look into old manuscripts of literature and history.

### **1.3.3 Hadhrami Arabic Dialect**

Although studies devoted to the dialects of the Republic of Yemen are by no means rare and the vast majority focus upon those of North Yemen, which was until recently a separate political entity. Those who study the dialects of southern (or, more accurately, eastern) Yemen typically have focused on Aden, the former capital. However, there is only few- if any- independent studies that penetrate beyond the coastal areas to the wadi. Although T.M. Johnstone's (1951) groundbreaking research in the field provides a wealth of lexical data, grammatical information is limited to the briefest of sketches. Subsequent research was hindered by the country's post-revolutionary closure to the majority of foreign researchers. On the other hand, Soviet



investigations during this time focused more on archaeology than dialectology, (Walter, 2002).

Hadhramaut is a coastal area forming a large part of the southeastern Republic of Yemen that stretches from the Gulf of Aden to Oman on the east. Wadi Hadramaut is bounded on the west and north by desert, and to the south by a barren plateau intervening between it and the coast, in addition to the coastal plain about 48 km wide. Although the terrain is mostly arid, there are some fertile valleys that yield vegetation. The main crops are dates, wheat, and tobacco, (Bahameed, 2007).

Furthermore, Hadhramaut has evolved mostly in isolation from its surroundings as an enclave of settled farming. This isolation is, however, mitigated by the long-standing presence of a remittance-based economy, in which most men spend their whole working lives outside of the country. Inside this area, several independent dialect areas exist. The fundamental contrast is between Du'an and 'Amd, the two southern tributaries branching off from the western end of the wadi, these don't have several of the distinguishing features of Hadhrami Arabic. Other dialect regions are generally determined by the town that dominates the area. The village of al-Qatn is the geographic center of a dialect area referred to as "Bedouin" at the far western extremity of the wadi, (Walter, 2002). This Bedouin dialect is characterized by its unique vocabulary, grammar, and pronunciation, which perhaps distinguish this dialect from other neighbouring Arabian Peninsula dialects.

Wadi al-'Ayn, a western tributary of Wadi Hadhramaut situated between Wadi Dawan and Amad, serves as the homeland for several tribes, including the Bawazeer, Al-Obathani, and Bakhla, among others. Many households consist of married women who raise goats and engage in subsistence farming while their husbands working abroad. Some men who chose not to immigrate work in farming too; these tribes were able to retain the main features of its dialects, unlike other Bedouin languages, and it is characterized by a rich dictionary of agricultural, medical and geographical terms, in harmony with the Bedouin lifestyle. The data of this research will be collected from some manuscripts which related to the agricultural lands. These manuscripts will be translated in order to investigate and analyze the problems of translating the culturally bound terms and expressions that are included in them. In fact, these manuscripts represent contracts between individuals, families, and occasionally two tribes.

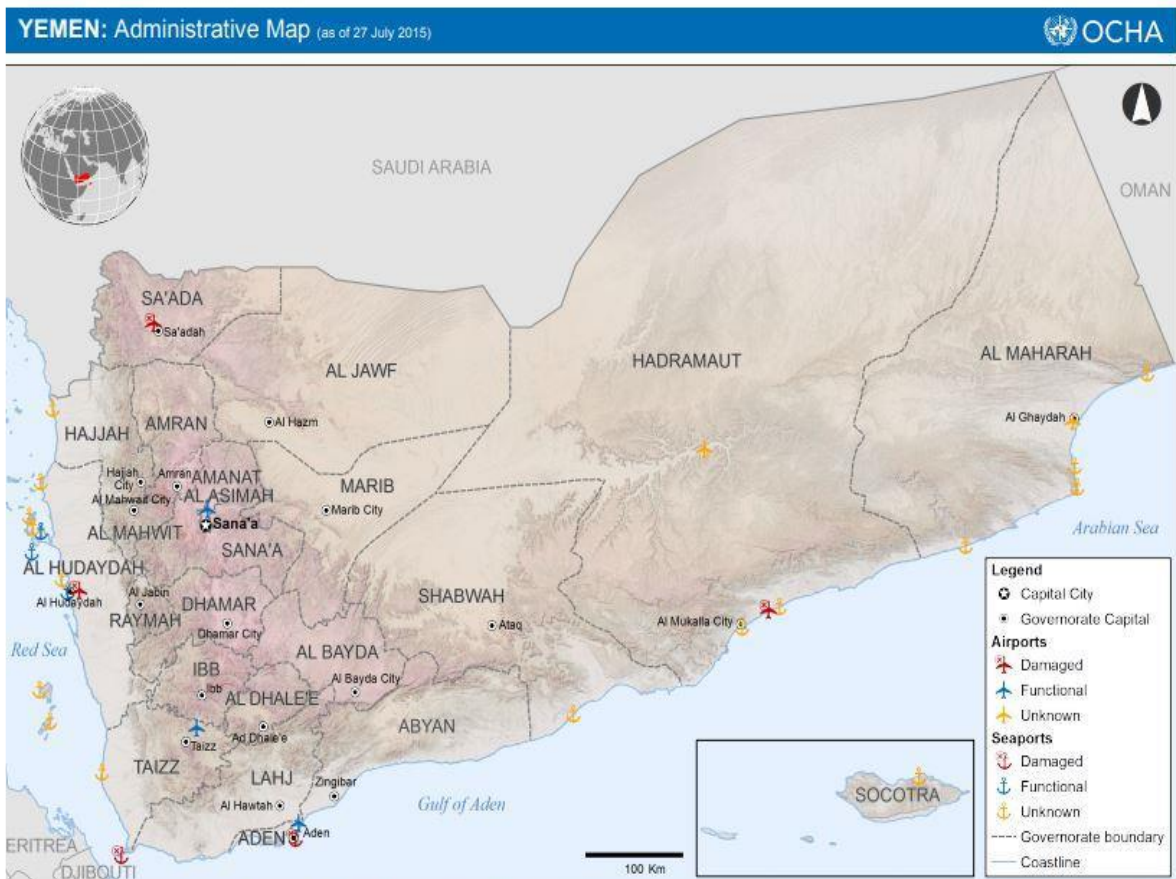


Figure (1.3): Yemen Map ( Sources: GoY / MoLA / CSO )

#### 1.4 The Statement of the Problem

Arabic and English languages descend from different language families, highlighting their separate origins. The advent of globalization has transformed the world into a tiny village, significantly enhancing intercultural exchanges between Arab and non-Arab society. However, it is still difficult for the translator to translate culture-bound expressions, in general, and those found in texts that are culturally related into a particular dialect such as Hadhrami. This challenge arises from what Nida (1964: 130) identifies as "the differences between cultures." Such differences may exist in various traditions, habits, customs, and more, can present more significant problems for translators than the differences in language structure.

The intent of this study is exploring the problems encountered by translators when translating cultural-bound words and expressions in some Hadhrami documents related to agricultural lands possession. It has been noted that certain words and expressions

used in the Hadhrami dialect in Wadi Al-Ayin present significant problems when translating from Arabic into English. Therefore, it is essential to examine these problems and identify effective strategies that may be employed to address such issues.

In reviewing previous studies on the translation problems encountered translators when translating Hadhrami dialects, it appears that no study, at least in the researcher's limited knowledge, has specifically concentrated on a particular dialect in Wadi Hadhramout, an area reputed with its dialectal variation. Several studies have examined problems encountered translators when translating Hadhrami dialects in general, such as Bajubair (2022) has investigated the translatability of Hadhrami women proverbs into English. Moreover, Bahameed (2007) has carried out research on the translatability of Hadhrami proverbial expressions however unlike these studies, the current study focuses on a specific register, the agricultural register in a Hadhrami dialect (the dialect of Wadi Al Ayin) that has not yet been studied.

Therefore, the current study is going to bridge a gap related to the translation problems caused by the Hadhrami culture-bound terms particularly those related to the agriculture and land-possession terms. It is hoped that this study will be of great help to translators as it sheds light on the problems encountered during translating Hadhrami cultural-bound terms especially those related to agricultural land possession and through providing translation strategies appropriate for translating such terms and expressions. Moreover, it would be a benefit for translation students as it presents and explains the most common strategies that can be used for translating cultural words and expressions. This study is also of interest to researchers, translation instructors, and anyone involved in the field of translating culture-bound terms. It provides insights into the translation strategies that can be applied to effectively address the problems associated with such terms.

### **1.5 The Aim of the Study**

The purpose of the current study is to explore the problems faced by translators at Al-Ryan and Hadhramout Universities in translating culturally specific terms and expressions found in certain Hadhrami documents related to agricultural land status. In addition, this study aims to identify the strategies used to address these translation problems.

## **1.6 Research Objectives**

The current study aims at achieving the following objectives :

- 1) To investigate problems encountered by translators at Al-Ryan and Hadhramout Universities when translating cultural-bound words and expressions in some Hadhrami documents related to agricultural lands possession.
- 2) To find out the translation strategies employed by translators at Al-Ryan and Hadhramout Universities in translating cultural-bound words and expressions in some Hadhrami documents related to agricultural lands possession.
- 3) To find out the common problems that translators at AL-Ryan and Hadhramout universities are expected to face when translating cultural-bound words in some Hadhrami Documents related to land possession and the appropriate strategies for translating them from Translation professors' Perspective.

## **1.7 Research Questions**

The current study aims to answer the following research questions:

1. What are the problems encountered by translators at Al-Ryan and Hadhramout Universities when translating cultural-bound words and expressions in some Hadhrami documents related to agricultural lands possession?
2. What are the translation strategies employed by translators at Al-Ryan and Hadhramout Universities in translating cultural-bound words and expressions in some Hadhrami documents related to agricultural lands possession?
3. What are the common problems Translators at AL-Ryan and Hadhramout universities are expected to face when translating cultural-bound words and expressions in some Hadhrami Documents related to land possession and what

are the appropriate strategies for translating them from Translation professors' Perspective?

### **1.8 The Significance of the Study**

The significance of this study lies in several key aspects. Firstly, it is expected to shed light on the problems associated with translating culturally-bound Hadhrami words and expressions, offering valuable insights for future linguistic research. Additionally, the study provides practical strategies that can assist translators in overcoming the difficulties they may encounter when translating these culturally-specific terms. Furthermore, to the best of the researcher's knowledge, this is the first study in Yemen to investigate the translation of Hadhrami documents related to land possession, highlighting its novelty and importance in the field of translation studies.

### **1.9 The Limitations of the Study**

This study is confined to investigating the problems encountered by translators at Al-Ryan and Hadhramout universities when translating cultural-bound words and expressions in Hadhrami documents related to agricultural land possession. The scope of the study is restricted to a sample of ten translators and two professors specializing in translation at these universities.

### **1.10 Definitions of Terms**

#### **- Translation**

According to Gaber (2005), translation is "rendering the meaning of a text (source text) into another language (target language) in the same way that the writer intended the text" (p.17). Suryasa (2015) points out that translation involves conveying the meaning of the SL into the TL. At its core, translation is the act of transferring meaning and its effect from one language to another.

According to Newmark (1988), translation is the process of rendering the meaning of the ST into the TT. On the other hand, Nida (2008) defines translation as the reproduction of a natural equivalent in the receptor language.



- **Translation problems**

Theoretically, it can be defined as something that creates problems or hinders your progress in reaching a particular destination or achieving success, Cambridge Learner's Dictionary (2007, 3rd Eds.). In practical terms, this refers to issues related to semantics, language, and cultural understanding and their potential impact on the translation process. (Thalji, 2015).

- **Translation Strategy**

Ordudari (2007) defines a translation strategy as a potentially conscious approach used to address a problem encountered during the translation of a text, or a portion of it. As emphasized in this definition, the concept of consciousness plays a pivotal role in distinguishing strategies employed by learners or translators. Cohen (1998, p. 4) asserts that the presence of consciousness is what sets strategies apart from processes that are not strategic; this underscores the deliberate and thoughtful nature of strategies in contrast to more automatic or non-strategic processes.

- **Culture-Bound Elements (CBEs)**

Graedler (2000, p. 2) defines CBEs as the terms which "refer to concepts, institutions and personnel which are specific to the SL culture." According to Harvey (2000) CBEs are expressions that pertain to concepts, institutions, and individuals unique to the culture of the SL. These terms may not have direct equivalents or may require contextual explanation when translated into another language or culture.

- **Hadhramout**

Hadhramaut, also spelled as Hadramawt or Hadramout (Arabic: حضرموت Ḥaḍramawt), is the largest governorate of Yemen governorates. The capital city of Hadhramaut is Mukalla and it includes other notable cities such as the historic towns of Shibam, Seiyun, Tarim, and Ash-Shihr.

## **1.11 Summary**

This study is organized into five chapters, each addressing a distinct aspect of the research. The first chapter provides an introduction to the key concepts of language, culture, and translation, emphasizing the relationship between Arabic and English, with a particular focus on the unique features of Hadhrami Arabic. The chapter also outlines the study's problem statement, research objectives, questions, and the significance of the research, setting the foundation for the investigation.

The second chapter is a comprehensive review of the literature related to the study, where the theoretical framework is discussed in detail. This chapter explores the difficulties faced by translators when encountering culturally specific terms, particularly those found in the Hadhrami dialect. It critically examines previous studies on translation problems and strategies, offering insights into the complexities of translating culture-bound expressions and suggesting suitable methods for addressing these problems.

In the third chapter, the research methodology is outlined, describing the design and approach adopted for this study. A mixed-method approach was used, combining both qualitative and quantitative strategies to gather and analyze data. The sampling process and instruments—translation tests and interviews—are explained in detail, along with a discussion of the validity and reliability of these tools. This chapter ensures the scientific rigor of the study by detailing how the research was conducted.

The fourth chapter presents the findings of the study, focusing on the problems translators faced when dealing with culturally bound terms in Hadhrami documents, particularly those related to agricultural land possession. The chapter analyzes the results of the translation tests and interviews, identifying common translation issues and evaluating the strategies used by the translators to overcome these problems.

The final chapter concludes the study by summarizing the key findings in relation to the research questions and objectives. It offers conclusions on the difficulties of translating culturally specific terms and provides recommendations for improving translation practices in this context. Additionally, the chapter highlights areas for future research, particularly concerning the translation of Yemeni cultural terms and their impact on translation accuracy.

**Chapter Two**  
**Literature Review**

## **Chapter Two**

### **Literature Review**

#### **2.1 Introduction**

This study aims to achieve three objectives. The first is to explore the problems encountered by translators at Al-Rayan and Hadhramout Universities when translating culturally-bound words and expressions in Hadhrami documents related to agricultural land possession. The second is to identify the appropriate translation strategies for translating these terms. The third is to investigate the common problems that translators at Al-Rayan and Hadhramout Universities are likely to face when translating culturally-bound words and expressions in Hadhrami documents related to land possession, and to determine the suitable strategies for translating them from the perspective of translation professors. Therefore, this chapter presents the theoretical background of the study. In addition, it provides an in-depth review of the most popular and well-known strategies for translating cultural elements and reviews some of the previous studies that have investigated the translation problems translators encounter when translating culturally-bound words and expressions from Arabic into English.

#### **2.2 Theoretical background of the Study**

##### **2.2.1 Difficulties Encountered in Translation**

According to Class (2000), differences between the source language (SL) culture and the target language (TL) culture can result in translation loss. This occurs because some contextual elements in the source culture may possess unique features that are not present in the target culture, making it challenging to fully convey the cultural nuances during translation. These features often refer to the unique lifestyles or habits of specific people that are uncommon or non-existent in the target culture.

Emery (1997) highlights that what poses a challenge for translators when dealing with cultural expressions is their inherently culture-bound nature. Importantly, translators serve as mediators between cultures, and their task involves conveying not only the literal and figurative meanings of these expressions but also their communicative effects.

Ray (2008) suggests that when translators begin the process of translation, they decode the SL and encode the TL; this transformation is influenced by linguistic and

cultural factors, which can make the translation process complex due to the need to bridge linguistic and cultural gaps.

A further of paramount importance to this specific point is what Newmark (1988) had asserted that foreign cultural expressions encompass various aspects of culture, including ecological, material, and social elements. These expressions also encompass aspects related to social organizations, politics, religion, art, gestures, and customs. Cultural expressions are often embedded in language through proverbs, collocations, phrasal verbs, and figures of speech, including metaphors. As translating cultural texts is not an easy task, translators should be aware of both cultures they are translating from and cultures they are translating into.

Baker (1992) points out that culture forms problems which create difficulties for translators when they work on texts containing cultural expressions, proverbs, metaphors, collocations, and religious terms. Some concepts from the SL may not have direct equivalents in the TL; these concepts might relate to religious beliefs, social customs, or specific types of food. Consequently, the role of the translator is not only translating the meaning; rather it also involves translating culture, ensuring that cultural nuances and context are accurately conveyed to the target text.

Omar, Haroon, and Abd. Ghani (2009) highlight some techno-linguistic problems faced by translators, including differences in sentence structure, word order, and the complexities associated with genderless languages. Additionally, they identify four main factors that can affect the translation process like:

1. The purpose or goal that the translator has in mind when undertaking a translation project and translators may have different objectives, such as producing a literal translation, conveying the cultural nuances of the source text, or prioritizing readability and fluency in the target language. The chosen orientation can significantly impact the translation process and the resulting text.
2. The nature of the SL and this includes considerations related to whether the source text is simple or complex, literary or scientific in its content and style. The complexity and nature of the SL text can pose different problems for translators. For example, translating a complex scientific text may require

specialized knowledge and terminology, while translating a literary work might demand a focus on preserving the aesthetic and stylistic qualities of the original.

3. The target audience profile: translators should consider whether the intended audience for the translated text is general, composed of lay readers, or an informal audience.
4. The relationship between the SL and TL: the degree of relatedness between the two languages can affect the ease or difficulty of translation. When the SL and TL share linguistic and structural similarities, translation can be smoother and more straightforward. In contrast, when the languages are less related or belong to different language families, the translation process may be more challenging.

### **2.2.2 Cultural-bound Terms (CBTs)**

Mailhac (1996, p. 133-134) defines cultural-bound terms (or 'cultural reference' the term he uses) as following:

Any reference to a cultural entity which, because of its distance from the target culture, is characterized by a sufficient degree of opacity from the point of view of the target reader to constitute a translation problem. In other words, as is normally the case in such discussions, transparent cultural references will be ignored.

On the other hand, Leemets (1992, p. 475; cited in Ranzato, 2016) defines cultural references as:

Every language has words denoting concepts and things that another language has not considered worth mentioning, or that are absent from the life or consciousness of the other nation. The reasons are differences in the ways of life, traditions, beliefs, historical developments – in one word, the cultures of the nations. Also, differences can be observed on conceptual level. Different languages often nominate concepts from different viewpoints, and they also tend to classify them slightly differently.

Sometime the references that are specific to the source culture, but not to the target culture are termed 'culturemes' phenomena, (Tyler, 2014). This concept 'cultureme' is a



cross-disciplinary one that is utilized in literature, cultural studies, translation theory, and learning other languages. In Translation studies, a cultureme is thought to be the smallest unit of culture, the smallest unit cultural reference or information that may be translated from one language to another. (Badea as cited in Alic, 2020).

These definitions of the concept of cultureme or CBTs have been discussed by many linguists from the perspective of their translatable or nontranslatable nature. For example, on the 1<sup>st</sup> of March, all Romanian men offered women a piece of jewellery as a symbol of spring and renewal. So, the translation of the Romanian sentence “De 1 martie i-am oferit un martisor” into English should not be "For the 1<sup>st</sup> of March I offered her a gift/a trinket/a symbol of spring and renewal." due to the fact that the English word "gift" is general and based on Longman dictionary's definition "something that you give someone on a special occasion or to thank them". The same thing for the word 'trinket' which is the closest to the word 'martisor' and it means a piece of jewellery or a small pretty object that it is not worth much money. As 'martisor' is a small object which is offered in Romania only on the March 1<sup>st</sup> and only to women, regardless of the age; the English equivalent cannot convey its exactly meaning, and therefore, it is a matter of translatability caused by some cultural differences between Romanian and English cultures.

To give illustration in translating between English and Arabic, the Arabic word 'زكاة' does not belong to the experience of English speakers; it can be translated into 'Islamic Charity', so from the translation point of view, the problem is somewhat solved and English speakers will not be able to understand the intended meaning of this religious word without a proper explanation concerning these Islamic rituals, but it well-known within the area inhabited by Muslims.

### **2.2.3 Culture-bound Elements (CBEs)**

It has long been acknowledged that the meaning a text carries depends on how knowledgeable a translator is about both the source culture and target culture and since cultures differ from one community to another, it goes without saying that many cultural items are unique to a certain society, and that society's language reflects its culture. In Morocco, for example, on January 13<sup>th</sup> at night, there is a family meeting tradition of local people in which they eat couscous known as *Hagoza*. This celebration

is reportedly unique to Moroccans and is not practiced in any other country. Consequently, this tradition is unknown to other countries, and since languages are the primary means by which cultures are expressed, it is challenging to translate terms that indicate particular cultural phenomena to a given culture. There are several terms that are used to refer and designate these words, such as "cultural words", "referential expressions", "culture-specific items", "culture-bound elements", "allusions", and "extralinguistic culture-bound references", which cause translation problems because they are context-bound, (OU-Hssata and Tounsi, 2019).

Additionally, Newmark (1988) claims that ecological, material, and social cultures are examples of CBEs and they also encompass gestures and habits that are connected to social organizations, politics, religion, and the arts. Importantly, proverbs, collocations, phrasal verbs, and figures of speech like metaphors are further forms of cultural expressions.

It is well-known that CBEs cause problems in communication between people who are from different cultural backgrounds. This might hinder communication of the overall meaning because the message might be left ambiguous, confusing, or misunderstood. However, translating these CBEs can be more daunting and challenging between the cultures that are dissimilarity, while in more similar cultures, CBEs might not pose many translation problems. Compared to Arabic and English, which are, of course, two distinct cultures, CBEs result in serious translation issues. According to Abu-Ssaydeh (2004), Arabic and English are genetically unrelated, particularly when it comes to translating formulaic language, such as idioms, collocations, and fixed expressions with cultural reference.

### **2.3 Translation and CBEs**

What holds significant importance in translation is the ability to find the exact, correct, and close equivalent expressions for the concepts and terms found in the SL text. As highlighted by Mona Baker (1992), different types of correspondence exist in translation, and she emphasizes that a multitude of cultural and linguistic factors play a role in influencing equivalence. In essence, the translator's task is to navigate these factors to convey the intended meaning as faithfully as possible from the SL to the TL.

Translating cultural-bound concepts is the most challenging and problematic tasks for translators because they are considered non-equivalent words in the TL. These cultural-specific concepts may convey ideas or notions that are well-understood in the SL but are not lexicalized or readily expressed in the TL. Cultural-specific concepts are intricately tied to the way of life in a particular culture and they encompass expressions and ideas related to various aspects such as food, religious beliefs, social customs, and more. These concepts are deeply rooted in the cultural context and may pose significant problems when attempting to convey their full meaning and significance in translation, (Abuthoraya and Shmasneh, 2021).

Moreover, Nida (1964) points out that the distinctions between cultures can often complicate the process of translation even more than the differences between languages themselves. This observation aligns with the perspective put forth by Faiq (2004), who defines culture as including attitudes towards the world and events. Culture, according to Faiq, constitutes a set of values and beliefs that are collectively shared by a particular group of people.

## **2.4 The Notion of Equivalence**

The notion of equivalence has been regarded as a significant topic in the realm of translation studies over the last five decades. Various scholars, including Vinay and Darbelnet (1958), Jakobson (1959), Nida and Taber (1969), Baker (1992), and Catford (1965), have proposed numerous definitions and classifications of different types of equivalence in translation.

Many of the scholars, who have been mentioned earlier, regard equivalence as a challenging matter in the field of translation. Jakobson (1959 cited in Al-Iwadi, 2019), for instance, views equivalence as the "cardinal problem of language and pivotal concern of linguistics" (Al-Iwadi, 2019: p. 22). His study addresses both word-based and sentence-based equivalence leading him to differentiate between three types of translation: intralingual, interlingual, and inter-semiotic.

In a similar vein, Nida (1964) offers a definition of equivalence based on the relationship between source and target texts, proposing two types: formal equivalence and dynamic equivalence. According to Nida, formal equivalence focuses on the

message itself, combining both its form and content, while dynamic equivalence is rooted in the principle of equivalent effect, where the connection between the recipient and the message should be essentially the same as that which existed between the original recipient and the message.

Similarly, Newmark (1981) proposes a framework similar to Nida's formal and dynamic equivalence introducing "semantic" and "communicative" translations. Communicative translation aligns with Nida's dynamic equivalence in its aim to produce a specific effect on the target text reader. On the other hand, semantic translation has similarities to Nida's formal equivalence which attempts to render, as closely as the semantic and syntactic structures of the second language allow, the precise contextual meaning of the original.

Finally, Baker (1992) defines equivalence as a process that entails different levels as follow:

1. Equivalence at word level which is defined by Baker as 'word'.
2. Equivalence above the word level focuses on the specific lexical patterns, including collocations, idioms, and fixed expressions.
3. Grammatical equivalence pertains to the variations in grammatical categories between languages; Baker focuses on number, tense and aspect, voice, person, and gender.
4. Textual equivalence concerns the equivalence between a SL text and a TL text in terms of information and cohesion.
5. Pragmatic equivalence which refers to coherence and the implicature.

#### **2.4.1 Problems Resulting from Lack of Equivalence between SL and TL**

The more common types of non-equivalent problems and difficulties for translators can be divided into several factors which include linguistic, cultural, and contextual problems that translators often encounter during the translation process. To address these problems, translators adopt various strategies aimed at finding suitable solutions and ensuring effective communications in the TL; the issue of non-equivalence has indeed been a focal point of interest for numerous researchers in the field of translation and linguistics.

Equally, Jakobson (1959) asserts that "there is ordinarily no full equivalence between code units." (p. 252). Jakobson's insights on the differences between structures, terminology, grammar, and lexical forms of languages as primary causes of non-equivalence highlight the multifaceted nature of translation problems. He emphasizes that achieving equivalence in the face of these differences is a fundamental issue in language and a central concern in linguistics.

Baker (1992) explores the difficulties posed by non-equivalent terms in translation. These issues fall under the following categories:

❑ Culture specific concept:

In translation, the SL text may contain words that are unfamiliar or unknown in the target culture such as "تيمم" and "ضُرّة" .

❑ When the SL concept is not lexicalized or does not have an equivalent term in the TL.

A concept like "television" that is known in other languages but not lexicalized may be expressed by an SL term.

❑ The word in the SL is semantically complex.

A word might consist of a single morpheme but be semantically complex, such as "Oh," which can convey a wide range of meanings.

❑ The SL and TL exhibit distinct differences in how they convey meaning.

The SL might consider certain aspects important, whereas the TL may not regard them as relevant. While English uses the word "aunt" to refer to the sister of your father or mother, Arabic has different terms to specify these relationships which are "خالّة" and "عمة".

❑ The TL lacks a superordinate term.

The TL might possess specific words (hyponyms) but lack general terms (superordinate).

❑ Differences in physical or interpersonal perspective can be more significant in one language compared to another.

This is related to how objects or persons are arranged in respect to one another or a particular location, as seen by the terms "come," "go," "take," and "bring." It might also include the interactions amongst speakers in a discourse.

- ❑ Differences in expressive meaning arise when a word in the TL shares the same propositional meaning as a word in the SL but carries a different expressive meaning.

In such cases, a translator might need to add elements like modifiers or adverbs to make the expressive meaning as it is in the SL. For instance, the term "child battering" could be translated by adding an equivalent modifier such as "savagely" to convey the intensity, as in "الإيذاء العنيف للأطفال".

- ❑ The incorporation of loan words in the SL can create problems in translation. English, for instance, has numerous loan words, such as "cafe" from French and "bazaar" from Persian.

## 2.5 CBEs as Translation Problems

Cultural and linguistic differences between the two languages concerned are often the root cause of translation problems, according to Nida (1964). As such, it is imperative to take into account the linguistic and cultural distinctions between the TL and the SL; Newmark (2001) asserts that "Now whilst some see culture as the essence of translation, I see culture as the greatest obstacle to translation, at least to the achievement of an accurate and decent translation", (p. 328).

Furthermore, translating expressions that are specific to a culture is also a crucial component in translating culture. These terms contain collocations, idioms, proverbs, and metaphors.

Radford (2002) notes that many of the concepts we use are culture-bound which mean their comprehension relies on socially transmitted knowledge, both practical and propositional, and these concepts can vary significantly from one culture to another. He states that there is a significant translation challenge when concepts are "highly

codable" in some languages but not in others. As a result, translators must exert extraordinary effort to ensure that readers of the TL can understand the culture of the SL.

Most importantly, Armellino (2008) emphasizes that one of the hardest things for translators to accomplish is translate idioms that are culturally specific. In an identical manner, Aldhahi and Alshehri (2019) examine the translation of culturally specific terms such as proverbs, idioms, and similes and discover that, theoretically at least, this procedure can be difficult even for competent translators. Their findings show that translating these culture-bound expressions indeed cause significant problems for professional translators.

Armellino (2008) asserts that replacing culturally-bound words or idioms from one language with equivalent terms in another is impossible. This is because the meanings embedded in such words or idioms are intricately tied to the specific cultural context from which the text originates or the cultural context it seeks to recreate.

Moreover, the observation by Teilanyo (2007) adds a significant dimension to the discussion on translating culture-bound expressions. Her perspective underscores the inherent complexity in this task, emphasizing that the difficulty primarily stems from identifying appropriate equivalents in the TL that can convey the nuanced, culture-specific notions of the SL.

## **2.6 Translation Strategies**

According to Lörcher (1991), a translation strategy is a potentially deliberate process for resolving a problem that arises when someone is translating a passage of text from one language to another. Hejwowski (2004) defined it as a translator's consciously or unconsciously preferred procedure within an entire text. Newmark (1988) used the terms "translation method" and "translation procedure. He made a distinction between the two terms, stating that translation procedures are used for sentences and smaller language units, while translation methods are related to entire texts.

Newmark and Nida (1964) categorized translation procedures in the following manner:



- *Technical procedures:* translators examine the source text in detail before beginning the translation process, analyzing both the source and target languages. Lastly, they evaluate approximations that are syntactic and semantic.
- *Organizational procedures:* constant reevaluation of the attempt; comparison with already available translations of the same text done by other translators and testing the text's communicative efficacy by asking TL readers to evaluate its accuracy and effectiveness and studying their reactions. (Nida, 1964).

Notwithstanding the similarities of the words for translation processes and methods, Newmark (1988) made a distinction between them and he segmented the following methods of translation into:

- **Word-for-word translation:** It entails translating the SL text without taking context into account, keeping the word order intact and translating words individually according to their most common meanings.
- **Literal translation:** It translates the lexical words singly and out of context while converting the SL grammatical structures to their closest TL equivalents.
- **Faithful translation:** While adhering to the constraints of the target language's grammatical structures, it attempts to accurately capture the original context.
- **Semantic translation:** it differs from 'faithful translation' simply in that it must consider the aesthetic worth of the SL text more.
- **Adaptation:** It is the most liberated type of translation and is mostly used for poetry and plays (comedies); the text is rewritten while the ideas, characters, and plots are typically preserved. The SL culture is changed to the TL culture.
- **Free translation:** Without using the original's form, style, or content, it produces the TL text.

- **Idiomatic translation:** It replicates the "message" of the original, but by favoring idioms and colloquialisms that are absent from the original, it tends to distort subtleties of meaning.
- **Communicative translation:** It accurately captures the original text's contextual meaning while maintaining a level of acceptability and reader-friendliness for both the language and the content (Newmark, 1988).

## 2.7 CBEs and Translation Strategies

Although it may not be feasible to translate CBEs perfectly, it is possible to translate them successfully if the translation is focused on the SL text's intended meaning. By focusing on the meaning and core of the source text (ST), translators can effectively translate cultural-bound concepts and literary expressions (Guerra,2015). The difficulties presented by culturally-bound concepts and literary expressions can be overcome by translators by placing a higher priority on the communicative intent and message of ST. Basically, this method can produce a translation that successfully communicates the intended meaning and preserves the overall impact and effectiveness of the source text in the target language (TL).

Ivir (1987) offers seven strategies for the translation of cultural terms, providing a thorough framework for addressing the complexities inherent in translating them. Numerous translation theorists suggest various procedures for translating expressions that are bound by culture. Literal translation, definition, borrowing, addition, lexical substitution, omission, and lexical creation are some of these procedures. Sometimes a combination of these procedures rather than a single one is used.

Four procedures for translating CBEs were suggested by Harvey (2000). The first method he suggests is called functional equivalency, and it entails finding a component in the target culture that performs a comparable function or role to the original referent in the SL. In this way, even when the literal language or cultural context changes, the translation preserves the expression's functional intent. Harvey claims that the functional equivalency method works well for translating books and speeches meant for lay readers, like political speeches.

Harvey's second strategy, referred to as "linguistic equivalency" or formal equivalency, stresses a "word-for-word" translation approach. This method attempted to translate the text while preserving the exact linguistic structure of the source. He calls attention to transcription or borrowing as the third strategy. This is translating the original term from the source language (SL) directly into the target language (TL) or reproducing it. The last strategy is descriptive or self-explanatory translation, in which the meaning is expressed by the translator using general terms rather than ones unique to their culture. This approach is especially helpful in situations where the target audience may not understand a word-for-word translation or formal equivalency translation.

Baker (1992) presents eight strategies to overcome problems encountered while doing a translation task; translating by a more general word; translating by a more neutral/ less expressive word; translating by cultural substitution.; translation using a loan word or loan word plus explanation; translating by paraphrase using a related word; translating by paraphrase using a related word; translating by paraphrase using unrelated words; translating by omission and translating by illustration.

Newmark (1988) introduced a list of translation procedures to deal with any translation situation. The list includes, for instance: transference, naturalization, cultural equivalence, and descriptive equivalence.

Guerra (2015) suggests some translation strategies that can be employed to address issues of a textual nature.

- "*Description*" is a translation strategy where the translator tries to render SL expressions or terms by giving a thorough description of the lexis or purpose in the source text. This strategy is especially helpful when the target language does not have an equivalent.
- "*Omission*" is a translation strategy in which the translator decides not to translate a particular phrase or idea from the original work. It is usually used when rendering the content would be extremely difficult and a direct translation would distort the meaning. Rather, leaving out specific parts can help keep the translation cohesive and readable overall.

- "*calque*" is frequently described as a direct translation of an unfamiliar term or expression. This makes it comparable to a loan or borrowing translation since the translator basically takes the expression or structure from the source language (SL) and literally translates it into the target language (TL), (Shmasneh, 2016).

According to Gaber (2005), there are five strategies for translating culturally- specific words and expressions. These strategies are:

1. "Functional translation" where the translator uses words with the same function in the SL.
2. Glossing, where the translator explains the cultural expression by providing more information about it in a footnote or within the text.
3. Finding Cultural equivalent in the TL.
4. Paraphrasing, in which the translator explains in the TL the meaning of the word/phrase of the SL.
5. Borrowing, where the translator borrows from the SL the word or phrase and Arabicizes it.

### **2.7.1 Cultural Equivalent Strategy**

Determining a suitable translation equivalent has been a major issue and has been viewed from various angles. It is emphasized by many translation theorists and researchers that it is crucial to look for linguistic and textual similarities between the source text (ST) and the target text (TT). For example, Catford (1965) argues that formal equivalency must be achieved in translation. In this sense, he defines translation as the process of replacing textual content in the source text (ST) with equivalent textual content in the target text (TT).

It is crucial to define "equivalent effect" in the context of translation studies. Since there are no exact equivalents between different languages, as Nida (1964, p. 159) asserts, the word "similar" used here is significant. The translation of the cultural substitution, also known as the "cultural equivalent," is one method for achieving the

"equivalent effect" in translations (Newmark, 1988). This strategy, according to Baker (1992), entails replacing a culturally specific or unique item or expression in the target language (TL) with one that does not have the exact same propositional meaning. For instance, "إنها تمطر كأفواه القرب" is the Arabic cultural equivalent of the proverb "it rains cats and dogs." The Arabic phrase "لا يكلف الله نفساً إلا وسعها" has an English cultural equivalent of "a man can do no more than what he can." However, in order to achieve cultural equivalence in translation, it is necessary to determine the following four factors:

1. Types of the original text.
2. The importance of cultural nuances presents in the original text.
3. The purpose of translation.
4. The audience type of the target text.

### **2.7.2 Glossing Strategy**

The glossing translation strategy is a highly effective approach in educational and translational contexts, where explanations or definitions of difficult or unfamiliar terms are provided alongside the original text to facilitate understanding. This method is particularly beneficial in educational settings, such as second language (L2) learning, where the meanings of new words or concepts are clarified through annotations in the margins or parentheses.

Research has shown that this strategy significantly enhances vocabulary acquisition and text comprehension among learners. Jacobs et al. (1994) demonstrated that the use of glosses improves students' ability to recall and translate newly introduced vocabulary immediately after reading. Additionally, strategies like "code glossing" have been employed in multilingual writing and translation projects to overcome cultural and systemic differences, facilitating smoother translations and reducing cultural misunderstandings, as highlighted by Laursen and Mousten (2018).

In conclusion, the glossing strategy is a valuable tool for enhancing comprehension and the ability to grasp translated texts, particularly in educational environments, where it supports learners in engaging with and mastering new vocabulary and concepts.

### 2.7.3 Paraphrasing Strategy

Different scholars have approached the idea of "paraphrasing" in different ways. Still, a recurring theme in the majority of these perspectives is the idea that paraphrasing requires some sort of interpretation or illustration. Most people believe that paraphrasing means rephrasing what you've read to make sure you understand and conceptualize the content correctly. (Fathi, 2020)

Additionally, paraphrasing is the act of rewording information found in a source. Paraphrasing, according to translation experts, is rewording the concepts from the ST in a different way. According to Carrove (1999), paraphrasing is a strategy employed by skilled translators to raise the standard of precision in communicating professional meanings and enhance language naturalness.

Bailey (2003) describes paraphrasing as the act of changing a text without changing its meaning, yet still making it quite different from the original. According to him, paraphrasing serves two crucial purposes. Its first goal is to rewrite the text. Second, while retaining the intended meaning, a well-written paraphrase should diverge greatly from the original text. Essentially, it must accurately uphold the ideas that the text makes. In this sense, Baker (1992) contends that the use of related or unrelated words can accomplish paraphrasing.

According to Newmark (1998), paraphrasing is the process of communicating a statement or a section of text using a different word. The translator thinks paraphrasing should be used often, but it's a last resort. Since nothing is perfect, he understands that when translating, one must strive for the most likely meaning. Moreover, he contends that translating is inherently a form of paraphrasing because it always involves approximation. Paraphrasing is, in the best sense, the closest and most accurate way to understand the original text.

An illustrative instance of implementing of this translation strategy is the following part of the (SL) text taken from Al-Arabi Magazine (1997, p. 114):

"ذهب العلماء إلى ما هو أبعد من ذلك".

*"The scholars went to further of that."* (Literal translation)

The SL's underlined words shouldn't be translated literally because they don't mean what they seem to mean. Paraphrasing becomes crucial in this situation because the translator should try to convey the spirit of the source language instead of taking it literally. To ensure that the original image in the mind of the SL text producer is not distorted, the translator must approach this task carefully. Indeed, these kinds of situations necessitate a thorough comprehension of the surrounding text as well as the larger context that the specific text in question is placed within. The above highlighted words in the SL could be rephrased as "اولى العلماء اهتماما" by the translator, meaning "The scientists paid due regard," rather than "The scientists went to further."

#### **2.7.4 Borrowing**

According to Suryasa (2014), borrowing is the act of taking a word directly from another language and using it to accomplish a particular stylistic effect. Based on the meaning of the text, Suryawinata and Harianto (2003) classified borrowing as a translation strategy. Newmark (1988) called this strategy "naturalization". Additionally, borrowing is the practice of inserting words directly from the SL into the TL text. This method preserves the SL as a way to honor the original text or in situations where the TL does not have a suitable translation for a particular word.

According to De Corte (2003, p. 70), borrowing enriches the language and fills a lexical gap and it is thought to be among the earliest strategies. Catford's transference and transliteration are basically the same thing. Transliteration is the process of translating various alphabets into English, including Greek, Arabic, Chinese, and Cyrillic (Russian). This process usually produces a word known as a "loanword." When a translator decides to use a word from the SL in their text in the TL, such as English and the corresponding SL.

Pure borrowing and naturalized borrowing are the two categories into which borrowing falls, according to Molina and Albir (2002). While some linguists refer to this as "pure borrowing," others refer to it as "loanword." When something is pure borrowed, it means that an expression or word is adopted into the receptor language (RL) without being modified in any way. However, naturalized borrowing is a method by which a borrowed word or expression is modified to comply with the phonetic and spelling rules of the target language (Suryasa, 2014).



The English language has been enhanced by this practice of borrowing, and as a result, the vocabulary has grown to include over half a million words and is still growing every day. Eckersley and Eckersley (1960) emphasize that the abundance of near-synonyms in English gives it the ability to accurately convey even the most subtle nuances of meaning. Salloum and Peters (1996) conclude that Arabic ranks seventh among the languages that have made a substantial contribution to expanding the vocabulary of English. Arabic has not contributed more significantly to the English language than Greek, Latin, French, German, Scandinavian, or any of the Celtic languages.

Regarding the process of borrowing into Arabic, the renowned Arab philologist al-Tha'libi (died A.D. 1037-38) examines the influx of Persian borrowings into Arabic, (Thawabteh, 2014). Some of the words in Table (1.1) below penetrated into the English language from Arabic language:

Henna	A reddish-brown dye derived from the leaves of a shrub, typically used for colouring hair or skin. (Thawabteh, 2014, p243).
Caliph	a Muslim ruler.
Table	a pair of small hand drums fixed together, used in Indian music. (Thawabteh, 2014, p243).

Some of the words in Table (1.2) below came into the Arabic language from English language:

Internet	انترنت
Telephone	تلفون
Bus	باص

In the current study, the strategies for translating culturally-bound expressions as proposed by Gaber (2005) and Newmark (1988) are employed as a guiding model.

## **2.8 Empirical Background**

### **2.8.1 Previous studies on Arabic to English Translation Problems**

One of the most important problems that was carefully and precisely researched from the beginning is translation dilemmas. Additionally, when issues with translation from Arabic to English or vice versa are examined, it is found that a large number of academic studies have addressed these issues, looked into their underlying causes, and shed light on the factors that contributed to the development of these issues.

One of the significant studies that provided in-depth information on the various problems associated with translating Arabic texts into English was Abdelmajid and Akan's (2018) work. The researchers claim that although translation in language studies is a delicate and nuanced process, translating from Arabic to English adds another layer of complexity. Every translation from one script into the other poses a different set of difficulties in the areas of vocabulary, grammar, sound, style, and usage because Arabic and English have different and varied origins.

The translation of languages like English and Arabic can lead to morphological, syntactic, and semantic problems. According to Hassan (2014), these problems are related to the social and cultural context of the Arabic language. It is important to keep in mind that Arabic is a VSO (Verb-Subject-Object), non-Indo-European language, and that Arabic speakers behave differently in terms of culture and society compared to speakers of other languages. He asserted that cultural elements translate more easily than linguistic ones. Translators face two major problems: an excessive commitment to the distinctive qualities of the target culture at the expense of the original, and excessive fidelity to the original at the expense of style and the target language.

Another study on the significance of language and culture in translation and their impact on a particular society is Kashoob (1995). He argued that the greater the cultural gap between the cultures involved, the greater the loss of communicative effect. He concluded that there are substantial cultural differences between Arab and British societies, whether related to religion or social orientation, and that these differences affect translation between Arabic and English.

### 2.8.2 Previous Studies on Translation of English and Arabic CBEs

Metwally (2022) conducted a study examining effective strategies for translating English culture-specific idiomatic expressions into Arabic, with a particular focus on color-related phrases such as similes, collocations, and binomials. The study explored how translation strategies aligned with the foreignization and domestication frameworks developed by Venuti (1995), the Sapir-Whorf hypothesis, and Berlin and Kay's color studies (1969), all of which address the interplay between language, culture, and translation. To account for the cultural differences between Arabic and English, the researcher employed two methods in addition to her own translations of these expressions. While domestication is closely related to Venuti's notion of the invisible translator, this approach proved effective in translating idioms by providing Arabic equivalents. The study also pointed out that excessive foreignization can negatively impact the semantic content of the source language, particularly when dealing with highly culture-specific color idioms.

Abuthoraya and Shmasneh's (2021) study examined the translation of Mourid Barghouti's book "*I Was Born There, I Was Born Here.*" It focused on how a non-native translator handled these translations and investigated the various approaches and equivalencies used in translating terms and concepts distinctive to a particular culture. The study concentrated on how a foreign translator dealt with cultural terminology and concepts, employing descriptive, analytical, and qualitative methods to identify the challenges faced when translating an Arabic text. Translating autobiographical texts presents difficulties, and most figurative expressions are translated using one of three primary strategies: cultural borrowing, semantic translation, or communicative translation. Additionally, the translator utilizes strategies such as communicative translation, modulation, literal translation, and cultural substitution for terms that lack direct equivalents in the target language.

In addition, Ou-Hssata and Tounsi (2019) examined the translation strategies used by translators when translating CBEs from Arabic to English. *The Muqaddimah* (Introduction), a work written by Ibn Khaldun and translated by Franz Rosenthal (1969), served as the corpus for this descriptive and multidisciplinary study. The study explored the methods, approaches, procedures, and strategies adopted by translators in general, and by *The Muqaddimah* translator specifically. The study found that

foreignization was frequently employed in the translation of CBEs in the selected text. This approach preserved the identity of the source text, provided the target reader with background knowledge about the source culture, and enhanced cultural understanding between nations and cultures.

In their 2019 study, Aldhahi and Alshehri examined the difficulties Arab professional translators face when working with CBEs. After classifying the CBE problems into five categories, fifty-six Arabic translators were asked to choose the CBEs they were already familiar with in both Arabic and English. The results show that professional translators may face significant problems when translating CBEs. The study suggested that in translator training programs, a corpus of the most common applications of CBEs be included.

Banikalef and Naser's (2019) investigated the problems faced by Jordanian undergraduate students when translating CBEs from Arabic to English. Twenty cultural expressions from volume two of Dr. A. Munif's Arabic novel "Mudun al-milh" (Cities of Salt) in Jordan were given to eleven translation students to translate. The results showed that the translators encountered a number of problems when translating these expressions, including finding appropriate equivalencies and being ignorant of translation tactics and strategies. According to the study, academic programs that accredit translators should offer at least two courses that address cultural differences, cultural awareness, and cultural knowledge.

The difficulties of translating CBEs from Arabic to English in Ghassan Kanafani's "Rijaal Fi Al-Shams (Men in the Sun)" were the subject of a thorough study carried out by Al-Iwadi (2019). The study used a descriptive-analytical approach to analyze a set of difficult expressions, Hilary Kilpatrick translated, and the strategies he employed in order to explore the issues that come up when translating such CBEs. It also attempted to determine whether these expressions could be translated correctly and offered substitutes in case they couldn't. The results emphasize how crucial it is for translators to have a thorough awareness of the cultural contexts and the source languages—both Arabic and English—in order to effectively bridge the gap between the two languages.

Thalji (2015) looked at the difficulties Jordanian novice translators encounter and the methods they employ when translating proverbs from Arabic to English. Twenty inexperienced translators took part in the test, which consisted of ten Arabic and ten

English proverb translations based on Speake's (2008) categorizations and Stanely's (2009) suggested themes. To gain further insight, four professional translators were interviewed. The results showed that these inexperienced translators found it difficult to accurately translate culturally specific terms or expressions, frequently providing incorrect translational equivalents, meanings that were not relevant, misphrasing, and making grammatical, stylistic, and linguistic. They also demonstrated a lack of familiarity with translation methods and approaches. The most common translation strategies are glossing, paraphrasing, literal translation, and creating TL equivalents.

Dweik and Suleiman (2013) investigated the problems graduate students in Jordan faced when translating CBEs. The researchers selected 60 M.A. graduate students as their sample. Twenty Arabic to English statements were given to students at three Jordanian universities to translate. There were several CBEs in every statement. Additionally, unstructured, open-ended interviews with translation specialists were carried out. The results showed that the majority of problems students ran into had to do with their ignorance of cultural idioms, their inability to find equivalency in target language, and their ignorance of translation methods and procedures. The researchers recommended adding more courses that deal with cultural differences, cultural knowledge, and cultural awareness. 20 Jordanian novice translators were asked to translate 20 proverbs from Arabic into English and vice versa. A test, open-ended interviews were used with four academic and professional translators. The findings showed that the translators faced different problems while translating proverbs from Arabic and English, because they were full of CBEs.

Last but not the least, Badawi (2008) evaluated the ability of aspiring Saudi EFL teachers to translate cultural expressions and to pinpoint the most often employed strategies. It was found that the culture-based translations teachers performed are very poor.

### **2.8.3 Previous Studies on Problems of Translating Dialects**

Dewi (2020) conducted a study on three Indonesian translations of Mark Twain's novel *The Adventures of Huckleberry Finn*. His study identified some of the problems experienced by novel translators when dealing with dialects, and it focused on how the Indonesian translators of this novel deal with African American English dialect. The

researcher applied interviews and questionnaires to recognize the problems which were encountered and the procedures that were used to solve the issues when translating the novel.

The findings demonstrated that the translators indeed encountered some problems during the translation process which were related to the influence of ethnic, social, geographical backgrounds which affect the black characters in the novel that is why they used non-standard English variations.

Khanji and Ennasser (2020) explored some of the problems that encountered by translators when translating dialects between English and Arabic; it suggested some translation strategies and strategies to deal with such problems. Moreover, different forms of English-Arabic and Arabic-English data were utilized as examples and to propose some ways for dealing with dialect translation.

Additionally, AL-shdaifat (2010) analyzed the cultural aspect of translating distinct regional sayings from one culturally different area to another in her study. The study sampling comprises of fifteen MA translation students who were assigned and given 50 sample sayings at random. The participants were asked to translate the saying accordingly, from Arabic, specifically the dialect of Bedouin tribes in Jordan's Badia, to English. Concerning, the findings, culture is the most major issue confronting the participants, as well as the most misleading aspect of the mistranslated texts. Also, these findings further highlight the significance of contextual influences as well as the translation method used.

#### **2.8.4 Previous Studies on Translation of Hadhrami CBEs**

Bajubair (2022) looked into the feasibility of translating Hadhrami women proverbs into English trying to identify the problems and the appropriate strategies for such translation. The researcher selected ten translation students from Al-Ryan University's English and Translation Department, and assigned them the task of translating twenty Arabic proverbs pertaining to Hadhrami women into English. The results demonstrated that the proverbs of Hadhrami women are translatable. Different translation strategies were employed in translating these proverbs.

The translatability of Hadhrami proverbs was studied by Bachaeed (2007), who also investigated the possible translation strategies for translating subcultural Hadhrami proverbs. It has been found that the functional, ideational, and formal equivalency theories can all be used to translate Hadhrami proverbial expressions. As a practical solution to the problems of translating the Hadhrami proverbial expressions, the researcher provided nine formulae for solving the problems.

## **2.9 Conceptual Framework**

Based on the reviewed theoretical and empirical literature, the researcher adopted the strategies that are suggested by Gaber (2005) and Newmark (1988) for translating culturally-bound expressions as the conceptual framework of the current study. These strategies include cultural equivalence, paraphrasing, glossing and borrowing.

Moreover, the below figure (2.1) shows the two instruments that were used by the researcher for gathering the data of this study which are translation test and interviews. It is conceptualized to fulfill the two objectives of the study:

1. To explore problems encountered by translators when translating cultural-bound words and expressions in some Hadhrami documents related to agricultural lands possession.
2. To find out the appropriate translation strategies of translating Hadhrami cultural-bound words and expressions.



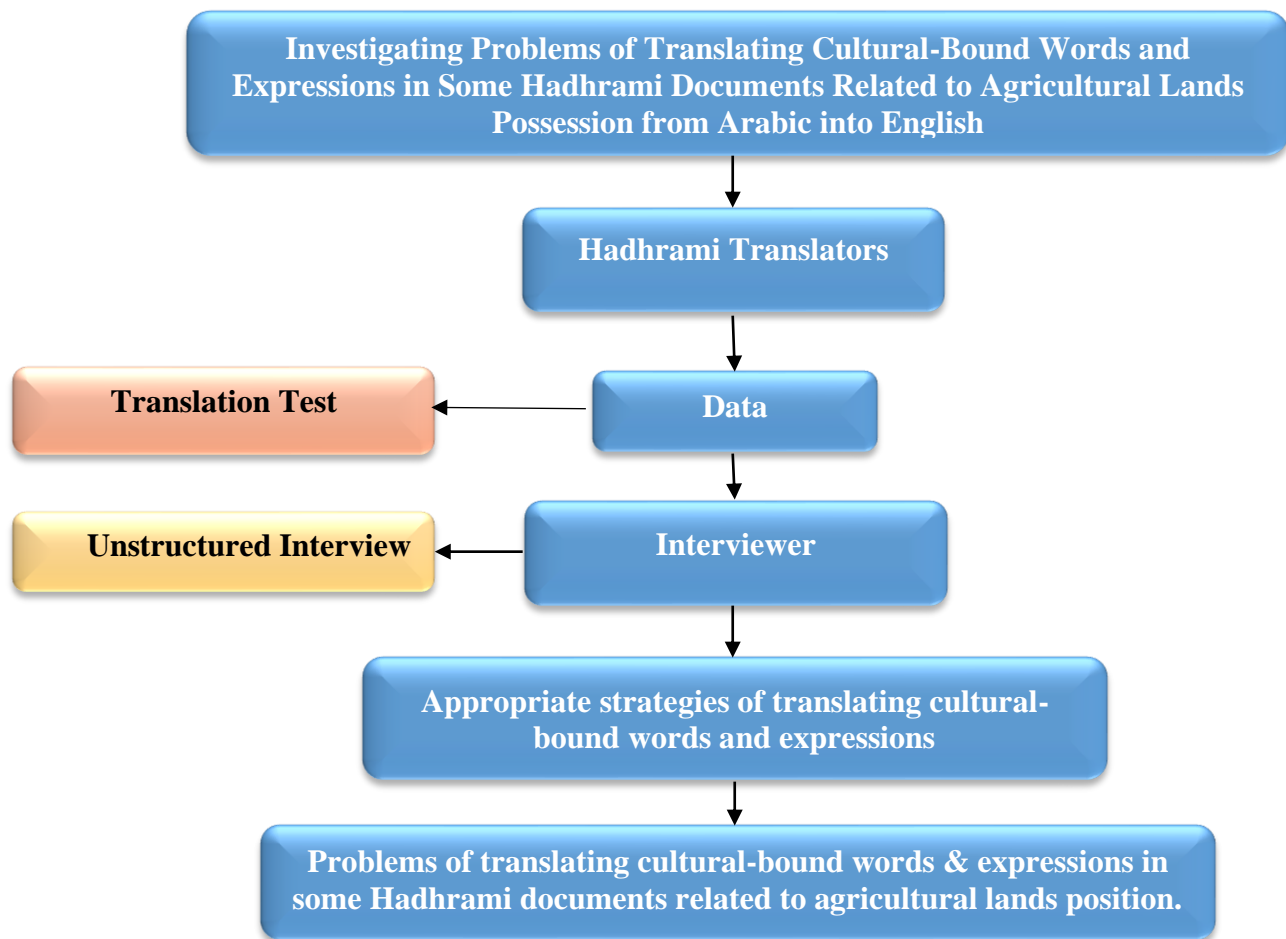


Figure (2.1) Conceptual Framework of the Study

## 2.10 Summary

This chapter has discussed the theoretical framework by reviewing some essential concepts and theories related to translation and culture. The review of the previous studies on the problems of translating cultural-bound words and expressions can be summarized into four points: translation problems between English and Arabic, problems of translating cultural-bound words and expressions, problems of translating dialects in general, and Hadhrami dialect in particular, and the strategies and strategies that are used in translating Hadhrami dialects as cultural-bound terms.

Although the extensive and detailed presentation of the previous studies on the problems of translating cultural-bound words and expressions which deal with dialects, there is still a serious gap which was found in translation studies in this important aspect of linguistic variation. Dialect translation is significant because of many reasons. One of

the most significant reason is that dialect translation from one language into another is crucial because it depicts the social and educational background of its speakers and, in fact, describes their unique geographic or regional characteristics. Moreover, the current researcher has observed that there are only few studies- if there is any- that dealt with the translation of Bedouin Hadhrami cultural words and expressions that related to agricultural lands. Therefore, this study intends to bridge this gap by addressing this aspect of translating cultural-bound words and expressions.

**Chapter Three**  
**Research Methodology**

## **Chapter Three**

### **Research Methodology**

#### **3.1 Introduction**

The current study aimed to explore problems encountered by translators when translating cultural-bound words and expressions in some Hadhrami documents related to agricultural lands possession.

Irny and Rose (2005) stated that research methodology is a technical guideline that outlines acceptable procedures, such as inquiry strategys, data collection strategys, and data analysis strategys. This chapter provides comprehensive details regarding the procedures and methodology used in the current investigation such as the study's research design, sample selection, data sources, and strategys for gathering and analyzing data.

#### **3.2 The Study Research Design**

Akhtar (2016) clarified that the plan, structure, strategy, and investigation are concaved to guarantee the research questions and control variance is known as the study design. Manheim (1977) stated that, research design anticipates and specifies the decisions related to conducting data collection, processing, and analysis. There are three research designs which are qualitative, quantitative, and mixed methods research designs (Creswell, 2014).

Based on the statement of the problem and the research questions, a mixed methods research design is adapted in this study to combine or integrate qualitative and quantitative data. Qualitative data is typically open-ended, with no predetermined responses, whereas quantitative data is typically closed-ended, as found on questionnaires or psychological instruments. (Creswell, 2014). Early ideas on the value of multiple methods, known as mixed methods, were based on the idea that all methods had biases and shortcomings, and that collecting both quantitative and qualitative data equalized out the weaknesses of each type of data. (Creswell, 2014).

This design was used in order to investigate the problems that translators encountered when translating cultural-bound words and expressions. In addition to the

test, interviews were employed to recognize the most common strategies that can be used for translating cultural-bound words and expressions.

Figure (3.1) below illustrates all the procedural steps through which the current research passed. Primary and secondary sources of data collection are included in this figure.

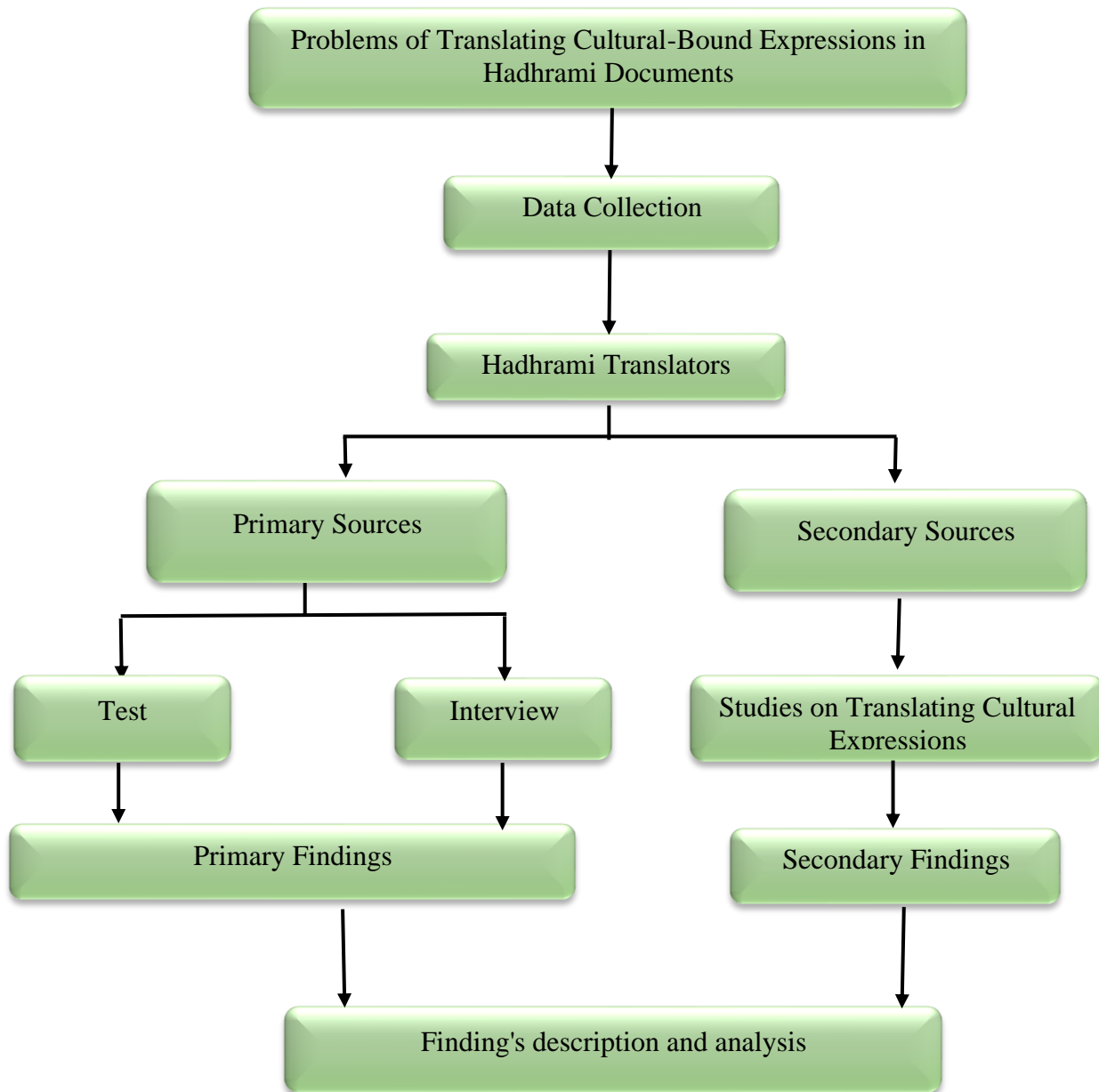


Figure (3.1): The Procedural Steps of the Research Design

### **3.3 Sampling and Sampling Selection**

Basically, Bhardwaj (2019) defines sampling as "a procedure to select a sample from individual or from a large group of population for certain kind of research purpose." Neuman (2007) states that the objective of sampling is to extract circumstances, occurrences, or behaviors that enhance comprehension. According to Creswell (2012), a target population with a few identifiable and studyable characteristics must be chosen by the quantitative researcher. Thus, the purpose of the sampling procedure was to identify the population that would be most helpful in achieving the goals of the study.

According to Shukla (2020) population is a set or group that includes all the units on which possess variable characteristic under study and for which results of research can be generalized. Creswell (2012) defines population as " a group of individuals who have the same characteristic." However, the term sample in research refers to a group of people, objects, or items that are taken from a larger group (population) in order to measure, and it is used to get more accurate results (Bhardwaj, 2019).

Sampling strategies can be broadly classified into two categories: non-probability or non-random sampling and probability or random sampling (Taherdoost, 2016). It is not necessary for a sample of participants or cases to be random or representative, but there must be a good reason to include some cases or individuals over others (Taherdoost, 2016).

Because the researcher does not have an access to many translators to choose from them randomly, he employed purposive sampling. Purposive or judgmental sampling, according to Maxwell (1996), is a strategy in which particular locations, persons, or events are deliberately selected in order to provide significant information that would not be discovered through alternative means. Three situations are mentioned by Neuman (2007) where purposive sampling is helpful. The first step is for the researcher to look for uncommon but particularly instructive cases. Secondly, in cases where the investigator plans to select individuals from specific populations. Lastly, in the event that the investigator wishes to pinpoint particular case types requiring additional investigation.

Following Bajubair (2022), who selected ten translators in her study to translate Hadhrami women's proverbs into English, a sample of twelve translators was selected from Al-Rayan and Hadhramout universities. However, only ten translators completed

the test, while the other two did not provide their answers. The main reason for selecting this sample is that these translators have worked as translators for more than two years. Therefore, they are expected to have basic knowledge of translation theory and practice, which makes them the most suitable sample for the current study. The purposively chosen translators and professors' gender, age, and years of experience are shown in the following table:

Table (3.1) Participants' and Professors' Gender, Age, and Experience

<b>Sex</b>	<b>No.</b>
Male	6
Female	4
<b>Age</b>	<b>No.</b>
25-30	4
31-36	2
Above 36	4
<b>Number of years worked in translation related fields</b>	<b>No.</b>
None.	0
0-5	6
More than 5	4
<b>Number of years spent in a country where English is the first language</b>	<b>No.</b>
None	8
0-5	2
More than 5	0
<b>Professors' Affiliation</b>	<b>No.</b>
Al-Rayan University	1
Hadhramout University	1
<b>Professors' Age</b>	<b>No.</b>
36-45	0
Above 45	2
<b>Professors' Experience in Translation</b>	<b>No.</b>
5-10 years	0
More than 10 years	2

### **3.4 Setting**

The researcher selected Mukalla city as the location for conducting the present study. The sample group for the study, consisting of translators who reside in Mukalla. In particular, they are all translators who are working or studying in Hadhramout and Al-Rayan universities.

### **3.5 Material and Instrument of the Study**

In order to collect data from the chosen participants, the researcher used a test. According to Masoud and Al-Mizjaji (2016), tests and interviews are tools primarily used to measure performance. Following that, the results are reported or contrasted with those of other tests or the same test. This tool was used to assess the degree to which translators are capable of handling these kinds of cultural expressions and to look into the best translation strategies. (Masoud and Al-Mizjaji, 2016)

#### **3.5.1 Test**

Masoud and Al-Mizjaji (2016) define tests as "instruments used mainly for measuring performance... the results are then reported or compared to the results of other tests or results of the same test...". This instrument was used to measure the extent to which translators can handle such cultural expressions and to investigate the most appropriate strategies that can be used to translate them. Moreover, test data are typically used to analyze phenomena (e.g., the test's properties or the interactions between test scores and one variable on another) with the purpose of increasing scientific knowledge, comprehension, and use (Iliescu and Ispas, 2018).

In order to explore the problems faced by translators when translating culturally-bound words and expressions in certain Hadhrami documents pertaining to the possession of agricultural lands and to identify the appropriate translation strategies for translating them, the researcher has designed a translation test in which the participants were asked to translate culturally-bound words and expressions taken from three Hadhrami documents related to agricultural land possession. The test has been specifically designed to meet the requirements of this study and underwent a pretesting phase prior to its administration.



### **3.5.2 Interviews**

In addition to the test, the interview was used as a second instrument in this study. Masoud and Al-Mizjaji (2016) stated that conducting a thorough interview is a comparatively simple method of gathering data. It is simple, but it can produce a lot of data. An interview is a very low-cost and efficient method of gathering a variety of data without the need for formal testing, and it can cover a wide range of topics (Masoud and Al-Mizjaji, 2016).

According to Creswell (2014), participants in qualitative interviews may be questioned in person, over the phone, or in focus groups consisting of six to eight interviewees each. Based on how the questions are prepared and arranged, there are three different kinds of interviews (formal/structured, informal/unstructured, and semi-structured) (Brewer, 2000).

Qu and Dumay (2011) stated that the interviewer must create, modify, and generate follow-up questions that reflect the primary goal of the research when conducting an unstructured interview. In the current study, the researcher conducted unstructured interviews with two academic professors at both Hadhramout and Al-Rayan Universities.

### **3.5.3 Validity and Reliability of the Tests**

#### **3.5.3.1 Validity**

Like any research, the current study requires a variety of instruments, and these instruments must be valid and reliable. To ensure the validity of the instruments used in this study, the researcher provided the translation test to three professors who have more than five years of experience teaching translation and linguistics at the university level.

The professors were asked to evaluate the test for content validity, ensuring that the selected cultural-bound words and expressions were representative of the challenges faced in translating Hadhrami documents related to agricultural land possession. They also assessed the face validity of the test, confirming that it appeared to measure what it was intended to. Based on their feedback, the test was reviewed and modified to better

align with the study's objectives. This validation process helped ensure that the instrument was appropriate, comprehensive, and capable of accurately measuring the translators' abilities in dealing with culturally-bound terms.

By incorporating this feedback and making necessary adjustments, the researcher enhanced the test's validity, providing a more reliable tool for investigating the research questions.

### **3.5.3.2 Reliability**

According to Creswell (2012), reliability means that scores from an instrument must be stable and consistent. To assess the reliability of the test, a pilot study was conducted. The test was administered to a sample of 5 students to determine whether the items were clear and well understood.

During the pilot study, the students' responses were carefully analyzed to identify any ambiguities or misunderstandings in the test items. Feedback from the students was collected and reviewed to ensure that each question was interpreted consistently. Additionally, the pilot study aimed to evaluate the internal consistency of the test items, ensuring that they effectively measured the intended skills and knowledge.

Based on the results of the pilot study, adjustments were made to the test items to improve clarity and consistency. This process helped ensure that the test would produce stable and reliable scores when administered to the larger sample of translators, thereby enhancing the overall reliability of the research instrument.

## **3.6 Data Sources**

The current study has two sources of data: primary sources and secondary sources. The primary data were obtained using two instruments: a translation test in which ten translators were asked to translate 32 culturally-bound words and expressions, and unstructured interviews through which the researcher attempted to investigate the difficulties that translators faced while translating these cultural-bound words and expressions and the strategies they used to solve them.

The secondary data were collected from previous studies and contributions in the field of translating culturally-bound words and expressions in general, and the problems

of translating Hadhrami cultural-bound words and expressions in particular. It is worth noting that Bahameed (2007) and Bajubair (2022) are the two most significant studies that the researcher relied on because they specifically focused on investigating the difficulties of translating Hadhrami dialect expressions.

### **3.7 Data Collection Procedures**

The data collection procedures for this study involved a systematic approach to gather comprehensive and relevant data regarding the challenges faced by translators in dealing with culturally-bound words and expressions in Hadhrami documents related to agricultural land possession. The researcher utilized two primary methods for data collection: a translation test and interviews.

#### **3.7.1 Translation Test**

The first step in data collection was the administration of a carefully designed translation test. This test aimed to measure the translators' ability to accurately translate culturally-bound words and expressions from Arabic to English. The test included selected terms and expressions extracted from three authentic Hadhrami documents related to agricultural land possession. Prior to its administration, the test underwent a pretesting phase to ensure its validity and reliability, where experts in translation studies reviewed the content to verify its appropriateness. The test was then administered to a sample of translators from Al-Ryan and Hadhramout Universities. The collected data from this test provided quantitative insights into the difficulties faced by translators and helped identify the strategies they employed when translating these culturally-specific terms.

#### **3.7.2 Interviews**

To complement the quantitative data obtained from the translation test, qualitative data were collected through interviews. Following the guidance of Masoud and Al-Mizjaji (2016), interviews were chosen as they are a relatively simple yet effective method for gathering in-depth data. The researcher conducted unstructured interviews with two academic professors specializing in translation at Al-Ryan and Hadhramout Universities. This approach was based on Qu and Dumay's (2011) suggestion that unstructured interviews allow for the creation of follow-up questions that align with the primary research objectives. The unstructured nature of the interviews provided

flexibility, enabling the researcher to delve deeper into the professors' perspectives on the challenges and strategies related to translating culturally-bound terms. The data obtained from these interviews offered valuable qualitative insights, enriching the understanding of the complexities involved in translating culturally-specific content.

In summary, the data collection procedures involved a combination of a structured translation test and unstructured interviews. This mixed-methods approach enabled the researcher to gather both quantitative and qualitative data, providing a comprehensive analysis of the challenges and strategies in translating culturally-bound words and expressions in Hadhrami documents.

### **3.8 Data Analysis**

Gaber's (2005) and Newmark's (1988) strategies for translating culturally-bound expressions are used as the basis for data analysis of the test items. Four alternatives were used in scoring the test:

1. **Correct Translation (CT):** The answer is considered correct if the cultural term or expression is translated as follows:
  - First, by using the glossing strategy supported by a footnote that provides clear definitions and information to clarify the meaning.
  - Second, by using cultural equivalence.
  - Third, by using functional equivalence.
  - Fourth, by using borrowing.
  - Fifth, by using literal translation.
2. **Acceptable Translation (AT):** The answer is considered acceptable if the expression is translated by using paraphrasing with correct language.
3. **Wrong Translation (WT):** The answer is considered wrong if it fails to accurately convey the cultural term or expression, or if it contains significant linguistic errors that alter the intended meaning of the statement.
4. **No Translation (NT):** If no answer is provided for the cultural word or expression.

Regarding the qualitative data gathered from interviews, the researcher performs a content analysis to identify the problems that may be faced and the strategies that can be employed to translate Hadhrami terms related to agricultural land possession into English, based on the perspectives of the interviewees.

**Chapter Four**  
**Results and discussions**

## **Chapter Four**

### **Results and Discussions**

#### **4.1 Introduction**

The chapter, which includes the discussion of the data and the findings, provides answers for the three research questions raised in chapter one which are as follows:

1. What are the problems encountered by translators at Al-Ryan and Hadhramout Universities when translating cultural-bound words and expressions in some Hadhrami documents related to agricultural lands possession?
2. What are translation strategies employed by translators at Al-Ryan and Hadhramout Universities in translating cultural-bound words and expressions in some Hadhrami documents related to agricultural lands possession?
3. What are the common problems Translators at AL-Ryan and Hadhramout universities are expected to face when translating cultural-bound words and expressions in some Hadhrami Documents related to land possession and what are the appropriate strategies for translating them from Translation professors' Perspective?

The first section of this chapter presents the results and addresses the first research question, detailing the problems encountered by translators at Al-Ryan and Hadhramout Universities when translating cultural-bound words and expressions in Hadhrami documents related to agricultural land possession. The second section investigates the strategies employed by these translators, including literal translation, borrowing, and glossing. Finally, the last section identifies the most appropriate and accurate strategies for translating these words and expressions, as discussed by translation professors and evidenced in the analysis of the translation tests and interviews.

## 4.2 Results

Table (4.1) Results of the Translations of the Cultural-bound Words and Expressions in Hadhrami Documents Related to Agricultural Land Possession

No.	Translated cultural-bound word/expression	Correct Translation (CT)		Acceptable translation (AT)		Wrong Translations (WT)		Not Translated (NT)	
		Freq.	Perc.	Freq.	Perc.	Freq.	Perc.	Freq.	Perc.
1	القسمة	10	100%	0	0%	0	0%	0	0%
2	الرضاء	8	80%	0	0%	1	10%	1	10%
3	الروع	2	20%	0	0%	6	60%	2	20%
4	الخيرة	2	20%	0	0%	8	80%	0	0%
5	القرعة	9	90%	0	0%	0	0%	1	10%
6	خرج	10	100%	0	0%	0	0%	0	0%
7	ساقية	8	80%	0	0%	2	20%	0	0%
8	مطيرة	10	100%	0	0%	0	0%	0	0%
9	نجد	9	90%	0	0%	0	0%	1	10%
10	بحر	10	100%	0	0%	0	0%	0	0%
11	قبلة	7	70%	0	0%	2	20%	1	10%
12	لحق	2	20%	6	60%	2	20%	0	0%
13	ربوة	0	0%	0	0%	5	50%	5	50%
14	المشاع	7	70%	0	0%	0	0%	3	30%



No.	Translated cultural-bound word/expression	Correct Translation (CT)		Acceptable translation (AT)		Wrong Translations (WT)		Not Translated (NT)	
		Freq.	Perc.	Freq.	Perc.	Freq.	Perc.	Freq.	Perc.
15	النخر	2	20%	0	0%	6	60%	2	20%
16	المذكور	10	100%	0	0%	0	0%	0	0%
17	فرور	8	80%	0	0%	2	20%	0	0%
18	عواقب	0	0%	0	0%	8	80%	2	20%
19	ذبرين	10	100%	0	0%	0	0%	0	0%
20	السوم	6	60%	0	0%	3	30%	1	10%
21	النجدي	10	100%	0	0%	0	0%	0	0%
22	ناصفة	10	100%	0	0%	0	0%	0	0%
23	حفرة	2	20%	0	0%	0	0%	8	80%
24	إزاز	10	100%	0	0%	0	0%	0	0%
25	حالة	1	10%	0	0%	5	50%	4	40%
26	خريسة	2	20%	0	0%	6	60%	2	20%
27	بُد	3	30%	0	0%	6	60%	1	10%
28	جرب	6	60%	0	0%	4	40%	0	0%
29	عَلِب	10	100%	0	0%	0	0%	0	0%
30	لازم الدقم	2	20%	0	0%	2	20%	6	60%

No.	Translated cultural-bound word/expression	Correct Translation (CT)		Acceptable translation (AT)		Wrong Translations (WT)		Not Translated (NT)	
		Freq.	Perc.	Freq.	Perc.	Freq.	Perc.	Freq.	Perc.
31	جحي	2	20%	0	0%	4	40%	4	40%
32	صليب	5	50%	0	0%	5	50%	0	0%

### 4.3 Discussion of the Results Related to the First Research Question

The translations of the above 32 Hadhrami cultural-bound words and expression were categorized as correct translations (CT), acceptable translation (AT), wrong translations (WT) and not translated (NT):

1. The translation in the study are categorized as correct translations (CT) if the cultural term or expression is translated using the following strategies:
  - Glossing strategy supported by a footnote that provides clear definitions and information to clarify the meaning.
  - Cultural equivalence.
  - Functional equivalence.
  - Borrowing.
  - Literal translation, provided it correctly conveys the meaning of the source language expression.
2. In the current study, a translation is regarded as an Acceptable Translation (AT) if the expression is translated using the paraphrase strategy with correct language.
3. In the current study, a translation is regarded as a Wrong Translation (WT) if it fails to accurately convey the cultural term or expression or if it contains significant linguistic errors that alter the intended meaning of the word or the expression.
4. Not Translated (NT): This is used when no translation is provided for the cultural word or expression.

## Sentence (1):

الحمد لله وحده وبعد فقد حصلت القسمة الصحيحة بالرضا والخيرة والروع والقرعة.

### 1. القسمة:

"In Lisan al-Arab, it is mentioned that the word 'قسم' (qasm) is the verbal noun for dividing something (قسم الشيء yuqsimuhu qisman) and thus it is divided (fa-inqasam). Al-Jawhari said: 'قسم' with a kasra (i.e., قسم) means a share or portion (i.e., an allotted portion or part)." (Ibn Manzur, 2001, p. 478), and 'قسمة' (qismah) is a noun derived from 'الاققسام' (al-iqtisam)." (Qasim, 2001, p. 668).

However, according to Al-Rahibani (2009), the term 'القسمة' means "knowing the share of each from what is to be divided" (p. 602).

As it is clear from the meanings and definitions of the word "قسمة" and in the test context, "قسمة" (qismah) refers to the act of division, distribution or the act of sharing.

- As indicated in Table (4.1), all the participants reinstated the word "القسمة" correctly using *literal translation* such as "**division**" or "**share**". This can be attributed to the fact that this word is frequently employed in Standard Arabic, in addition to its use in religious and legal contexts, therefore, its usage is not limited to Hadhrami agricultural documents.

### 2. الرضا

According to Maqayis Al-lughah Dictionary, the meaning of the word 'الرضا' (ar-ridā) is "Acceptance and agreement, and it comes in the sense of choice and selection." (Al-Razi, 1979). Terminologically, it is defined as the intention of the action without being mixed with coercion. Moreover, it comes in the meaning of "contentment" or "satisfaction" in various contexts, especially in Islamic theology and spirituality.

- Table 4.1 shows that 8 participants (80%) translated the word "الرضا" correctly as "**satisfaction**" or "**contentment**" by using *literal translation*. Only one participant (10%) provided an acceptable translation, and one (10%) did not provide any translation for the word at all. The reason here is also due to the fact this word is common in standard Arabic not just limited to Hadhrami culture.

### 3. الخيرة

The meaning of "الخيرة" (al-khīra) with kasra (short 'i' sound) on the 'khaa' and a fatha (short 'a' sound) on the 'yaa', it means 'choice'. (<https://www.almaany.com>) In Quran the word "الخيرة" comes with the same meaning in Verse 36 from surah Al-Ahzab.

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا﴾ (Al-Ahzab, 36.p. 423)

#### Which means:

It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any **choice** about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error. (Ali, 1946).

- Although the word "الخيرة" is used in Standard Arabic, and mentioned in Quran and many hadiths, only two participants (20%) provided a correct translation of it as "**choice**" by using *literal translation*. Though this word is standard, it is uncommon. Six participants (60%) gave a wrong translation such as "rationality" and "benevolence" and two (20%) did not provide any translation for it.

#### 4. الروع

In the *Al-Wasīf* dictionary, the term "الرَّوْعُ" (raw' or 'ru'ū') is defined as the heart, mind, or inner self. The phrase وَقَعَ فِي رُوعِي كَذَا: أَي فِي نَفْسِي is interpreted as it deeply affected me or my soul. (Al-Wasīf, 2011). Interestingly, in the Hadhrami dialect "الرَّوْعُ" means "drawing or conducting the lots".

- Eight of the participants (80%) provided wrong translation of this word which is not familiar in both Standard Arabic and Hadhrami dialect. Although this term has a direct equivalent in English Language, most of the translators rendered it incorrectly from the SL to the TL. Only Two participants (20%) provided correct translations of the word "الروع" by using *literal translation* as "**lot**", "**lottery**" or "**drawings**".

#### 5. القرعة

"الْقُرْعَةُ" (al-Qur'ah) means "The lot" or "lottery", and it is a method of selection where luck or chance plays a role, and it results in a share or portion being allocated. This is commonly associated with processes like lotteries or drawings.

Jurisprudentially, al-Qur'ah is defined as the method by which the distribution of shares is determined and disputes are resolved. For example, if drawing lots is used to distribute land, the land is divided into shares, and each share is written on a piece of paper. Each person then takes a share, and whatever he draws belongs to him. (Saadi, 1988).

- As this word is common in both Standard Arabic and Hadhrami Arabic with almost the same meaning, "draw lots," nine participants (90%) translated it correctly. It has almost the same meaning as 'الروع'. The reason for using two synonymous words successively in the same sentence is to create emphasis, a stylistic device employed in both Standard Arabic and Hadhrami Arabic.

**Thus, the correct translation of the whole sentence will be like this:**

In the name of Allah, the Most Gracious, the Most Merciful.

Praise be to Allah, the proper **Division** has been achieved with **Satisfaction**, **Choice**, and a fair **Draw**.

**Sentence (2):**

الذي خرج لفاطمة من تركة والدها بركات أولاً.

6. خرج لفاطمة

Fatimah's **share** of the inheritance and her portion.

- This sentence was translated correctly by all the ten participants. All the translators rendered the expression "خرج لفاطمة" to "**Fatima's share**", "**the share of Fatima**" which is the most accurate translation. However, some of them translated this term to "Fatima inherited" which also correct answer. All the translators used *literal translation* in translating this term. However, in their translations, they replaced the verb خرج with a noun "share".

So, the translation of the previous sentence will be as follows:

**The share of Fatimah** from her father's heritage.

**Sentence (3):**

قطعة في المغوز أم السفرة أعمال ساقية البويرقات.

7. ساقية:

**Al-saqiya:** "a primitive canal consisting of two parallel walls made of stone, with the wall height not exceeding half a meter." (Al-Khanbashi and Bin Badr, 2013, p. 66).

- Table 4.1 shows that eight participants (80%) translated this sentence correctly. Six translators employed the glossing strategy for the term "ساقية" and provided a footnote of this term to explain its meaning and why it is used in this way: "**Saghea- is a water canal in agricultural lands.**" While the other two of them used different strategy, i.e. *borrowing*. However, two participants (20%) translated the term directly as "canal", in this case, which is a wrong translation since there is a clear different between " Saghea" and "canal".

**The translation of the previous sentence will be like this:**

A piece of land in Al- Maghwaz Um Alsufrah works of Al- Bwairgat **Saghea\***.

\* (a primitive canal consisting of two parallel walls made of stone, with the wall height not exceeding half a meter).

**Sentence (4):**

نحو ثلاثة عشر مطيرة ونص.

**8. مطيرة:**

In the Hadhrami agricultural heritage, the term "Mutira: is a traditional space measuring unit (in place of the square meter) and is divided into 24 'qirat'." (Al-Khanbashi and Bin Badr, 2013, p. 101).

- The table 4.1 shows that all the ten participants (100%) provided correct translations of the word "مطيرة" by using borrowing "**Materah**".

**The translation of the previous sentence will be like this:**

About thirteen and a half **Mateerah\***.

(\***Mateerah** is a specified agriculture land estimated of approximately 7 meters.)

**Sentence (5):**

يُحدها من نجد برظيم.

9. نجد

North. (Kazaber, 2016).

- While the word نجد in SA means "the high land", it means "north" in HA. Though this term is culturally-bound in HA, nine participant translators (90%) translated it correctly as "north" using *literal translation*. Only one participant left it untranslated.

**The translation of the previous sentence will be like this:**

It is bordered by the North Bartheem.

**Sentence (6):**

وبحر المناصب.

10. بحر

South. (Kazaber, 2016).

- While the word "بحر" typically signifies the sea in Standard Arabic, it takes on an entirely different meaning when used among the people of Wadi Hadhramout. In Hadhrami Arabic, this term denotes one of the four cardinal directions, specifically, the "South". As shown in the above table, 10 translators (100%) provided correct translations of this term employing *literal translation* or (*cultural equivalence*) to convey the meaning of this term.

**The translation of this statement is as follows:**

It is bordered from the South by Al-Manasib's.



**Sentence (7):**

وقبله آل باميدع.

11. قبله

West. (Kazaber, 2016).

- In contrast to the accurate translations of the two previous terms, which pertain to the four cardinal directions, only seven out of ten translators (70%) used *literal translation* to translate this term correctly. In this case, the translators appeared to be unsure whether the correct direction referred to is the east or west. Nonetheless, according to (Shmasneh, 2016), the accurate translation of the word "قبله" is "**West**" rather than "East." Consequently, two responses (20%) provided wrong translations of this term, while 1 (10%) did not provide any translation.

**The translation of this statement:**

It is bordered from the **West** by Al Ba majda'a's land

**Sentence (8):**

لحق نص قطعة في العبوج.

12. لحق

"**Lahaq**: to possess, have legal control over, or have the right to use and dispose of a particular item, asset, or property." (Ibn Faris, 139H).

It is said: "The price has reached him decisively (lahuqa)': it became obligatory for him." (Fayoumi, 1313H) in HA it means "inherent", "receive".

- Only two responses (20%) accurately translated the term "الحق" as "**inherited**" and "**owns**" which accurately convey the meaning of "**to possess**" or "**to have the right to use and dispose of a particular item**". In the two cases, the translators used *literal translation* to render this term into TL. Moreover, six responses (60%) offered acceptable translations such as "got" and "has got." While these translations capture the basic meaning of possession, it is important to note that these two words may not fully convey the depth and nuances intended by the original term. Two participants (20%) gave wrong translations that completely missed the intended meaning, such as "in addition to".

#### The translation of this statement:

Fatima **inherited** half gat'eh "piece of land: in Alayouj.

#### Sentence (9):

ولحق عيشه بركات قطعة في ربوة المشاع.

#### 13. ربوة

**Rabwah:** [Singular]: Plural forms are رُبَى (ruban), وَرَبَوَات (warabwaat), and وَرُبِيٌّ (warubiyyun): it means, what has risen from the ground or the place that is elevated from the ground or the high place on the land. (Al-Wasīt, 2011)

In the Holy Qur'an, Allah says:

{وَأَوْثِنَاهُمَا إِلَى رِبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ} (Al-Mu'minun, 51.p345).

#### Which means:

And We made the son of Mary and his mother as a Sign: We gave them both shelter on **high ground**, affording rest and security and furnished with springs. (Ali, 1946, p. 883).

- Five out of ten (50%), have chosen not to provide a translation for this word, while five (50%) of the translators incorrectly rendered it into "mound" or "land".

## 14. المشاع

The term 'masha' (المشاع) and 'mushaa' (المشاع) linguistically means 'common' or 'shared'. While 'naseeb mushaa' (نصيب مشاع) refers to a share that is not divided or separated." (Al-Bustani et.al, 1973.p411).

However, some jurists have defined it as", حالة الشيوخ (halat ash-shiyou') the state of common possession in assets as the possession by two or more persons of wealth in which the share of each has not been distinguished. Hence, they are partners in that shared wealth. An example of this is the possession of heirs to an inheritance before its distribution. (Al Zalmi and Al-Bakri, 1989).

- Seven participants (70%) offered correct translations for the term "المشاع" which is derived from a religious context, such as "ALMusha". In six of these translations *borrowing* strategy is employed, while, one translation gave a direct translation of this term by using *literal translation* and rendered it into "common." Three participants (30%) did not provide any translation for this term.

### **The translation of this statement:**

Aisha inherits a land in the common high place.

### **Sentence (10):**

لحق ثاني قطعة في النخر المذكور.

## 15. النخر

According on Hadhrami old men, this expression describes the starting point or the uppermost part of a valley when considering its direction in relation to a specific geographical area. In other words, it is where the valley starts through or around a certain region.

- "النخر" This term is used among the Hadhrami people and signifies "**the starting point of a certain area.**" As shown in the table, only two translators (20%) provided correct translations for this term by using *borrowing* strategy "**Alnukhar**". In contrast, six translators (60%) offer wrong translations for this word, using words such as "valley," "village," and "water stream" as equivalents. Furthermore, two translators (20%) did not provide any translation for this term. The reason behind the translators' inability to translate this term is that it is deeply rooted in the cultural agricultural Hadhrami heritage.

#### 16. المذكور

Since the term "المذكور" is widely common in both SA and HA, it was translated correctly by all the ten participant translators.

#### The translation of this statement:

Aisha inherits another land in the **mentioned Alnukhar**\*. (\* the starting point or uppermost part of a certain area or place.)

#### Sentence (11):

لحق قطعة في باميفاء ثلاثة فرور من كل شق بما فيها من عواقب النخل.

Only two terms ( فرور / عواقب النخل ) in this sentence will be analyzed.

#### 17. الفرور

**Al-far:** is a traditional unit of length measurement, which can further be divided into 12 smaller units known as "qirats." (Al-Khanbashi and Bin Badr, 2013, p. 101).

- Eight participants (80%) provided correct translations, in six of these correct translations, the translators employed the *glossing* strategy followed by detailed

explanations to clarify the meaning, such as "**Farors: is a word from the cultural Hadhrami dialect and it is the plural form of the word (fer). Fer: is a unit of measurement for agricultural land, with an approximate length of 5 or 6 meters.**" Furthermore, in two of these correct translations, the translators adopted *borrowing* strategy "**Farors**". In contrast, two translators (20%) provided wrong translations, such as "parts," which do not accurately convey the intended meaning.

#### 18. عواقب النخل:

This is an expression that describes a plant showing signs of aging or distress when its stem has become old and its leaves have turned yellow. (Al-Wasīt, 2011).

- As shown in the table, all the translators failed to accurately convey the meaning of the term "عواقب النخل." Despite the fact that this word "عواقب" is used in SA and not exclusive to the HA. None of the translators capture its precise meaning. This may be due to their lack of knowledge about its meaning, which is "**old**" or "**ancient**". Consequently, eight responses (80%) provided wrong translations for this term, such as "palm parts," "palm crop," and "bottoms of the palm." Meanwhile, two participants (20%) did not translate the term at all.

#### The translation of this statement:

In Bamefa, Aisha inherits another land of three **Froor\*** with their **old palm trees** in all parts.

\*(Farors: is a word from the cultural Hadhrami dialect and it is the plural form of the word (fer). Fer: is a unit of measurement for agricultural land, with an approximate length of 5 or 6 meters).

#### Sentence (12):

لحق ذبرين مع بعض في مصافي آل ديراني أعمال الجريبات بالسوم النجدي.

## 19. ذبرين

**Dhibar:** fertile agricultural land.

The Hadhrami term "ذبر" is correctly translated by the whole ten translators (100%). In, four of these correct translations, the translators used glossing strategy with additional information to elucidate the meaning clearly. Consequently, the translations are as follows: "**Thberin: two agricultural lands.**" While, the other four translators used *literal translation* and they directly rendered this term into its meaning "**agricultural lands**". Moreover, in the last two translations, the translators used *borrowing*.

## 20. السوم

**Al-Soom:** is the wall that forms the bank of Al-saqiya, based on Wadi Hadhramaut dialect. (Al-Khanbashi and Bin Badr, 2013, p. 87).

- For the term "السوم," only six (60%) of the provided translations are correct. Four of the translators used the glossing strategy, including a footnote to clearly elucidate the meaning, such as "Al-Soom: a specific strategy or structure made from combined blocks of mud about 1 meter." The other two translators used literal translation and provided an explanation of this term directly, such as "mud border." However, three (30%) participants gave incorrect translations, such as "cliffs" and "hill," and one (10%) translator did not translate the term at all.

## 21. النجدي:

As shown in the table, ten (100%) of the answers rendered the term "النجدي" correctly to "Northern side" by using its *literal translation*.

**The translation of this statement:**

Aisha inherits Thberin\* in A'l Dirani in Aljeribat works in the northern Al-soom\*.

(\*Thberin: two agricultural lands).

(\*Al-soom: is a specific strategy or structure from combined blocks of mud about 1meter).

### Sentence (13):

#### لحق ناصفة حفرة إزاز في حالة باهيح

#### 22. ناصفة

- The term "ناصفة" (Naasifah) is derived from "نصف" (Nusf) which means "half." All the ten participants (100%) provided the correct translations for this term f by using its *literal translation* which is "**half**".

#### 23. حفرة

- In contrast, only two participants (20%) provided a correct translation of the word "حفرة" which is "**hole**" or "**pit**" by using *literal translation*; while the other eight (80%) left the term untranslated.

#### 24. إزاز

Type of palm trees.

- The term "إزاز" is one of the types of palm trees and is well-known among the Hadhrami people. Consequently, the whole ten participants (100%) provided the correct translation for this word using *glossing strategy* has been adopted in four of these translations followed by a footnote contains a detailed information to describe the meaning effectively. Their translations have been as follows: "**Ezaz: is a type of palm trees.**" While, the other four translators use *literal translation* and immediately explain the meaning of this term. Moreover, the other two translators employed borrowing.

Land at the foot of the mountain.

- For the word "حالة," only one participant (10%) provided the correct translation. In this translation the *glossing strategy* is used followed by a footnote contains a detailed information to clarify the meaning of this term; "**Halah: a land at the foot of the mountain.**" However, five participants (50%) produced wrong translations, such as "situation," "gardening space," and "quarter." Furthermore, four translators (40%) did not provide any translation for this term.

**The translation of this statement:**

Aisha inherits half the property of a pit (a palm date tree) of Ezaz\* in Bahajj

Halah\*.

(\*Ezaz: is a type of palm trees.)

(\*Halah: is a land at the foot of the mountain.)

**Sentence (14):**

لحق نص حفرة إزاز في خريسة بريكون.

**26. خريسة:**

A traditional Hadhrami word that means "the boundary or limit separating two agricultural plots."

- The word "خريسة", is a purely Hadhrami culture-bound term which means "**the boundary or limit separating two agricultural plots.**" As shown in the table, only two participants (20%) of the translations provided correct answers of this term by using *borrowing* "**Kharisat**". However, six participants (60%) provided



wrong translations such as "location", "through" and "field", while two (20%) of the translators did not provide any translation of this term.

**The translation of this statement:**

Aisha inherits half a pit of Ezaz\* bordering Brekon;s land.

(\*Ezaz: is a type of palm trees.)

(\*pit l a palm date tree.)

**Sentence (15):**

يُجدها قبله بد جرب الحمراء وشرق آل محمد بن علي.

27. بُد:

This Hadhrami cultural-bound term *Al-Badd* refers to a small channel, with a width not exceeding (3 meters), through which water flows from the collection basin to reach the palm fields, grain farms, and legume crops." (Al-Khanbashi and Bin Badr, 2013, p. 88).

- The results as shown in table 4.1 revealed clearly that the participant translators encountered difficulty in translating this term. Only three responses (30%) provided correct translations. Two of these correct translations employed the *glossing strategy* along with a footnote contains additional information that clarified the meaning of this term as follows: "**Al-Boud: A small canal, with a width not exceeding 3 meters, through which water flows from the collection basin to reach the palm fields.**" However, in the third correct translation *borrowing strategy* is used for rendering this term correctly into English. On the other hand, six responses (60%) provided wrong translations, such as "a stream." Additionally, one translator (10%) did not provide any translation for this term.

"**Al-Jarb**: is another Hadhrami cultural-bound term used to refer to a small agricultural plot, particularly one containing palm trees and crops. Its singular form is 'جربة' (Jarbah)." (Bin Halabi, 2012, p. 32).

- Again, the glossing strategy is used to translate the term "جرب". As it is shown in the table, only six (60%) of the participants provided correct translations of this term. Two of the translators used *glossing strategy* and supported their translation by adding a footnote contains more information to explain this word. "**Al-Jarb: is a small agricultural plot, particularly one containing palm trees and crops.**" While the other four translators used *literal translation* to clarify the meaning of this term such as "cultivated land". However, four participants (40%) of provided wrong translations such as "field".

**The translation of this statement is:**

It is bordered from the west by Al-Hamra **Boud\*** **Al-Jarb\*** and from the east Al-Mohammed Bin Ali's.

(\*Boud: is a small agricultural plot, particularly one containing palm trees and crops.)

(\*Al-Jarb: is a small canal, with a width not exceeding 3 meters, through which water flows from the collection basin to reach the palm fields.)

**Sentence (16):**

**Al- Sidr** tree, also known as the *jujube* tree (scientifically named *Ziziphus spina-christi*), is a tree native to parts of Africa, the Middle East, and the Indian subcontinent. It's well-known in many Arab cultures and has religious significance in Islam. (Bin Halabi, 2012).

- The term "عَلْب" is a well-known word used frequently among the Hadhrami people, therefore, the whole ten participants (100%) provided correct translation for this term, by using *glossing strategy* in five translation, two translations used *literal translation*, and three translations adopted *borrowing*. These translations have included "buckthorn tree," "Al-Sidr tree: a kind of trees called Ziziphus jujube" and "Elib: is a kind of trees called Ziziphus jujube or Sider tree." "Elib" and "Doom tree."

**The translation of this statement:**

Al mardoof Elib\*

(\*Elib: is a kind of trees called Ziziphus jujube or Sider tree.)

**Sentence (17):**

تحت عيضة آل شيخ البدو لازم الدقم.

30. لازم الدقم

The Hadhrami expression "لازم الدقم" is used to refer to **"the land or area that is adjacent to a pile of clay hill."**

- As indicated in the table, only two translators (20%) provided correct translations for this expression, like **"a land that is attached to the mountain"** and **"a land that is immediately in front of the mountain."** In both translations, the *literal translation* was used. On the other hand, two translators (20%) provided wrong translations, such as "a name of a place." However, the remaining six translators (60%) did not provide any translation for this expression.

**The translation of this statement:**

The three Thbers\* are below Bedouin Aidhah A'l Shaikh Lazim Al-Daqm\*

(\*Thbers: agricultural lands).

(\*Lazim Al-Daqm: the land or area that is adjacent to the clay mountain.)

### Sentence (19):

الحمد لله، بتاريخ شهر جماد آخر بسنة خمسة وستين وثلاث مية وألف هجرية، اشترى عبدالله بن سالم بن بركات من البائع  
سالم عوض ست حفر إزاز وما جاورها وذلك في جحي بن عكار.

### 31. جحي

Al-Jahi: "it can refer to **the Land**, and the saying goes: 'What falls from the sky, the land will receive it.'" Or this term can come with the meaning of **Plains**. (Bin Halabi, 2012, p. 30).

- As shown in the table, only two participants (20%) translated it correctly as "**Al-Jahi: means the plains**" employing the *glossing strategy* and as "**Al-Jahi**" by using *borrowing strategy*. Four participants (40%) provided wrong translations of this term such as "warren" and "field". While four (40%) of the participants did not provide any translation of this word.

### The translation of this statement:

Praise be to Allah, in Jamad A'kher 1365 H. Abdullah bin Salem bin Barakat bought from the seller Salem Awadh six Ezaz holes and their neighbors in Bin Akkar **Jahi**\*.

(\*Al-Jahi: refers to plains.)

Or:

Praise be to Allah, in Jamad A'kher 1365 H. Abdullah bin Salem bin Barakat bought from the seller Salem Awadh six Ezaz holes and their neighbors in Bin Akkar **plains**.

## Sentence (20):

هذه القسمة في أعلاه صليب والذي لم يذكر فهو مشاع بين الورثة.

### 32. صليب:

For the term "صليب", is a Hadhrami cultural-bound term related to selling agricultural lands, which means a complete not partial sale and it has another meaning which is 'private owner ship'.

- Only five participants (50%) provided correct translations of this term which is "**Private property**", "**Private possession**" and "**pure**" by using *literal translation* of this term. While the other five participants (50%) provided wrong translations for this term such as " crux", " irreversible" and "robust."

## The translation of this statement:

This division above is private possession and what is not mentioned is common between the inheritors.

The above-mentioned thorough analysis of the Hadhrami cultural-bound words and expressions revealed the following:

It is evident that the translators at Al-Ryan and Hadhramout Universities were able to translate correctly Hadhrami cultural-bound expressions related to agricultural land possession employing translation strategies such as literal translation, borrowing and glossing supported with foot notes information. The reason behind their success in translating these words correctly, is the fact that those translators are from Hadhramout and acquainted with HA and those correctly translated words are common words widely used in both HA and SA.

However, the analyzed data and discussion revealed clearly that translators at Al-Ryan and Hadhramout Universities involved in the test faced great difficulties in translating some of these cultural-bound Hadhrami words and expressions. This is

because they did not understand their meninges and consequently, they either translated them wrongly or avoided translating them altogether. Another problem they faced is the lack of equivalent for such Hadhrami cultural-bound words in English the target language. Thus, this analysis presents the answer of the first research question which is:

- What are the problems encountered by translators at Al-Ryan and Hadhramout Universities when translating cultural-bound words and expressions in some Hadhrami documents related to agricultural lands possession?

#### 4.4 Discussion of the Results Related to the Second Research Question

The following table includes the frequencies and percentages of the translation strategies employed by the participant translators in translating some Hadhrami cultural-bound words and expression related to the agricultural land possession.

Table (4.2): Frequencies and Percentages of Strategies Employed by Participants in Translating Hadhrami CBEs.

No.	Cultural-bound Words and Expressions	Translation Strategy used					
		Glossing		Borrowing		Literal	
		F	%	F	%	F	%
1.	القسمة	0	0	0	0	10	100
2.	الرضا	0	0	0	0	8	80
3.	الروع	0	0	0	0	2	20
4.	الخيرة	0	0	0	0	2	20
5.	القرعة	0	0	0	0	9	90

No.	Cultural-bound Words and Expressions	Translation Strategy used					
		Glossing		Borrowing		Literal	
		F	%	F	%	F	%
6.	خرج	0	0	0	0	10	100
7.	ساقية	6	60	2	20	0	0
8.	مطيرة	0	0	10	100	0	0
9.	نجد	0	0	0	0	9	90
10.	بحر	0	0	0	0	10	100
11.	قبلة	0	0	0	0	7	70
12.	لحق	0	0	0	0	10	100
13.	ربوة	0	0	0	0	0	0
14.	المشاع	0	0	6	60	1	10
15.	النخر	0	0	2	20	0	0
16.	المذكور	0	0	0	0	10	100
17.	فرور	6	60	2	20	0	0
18.	عواقب	0	0	0	0	0	0
19.	ذبرين	4	40	2	20	4	40

No.	Cultural-bound Words and Expressions	Translation Strategy used					
		Glossing		Borrowing		Literal	
		F	%	F	%	F	%
20.	السوم	4	40	0	0	2	20
21.	النجدي	0	0	0	0	10	100
22.	ناصفة	0	0	0	0	10	100
23.	حفرة	0	0	0	0	2	20
24.	إزاز	4	40	2	20	4	40
25.	حالة	1	10	0	0	0	0
26.	خريسة	0	0	2	20	0	0
27.	بُد	2	20	1	10	0	0
28.	جرب	2	20	0	0	4	40
29.	علب	5	50	3	30	2	20
30.	لازم الدقم	0	0	0	0	2	20
31.	جحي	1	10	1	10	0	0
32.	صليب	0	0	0	0	5	50
The Total Number of the cultural-bound words (32)		35	11.00	33	10	133	40.30



#### **4.4.1 Literal Translation**

Although literal translation primarily concentrates on the SL, involving the direct transfer of words into the TL without taking into account the contextual and cultural aspects, this approach emerged as the most frequently used strategy among the translators at Al-Ryan and Hadhramout Universities. This strategy stood out as the foremost one employed by translators for converting CBEs, accounting for 40.30 % of the usage. In translating specific terms such as " نجد، بحر، جرب " and others, the translators demonstrated a high level of proficiency. They did not only accurately convey the meanings of these expressions but also ensured that the translations were clear and comprehensible; this suggests that using literal translation in translating some of these specific terms maintained the essence and context of the original expressions effectively in the TL.

#### **4.4.2 Glossing**

This strategy is the second most commonly employed by translators at Al-Ryan and Hadhramout Universities, accounting for 11.00% of the translations. It is used in translating expressions such as "بُد", "عَلَب", "جَجِي", etc. The translators adeptly utilized this strategy, providing clear explanations in the footnotes and ensuring that these supplementary notes were comprehensive and informative. This strategy greatly assisted in accurately conveying the meaning of the expressions into the target language.

#### **4.4.3 Borrowing**

This strategy was the least utilized for translating CBEs, it accounting for only 10% of the translations. It was primarily adopted for words that lacked direct equivalents in the TL or for those that the translators found challenging to comprehend. As a result, such words were transcribed directly into the TL. This method was particularly evident in the translation of terms like "النخر، خريسة" which posed comprehension difficulties for the

translators. As a result, they employed borrowing as a strategy to render these complex words into the TL.

The above results provide the answer for the second research question:

- What are translation strategies employed by translators at Al-Ryan and Hadhramout Universities in translating Hadhrami cultural-bound words and expressions in some Hadhrami documents related to agricultural lands possession?

#### **4.5 Results of the Interview Questions**

Academic professors who were part of the study sample were interviewed and asked to respond to the following questions:

1. What are the common problems translators encounter while translating expressions that are deeply rooted in culture such as the cultural-bound Hadhrami words related to the possession of agricultural land?
2. What are the appropriate strategies for translating such words?

##### **4.5.1 Results of First Interview Question**

The interviewed professors, responded to the first question of the interview by stating that the main reason for the emergence of these problems is the translators' lack of knowledge about the cultures of both SL and the TL. This becomes even more apparent when dealing with two culturally different languages, such as Arabic and English adding that "some translators are solely focused on searching for and finding equivalents for the words and expressions they translate, often disregarding the cultural context of how these words and expressions are used within sentences and what are their cultural meanings." In addition, they stressed that contemporary translators often lack a comprehensive understanding of their SL, not just the TL; this deficiency extends to religious, cultural, political, and other terms, leading to significant problems when translating texts that contain such texts. Another factor mentioned by those professors that contributes to these problems is the translators' weakness in understanding the grammatical and stylistic systems of both languages.

They affirmed that culture-bound words pose problems because certain words tied to specific cultures cannot be found in others, such as "جَحِي." They added that there are many reasons for these problems, including a lack of cultural and social knowledge resulting from insufficient reading about other cultures and the absence of cultural materials taught in universities. They stated that "The main reason behind these problems is the cultural barrier between the SL and TL. When the translator lacks the cultural background of the SL in particular, they will be unable to translate these cultural expressions correctly."

#### **4.5.2 Results of the Second Interview Question**

The professors emphasized that the most crucial aspect of translating culture-bound words and expressions is finding their appropriate cultural equivalent, as it facilitates understanding for the target language readers. However, if finding an equivalent is challenging, the translator can employ alternative strategies, such as using a descriptive strategy or opting for a literal translation. Paraphrasing is useful and can be handy when the expression has no equivalent in the target language, as it aids in understanding the meaning of the expression. Using footnotes is also recommended, as they are helpful in translating cultural terms because they provide explanations for culturally bound words. They added that "another common translation strategy is cultural borrowing, but this strategy stands at the end of source language-oriented strategies. "These results provide the answer for the third question of the study:

- What are the appropriate translation strategies for translating cultural-bound words and expressions in some Hadhrami documents related to agricultural lands possession?

**Chapter Five**  
**Conclusion and Recommendations**

## **Chapter Five**

### **Summary and Recommendations**

#### **5.1 Introduction**

The chapter includes a comprehensive summary of the entire study highlights how the research objectives are achieved and concludes the main findings and outcomes of the translators' performance in the test.

#### **5.2 Summary**

The first chapter of this study serves as an introduction, encompassing a range of topics pertinent to the research subject. This chapter presents a comprehensive overview of culture, delving into its definitions and classifications as outlined by various scholars, including Newmark, Nida, and Ghazala. By exploring these foundational perspectives, the chapter establishes a theoretical framework that underpins the study, highlighting the intricate relationship between culture and language in the context of translation. Furthermore, the researcher tackled the importance of translation and explored the intricate relationship between translation and culture. Cultural and linguistic differences between Arabic and English were also dealt with. An overview of dialectal variations in both Yemen and Hadhramout was also given.

Subsequently, the researcher outlined the study's research questions and objectives, which aim to investigate the problems faced by translators when translating culture-bound words and expressions in certain Hadhrami documents related to agricultural land possession. Additionally, the study seeks to identify the strategies utilized by the participant translators in rendering these terms. Lastly, it aims to determine the most appropriate translation strategies that can be employed for effectively translating Hadhrami culture-bound words and expressions.

The second chapter of the current study was devoted to the literature review. The researcher provided a review for both the theoretical and empirical literature showing the gap this study is hoped to bridge. It also included the conceptual framework of the current study.

Chapter Three provides a detailed account of the methodology used to achieve the objectives of the current study. It outlines the research design, sampling procedures, data collection instruments, and the methods used for data analysis, offering a

comprehensive overview of the systematic approach adopted to address the research questions.

Chapter four clearly answered the three research questions raised in chapter one. The researcher conducted a thorough analysis of the translation test results by following specific steps. Initially, the researcher provided a comprehensive analysis of the thirty-two cultural-bound words and expressions, discussing their meanings in Arabic and defining their cultural usage in the Hadhrami dialect. Following the analysis of the cultural-bound expressions, the researcher analyzed the translators' performance in the test; this analysis involved the use of a table to display the frequency and percentages of their answers. Subsequently, the researcher made a comparison between the translations provided by the translators and the translations that he deemed more accurate based on the meanings and cultural usage of the 32 cultural expressions. In the final part of this chapter, the study delved into the strategies employed by the sample of the study in translating cultural-bound expressions. It identified which strategies were used most frequently and assessed which strategies were more appropriate for translating these types of expressions.

### **5.3 Discussion of the Findings Related to the First Research Question (Test)**

What are the problems encountered by translators at Al-Ryan and Hadhramout Universities when translating cultural-bound words and expressions in some Hadhrami documents related to agricultural lands possession?

The study found that translators at Al-Ryan and Hadhramout Universities encounter several problems when translating culture-bound words and expressions in Hadhrami documents related to agricultural land possession. As identified in the analysis, these problems include difficulty in accurately translating culturally bound terms and expressions, leading to the provision of incorrect target language equivalents and offering irrelevant meanings. Additionally, instances of improper paraphrasing were observed. The study also revealed that translators often commit linguistic, stylistic, and grammatical errors, indicating a lack of familiarity with effective translation strategies and techniques. These findings are supported by the translation test results and the analysis of the participants' performance, as discussed in detail in Chapter Four.

Initially, translators faced difficulties in rendering words that are deeply embedded in Hadhrami culture, such as (النخر، عواقب، حالة، خريسة). The main problem was providing accurate and meaningful translations for these terms, which often resulted in unclear or incorrect translations. This problem was primarily due to the translators' inability to convey the nuanced meanings of these words effectively, or because the cultural concepts represented by these source language (SL) lexical items had no direct equivalents in the target language (TL). This finding is consistent with Baker (1992), who suggests that the SL text may contain words that are unfamiliar or unknown in the target culture. It also aligns with the observations of Dweik and Suleiman (2013), who noted that translators frequently encounter difficulties due to their lack of familiarity with cultural expressions.

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The second problem identified is the provision of incorrect target language (TL) equivalents and inaccurate paraphrasing. This problem often arises when translators misunderstand the meanings of the words or expressions, typically due to a lack of knowledge and insufficient translation practice. For instance, words such as (الروح، روبة، ) (وساقية) were misunderstood by translators, leading to incorrect TL equivalents like (goodness, piety), (mound, land), and (canal). This finding is consistent with Bajubair's (2022) observation that a significant problem faced by translators is the misunderstanding of culturally specific words and expressions, resulting in inappropriate translations. Additionally, this aligns with AlSaidi's (2014) findings, which indicate that the implied meanings of culturally loaded expressions and phrases (CLEPs) present considerable problems for translators.

The third problem faced by translators in dealing with culturally bound words and expressions arises from the cultural differences within the source language (SL) itself and between the languages involved in the translation process. Translators need to be aware of the intricate relationship between culture and language, as a misinterpretation of cultural nuances can lead to difficulties in accurately conveying cultural expressions from one language to another. Words such as (بحر، نجد، قبله) possess distinct meanings that may differ from their basic definitions or connotations; these terms are deeply embedded in the cultural and social context of Hadhrami society and may have layered

meanings or specific cultural references unique to their environment. Recognizing these nuances is essential for achieving a more accurate translation. This finding is consistent with Bajubair's (2022) observation, which noted that translators encounter problems in conveying the meanings of proverbs from one language to another due to cultural differences between English and Arabic.

The fourth problem identified in the current study is the translators' lack of familiarity with effective translation strategies. This unfamiliarity often results in the use of strategies more by chance than through deliberate choice, with some translators resorting to borrowing or relying on guessing. However, these approaches are not always effective, particularly when translating culture-bound expressions that require more nuanced and informed strategies to be accurately conveyed to the target audience. Words such as (النخر، المشاع، مطيرة) demand more than simple transcription into English, especially for terms like (النخر and المشاع) which have direct equivalents in English. Proper understanding and application of translation strategies are essential to ensure these expressions are translated effectively and understood in their full cultural context.

On the other hand, a word like "مطيرة" requires additional explanation to ensure its meaning is clear to the target language (TL) audience. This highlights that the complexity and specificity of cultural expressions demand more than guesswork; they require the skilled application of appropriate translation strategies. The problems arising from translators' unfamiliarity with translation strategies are consistent with the findings of Dweik and Suleiman (2013), who identified a lack of knowledge in translation strategies as a major problem faced by students in translation. Furthermore, this aligns with Bajubair's (2022) observations, which revealed that a lack of awareness regarding translation strategies significantly hinders the effective translation of cultural expressions.

#### **5.4 Discussion of the Findings Related the Second Research Question (Test)**

What are the translation strategies employed by translators at Al-Ryan and Hadhramout Universities in translating cultural-bound words and expressions in some Hadhrami documents related to agricultural lands possession?

Translation strategies are essential tools that both professional and novice translators rely on to effectively perform their jobs and the relevance of these strategies is closely tied to specific factors that must be considered when translating any text or expression.



Key factors influencing the choice of an appropriate strategy include the type of text, the author of the text, and the TL audience, as noted by Farghal and Shunnaq (1999). In the current study, the most critical factor is the type of text, specifically the culturally-bound words and expressions. The nature of this text requires the use of specific translation strategies that convey the meanings of these words and expressions in a way that is acceptable and comprehensible to the recipients in the TL.

A close examination to Table (4.1) and Table (4.2) above, indicates that the translators of both Al-Rayan and Hadhramout universities employed three types of strategies: Literal translation, borrowing, and glossing. However, a small number of translators failed to provide any equivalent. This indicates that they might either be unaware of the strategies required in translating such culturally-bound expressions, or they did not fully understand the meanings of these expressions.

The first strategy adopted by translators when translating Hadhrami cultural-bound words and expressions is literal translation, which has accounted for (40.30 %) of the total responses. This strategy is the highest used one not because of the translator's knowledge of the translation strategies and strategies, but rather because many of the SL cultural expressions in the test have direct equivalents in the TL. For example, expressions such as (نجد، بحر، قبله...الخ) have direct equivalents in the TL. This result goes along with what Abuthoraya and Shmasneh (2021) noted that the translator predominantly employs three strategies when they translated culture-specific terms and concepts in Mourid Barghouti's book " I Was Born There, I Was Born Here" which included finding cultural equivalents. Moreover, Thalji (2015) observed that the predominant strategies used in translating cultural expressions are rendering TL equivalents.

The second strategy that employed by translators when translating Hadhrami cultural-bound words and expressions is glossing, which constitutes (11%) of the strategies used. This strategy is particularly effective in the translation of culturally-specific terms. The successful implementing of this strategy requires a thorough understanding of both SL and TL cultures, as it involves providing the audience with a detailed explanation of the SL expression translated into the TL. This result goes along with Gaber (2005) who proposes glossing as a good strategy for translating culturally-bound expressions.

The third strategy adopted by the translators is borrowing, which has accounted for (10%) of the strategies used which is employed because of the absence of a direct equivalent in the TL for certain expressions such as (خريسة، النخر) from the SL. This strategy is used in order to keep the cultural significance of the SL culture. Ivir (1987) explains that since there is no equivalent term in the TL that matches the source word, this strategy involves transferring an expression from the SL into the TL without any adaptation. This approach is considered effective for translating terms that refer to cultural items unique to the SL culture and which have no direct equivalent in the TL culture. This finding aligns with Al-Iwadi's (2019) statement that Kilpatrick used borrowing to translate the word "إمام" as "imaam," in order to maintain the cultural significance of the SL culture.

### **5.5 Discussion of the Findings Related to the Third Research question (Interviews)**

Regarding the results of the first question in the interview: What are the common problems translators encounter while translating expressions that are deeply rooted in culture? The interviewed professors emphasized the following points:

1. The translators' insufficient understanding of the cultures associated with both the TL and SL becomes particularly evident when working with two culturally distinct languages, like Arabic and English.
2. Most translators focus solely on searching for and finding equivalents for the words and expressions they translate, often disregarding the cultural context of how these words and expressions are used within sentences and their cultural meanings.
3. Contemporary translators often lack a comprehensive understanding of their SL, not just the TL. This deficiency extends to religious, cultural, political, and other terms, leading to significant problems when translating texts that contain such terms. Translators also exhibit a weakness in understanding the grammatical systems of both languages.
4. There is a lack of cultural and social knowledge, resulting from a lack of reading about other cultures and the absence of cultural materials in university curricula.

This outcome aligns with Thalji's (2015) findings, which, based on interviews, identify the main problems that translators face when translating culturally-bound expressions.

Regarding the findings of the second question of the interview: What are the appropriate strategies that should be used when translating culturally-bound expressions? The interviewed professors indicated that the key aspect is identifying appropriate equivalents for these expressions. This approach simplifies understanding and brings the expressions closer to the TL. Strategies like descriptive and literal translation are also beneficial, along with effective paraphrasing when an expression lacks a direct equivalent in the TL. Additionally, the use of footnotes is advantageous for translating cultural expressions that might not be comprehensible in another culture without detailed explanations. Another common strategy highlighted is cultural borrowing.

These results concur with the strategies that Gaber (2005) and Newmark (1988) suggested regarding the most appropriate strategies that can be used in translating culturally-bound expressions. Moreover, they align with Thalji's (2015) findings, based on interviews, regarding the strategies that can be used in translating culturally-bound expressions.

## **5.6 Recommendations for Future Research**

Previously, it was noted that there is a lack of research on the difficulties translators face when dealing with Yemeni dialects, particularly the Hadhrami dialect. Due to time limitations, this study specifically concentrates on the problems translators encounter while translating cultural expressions in Hadhrami agricultural documents. This suggests that further studies on the translation of the Hadhrami dialect should be conducted.

The current research should be extended to include the following topics:

1. Investigating the problems translators face when translating Hadhrami folk verse.
2. Investigating the problems translators encounter when translating Hadhrami sea and fishing terms.

3. Investigating the issues translators encounter when translating Hadhrami terms related to irrigation systems, plowing the land, and harvesting agricultural crops.

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Appendix A

الحمد لله يومنا هذا يومنا هذا  
 فقد مضى عيدنا من سائر بركات من الياضع ايليين  
 سالم بن عوف بن اسبوع وخدمك اشرا ناصفة  
 حفرة ايزان في قلبي مملوك العالم في عمل الجعي  
 باصاح سقا سقاقت البورجات الحد للمان  
 محمد ملك القمبلي وشمرا اسوم وشرق وراثت  
 عبيد و سلام باصباح و قبلة ملك عبيد صاحب فرديو  
 معروفه شتر المذکور من المذكور ما ذكر شران صليح  
 اشتر ثلاثين ريشم هندی ناصف منها خمسين ريشم  
 وبيع على سبيل الصدقة و شرط عريفين و اما  
 مت و دراهم و ليقش في الكس دون الميت  
 اليس شي يتقطن عند الزوم الكا و جرات اللك  
 هذا حضور المشهار و ذن المذ يتشهد عليه  
 شهد و كتبت بيده علي بن محمد القا طلي باوزير  
 بيضا و ذبر و اخذ  
 الملك ناصف  
 بيضا و ذبر و اخذ  
 الملك ناصف  
 بيضا و ذبر و اخذ  
 الملك ناصف

Sources of the test (document No.1)







## خارج فاطمة بركات

الحمد لله وحده وبعد فقد حصلت القسمة الصحيحة بالرضاء والخيرة والروع والقرعة بين وراثته المغفور له بإذن الله تعالى الشيخ بركات بن عبد الله بن بركات وكرامه فاطمة وشيخه ومريم وعيشه وسلومه ، الذي خرج لفاطمة بركات من تركه والدها بركات أولاً : قطعه في المغوز أم السفرة أعمال ساقية البويرقات نحو ثلاثة عشر مطيرة و نص يدها من نجد برظيم وبحر المناصب لحق نص قطعة في العيوج أعمال دفينه مع ماتبقى من القطعة شرقي الخط العام وهي نحو عشرين مطيرة يدها من شرق الخط العام وقبله آل باميدع وعيشه بركات لحق قطعه في ربوة المشاع قبلي باميفاء نحو ثلاث مطير يدها من بحر ونجد وراثته احمد بن عبد الله باصباح وقبله عين الساقية لحق قطعة أم المشطه يدها من نجد بن سويد ومن بحر قتيه لحق قطعة في قصعان نحو أربعة وعشرين مطيرة العارضة القبليّة البحرية يدها من شرق أختها مريم أعمال الجريبات لحق قطعة في نخر المنيزاح الطالعي نحو سبع مطير يدها من شرق باحكم وقبله سعيد بو عا بد لحق ثاني قطعه في النخر المذكور نحو أربع مطير يدها من قبله علي سالم ومن شرق بركون شريك لحق قطعه في ربوه المشاع ساقية البويرقات مع سننها في الساقية نحو ثلاثة فرور ونص من شرق وقبله يدها من نجد أختها مريم وبحر أختها سلومه لحق قطعة في عقده الذهب نحو عشر مطير و نص يدها من قبله وراثته محمد عبد الله بنوب وشرق أختها عيشه لحق ذبرين مع بعض في مصافي آل ديراني أعمال الجريبات بالسوم النجدي يدهن من قبله عبد الله محروس وشرق كندش علي لحق ناصفه حفرة إزاز في حاله باهيح دفينه وهي الثيلة الكبيرة لزم السوم البحري قسيمه أختها مريم لحق حفرة إزاز في الحيلة المذكوره قسيمه الفخيز باميدع وهي رابع حفرة من المذري إلى شرق لحق حفرة إزاز في جرب العبد أعمال منيزاح بالركن البحري الشرقي لحق نصف حفرة إزاز في حوض السادة بذبرها يدها من قبله السوم والمنقض وشرق صدقة بئر علي بن محمد وبحر ورثة علي بن بركات لحق نص البطاطه قسيمه آل بسيول في الخدرة أعمال ساقية البويرقات لحق نص حفرة إزاز في جرب العبد خريسة بركون شريك قسيمه الفخيز محمد لسود لحق قطعة في باميفاء ثلاثة فرور من كل شق بما فيها من عواقب النخل في منتهى الطول إلى العمارة الجديدة في الجدفرة شرق قبله يدها من نجد عيشه بركات ومن بحر مريم بركات لحق قطعه في رهطان ثلاثة فرور وثلاث متقايضه من كل شق في منتهى الطول يدها من نجد عيشه بركات ومن بحر مريم بركات لحق ذبر ونص في البويرقات في جديد آل عبود بالركن الشرقي البحري الذي فوق حوض علاو والنص قسيم صدقه شعران يدها من قبله محمد عبود الحرف وشرق الاسوام لحق عقار البنقله مع الساحة التي من نجد ملاصقه بها يدها من بحر الطريق وبيت المعمور ومن نجد الطريق وبيت الحبيب محمد بن علوي لحق حفرة إزاز وذبرها خالص قسيم الفخيز علي مشطي في جرب الغبرة البويرقات يده شرق ونجد وراثته سعيد عمر بنوب وبحر الكراديس وقبله الكثيري لحق ناصفه حفرة إزاز في جرب القوز بالسوم القبلي قسيم عمر بن سنكر لصقع وشركاؤه يدها قبله بد جرب الحمراء وساقية البويرقات وشرق آل محمد بنعلي وبحر آل سالم باوجيه لحق ثلاثة ذبور في مطول الساقية أعمال الجريبات يدهن نجد السوم وبحر عبد الله بن سالم بن بركات وشرق البد وقبله عبد الله علي بوطنه ووجيه سعيد عمر بنوب مع ناصفه علب دفينه في سوم جرب الفحل قسيم شيخه بركات مع علب المردوف في الجريبات تحت عيضة آل شيخ البدو لازم الدقم خالص لحق ذبرين في خدرة آل بسيول في الفضي واحد بالسوم البحري واحد بالسوم الشرقي يدهن نجد وقبله آل بسيول وبحر وشرق الاسوام هذه القسمة في اعلاة صليب والذي لم يذكر في القوايم فهو مشاع بين الورثاء تمت هذه القسمة تحت إشراف ومعرفة العم مبارك احمد بأعطية والذي تمت القسمة على يده وحضور كل من علي بن بوبكر بن بركات و محمد سعيد علي بن ديراني إثناء القرعة هذا والله خير الشاهدين .

علي بن بركات  
محمد بن بركات  
محمد بن بركات  
محمد بن بركات



## Appendix B

### Example (1):

#### Investigating Problems of Translating Cultural-Bound Words and Expressions in Some Hadhrami Documents Related to Agricultural Lands Possession from Arabic into English

The researcher is conducting a research that aims at investigating the problems translators encounter when they translate Cultural-Bound Words and Expressions in Some Hadhrami Documents Related to Agricultural Lands Possession from Arabic into English, and to find out the appropriate strategies to overcome these problems.

Please translate the following sentences from Arabic into English paying attention to the bold underlined words and expressions. You can use a dictionary if needed.

يقوم الباحث بإجراء دراسة تهدف إلى التحقيق في المشكلات التي يواجهها المترجمون عند ترجمة الكلمات والتعبيرات المرتبطة بالثقافة في بعض الوثائق الحضرمية المتعلقة بملكية الأراضي الزراعية من اللغة العربية إلى الإنجليزية، والبحث عن الاستراتيجيات المناسبة للتغلب على هذه المشكلات.

أرجو شاكراً التكرم بترجمة الجمل أدناه من اللغة العربية إلى اللغة الإنجليزية مولياً الكلمات والتعابير التي تحتها خط وكُتبت بخط عريض اهتماماً خاصاً. بإمكانك استخدام المعجم إن كانت هناك حاجة لذلك.

Gender:

Male

**Female**

#### **Document (1):**

بسم الله الرحمن الرحيم

خارج فاطمة بركات.

الحمد لله وحده وبعد فقد حصلت القسمه الصحيحة بالرضاء والخيرة والروع والقرعة بين وراثه المغفور له بإذن الله تعالى الشيخ بركات بن عبدالله وكرامه فاطمة وشيخة ومريم وعيشه وسلومه. الذي خرج لفاطمة من تركه والدها بركات أولاً: قطعة في المغوز أم السفرة أعمال ساقية البويرقات نحو ثلاثة عشر مطيرة ونص يجدها من نجد برظيم وبحر المناصب لحق نص قطعة في العبوج أعمال دفينه مع ما تبقى من القطعة شرقي الخط العام وهي نحو عشرين مطيرة يجدها من شرق الخط العام وقبله آل باميدع.

لحق عيشة بركات قطعة في ربوة المشاع قبلي باميفاء نحو ثلاث مطير يجدها من بحر ونجد وراثه أحمد بن عبدالله وقبله عين الساقية. لحق قطعة أم المشطة يجدها من نجد بن سويد ومن بحر قنيه، لحق قطعة في فصعان نحو أربعة وعشرين مطيرة

العارضة القبيلية البحرية يحدها من شرق أختها مريم أعمال الجربيات في نخر المنيزاح الطالعي نحو سبع مطير يحدها من شرق  
باحكم وقبله سعيد بو عابد لحق ثاني قطعة في النخر المذكور.

لحق قطعة في ربوة المشاع ساقية البويرقات مع سننها في الساقية نحو ثلاثة فرور ونص من شرق وقبله وراثة محمد عبدالله  
بنوب وشرق أختها عيشه لحق ذبرين مع بعض في مصافي آل ديران أعمال الجربيات بالسوم النجدي يحدهن من قبله  
عبدالله محروس وشرق كندش علي لحق ناصفة حفرة إزاز في حالة باهيح دينة وهي الثيلة الكبيرة لزم السوم البحري قسيمة  
أختها مريم لحق حفرة إزاز في جرب العبد بالركن البحري الشرقي. لحق نصف حفرة إزاز في جرب العبد خريسة بريكون  
شريك قسيمة الفخيد محمد لسود لحق قطعة في باميفاء ثلاثة فرور من كل شق بما فيها من عواقب النخل. لحق ناصفة  
حفرة إزاز في جرب القوز بالسوم القبلي قسيم عمر بن سنكر لصقع وشركاؤه يحدها قبله بد جرب الحمراء وشرق آل  
محمد بنعلي. لحق ثلاثة ذبور يحدها قبله عبدالله علي ووجيه بنوب مع ناصفة علب دفينه في سوم جرب الفحل قسيم  
شيخة بركات مع علب المردوف في الجربيات تحت عيضة آل شيخ البدو لازم الدقم خالص.

هذه القسمة في أعلاه صليب والذي لم يذكر فهو مشاع بين الورثة.

### Document (2):

الحمد لله وحده، وبعد:

اتفقوا وتراضوا ورثة المرحوم بركات بن عبدالله بن بركات باوزير- عن أنفسهم وعن كرامهم- على تعديل متروكات  
والدهم. خرج لأحمد بن علي من متروكات والدته مريم بركات بن بركات أولاً: قطعة في رهطان بما فيها من نخل وعددهن  
ثمان حفر إزاز خالصات الخارج نخل غير مضرفات من الذبر وعددهن ثلاث حفر.

### Document (3):

الحمد لله، بتاريخ شهر جماد آخر بسنة خمسة وستين وثلاث مية وألف هجرية، اشترى عبدالله بن سالم بن بركات من  
البائع سالم عوض ست حفر إزاز وما جاورها وذلك في جحي بن عكار.

Arabic Words and Expressions	
1.	بسم الله الرحمن الرحيم الحمد لله وحده وبعد فقد حصلت <u>القسمة الصحيحة بالرضاء والخيرة والروع والقرعة</u> . <u>القسمة</u> : division بالرضا والخيرة والروع والقرعة: With contentment, benevolence, piety and draw
2.	الذي <u>خرج</u> لفاطمة من تركة والدها بركات أولاً: قطعة في المغوز أم السفرة أعمال <u>ساقية</u> البويرقات نحو ثلاثة عشر <u>مطيرة</u> ونص

<p>يحتها من نجد برظيم وبحر المناصب <u>لحق</u> نص قطعة في العيوج أعمال دفينه مع ما تبقى من القطعة شرقي الخط العام وهي نحو عشرين مطيرة يحتها من شرق الخط العام <u>وقبله</u> آل باميدع.</p> <p>خرج: <u>inherited by</u></p> <p>ساقية: <u>canal</u></p> <p>مطيرة: <u>Matera (equals about 18,7 – 39,7 square meters)</u></p> <p>نجد: <u>North</u></p> <p>بحر: <u>South</u></p> <p>لحق: <u>in addition</u></p> <p>وقبله: <u>West</u></p>	
<p>3. ولحق عيشه بركات <u>قطعة في ربوة المشاع</u>.</p> <p>A land in the common hill</p>	
<p>4. لحق ثاني قطعة في <u>النخر المذكور</u>.</p> <p>النخر المذكور: <u>the mentioned village</u></p>	
<p>5. لحق قطعة في باميفاء <u>ثلاثة فرور من كل شق بما فيها من عواقب النخل</u>.</p> <p>Three feror (equals about 9,6012 meters) from all sides including palm fronds</p>	
<p>5. حق <u>ذبرين</u> مع بعض في مصافي آل ديراني أعمال الجريبات <u>بالسوم النجدي</u>.</p> <p>ذبرين: <u>two pieces of land</u></p> <p>بالسوم النجدي: <u>in the Northen mud border</u></p>	
<p>6. لحق <u>ناصفة حفرة إزاز في حالة باهيح</u></p> <p>ناصفة حفرة إزاز في حالة باهيح: <u>Half of Izaz plantation in Baheij quarter</u></p>	
<p>7. لحق نص حفرة إزاز في جرب العبد <u>خريسة</u> بريكون.</p> <p>خريسة: <u>trough</u></p>	

.8	<p>لحق ناصفة حفرة إزاز في جرب القوز بالسوم القبلي قسيم عمر بن سنكر لصقع وشركاؤه يحدها قبله <u>بد جرب الحمراء</u> وشرق آل محمد بنعلي.</p> <p><u>بد جرب</u>: the stone building of Al Hamra'a field</p>
.9	<p>لحق ثلاثة ذبور يحدها قبله عبدالله علي ووجيه بنوب مع ناصفة علب دفينه في سوم جرب الفحل قسيم شيخة بركات مع <u>علب</u> المردوف في الجريبات تحت عيضة آل شيخ البدو <u>لازم الدقم</u> خالص.</p> <p><u>علب</u>: Buckthorn</p> <p><u>لازم الدقم</u>: attached to the mound</p>
.10	<p>هذه القسمة في <u>أعلاه صليب</u> والذي لم يذكر فهو مشاع بين الورثة.</p> <p><u>أعلاه صليب</u>: the division above is the crux</p>
.11	<p>قطعة في رهطان بما فيها من نخل وعددهن ثمان <u>حفر إزاز خالصات الخارج</u> نخل غير <u>مصرفات من الذبر</u> وعددهن ثلاث حفر.</p> <p><u>ثمان حفر إزاز خالصات الخارج</u>: eight solely owned Izaz plantations</p> <p>غير <u>مصرفات من الذبر</u>: that are not covered from hornet</p>
.12	<p>الحمد لله، بتاريخ شهر جماد آخر بسنة خمسة وستين وثلاث مية وألف هجرية، اشترى عبدالله بن سالم بن بركات من البائع سالم عوض ست حفر إزاز وما جاورها وذلك في <u>جحي بن عكار</u>.</p> <p><u>جحي بن عكار</u>: Bin Akar plains</p>

## Appendix C

### Example (2):

#### Investigating Problems of Translating Cultural-Bound Words and Expressions in Some Hadhrami Documents Related to Agricultural Lands Possession from Arabic into English

The researcher is conducting research that aims at investigating the problems translators encounter when they translate Cultural-Bound Words and Expressions in Some Hadhrami Documents Related to Agricultural Lands Possession from Arabic into English, and to find out the appropriate strategies to overcome these problems.

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أرجو شاكراً التكرم بترجمة الجمل أدناه من اللغة العربية إلى اللغة الإنجليزية مولياً الكلمات والتعابير التي تحتها خط وكتبت بخط عريض اهتماماً خاصاً. بإمكانك استخدام المعجم إن كانت هناك حاجة لذلك.

Gender:

Male

Female

#### Document (1):

بسم الله الرحمن الرحيم

خارج فاطمة بركات.

الحمد لله وحده وبعد فقد حصلت القسمه الصحيحة بالرضاء والخيرة والروع والقرعة بين وراثه المغفور له بإذن الله تعالى الشيخ بركات بن عبدالله وكرامه فاطمة وشيخة ومريم وعيشه وسلومه. الذي خرج لفاطمة من تركه والدها بركات أولاً: قطعة في المغوز أم السفرة أعمال ساقية البويرقات نحو ثلاثة عشر مطيرة ونص يحدها من نجد برظيم وبحر المناصب لحق نص قطعة في العيوج أعمال دفينه مع ما تبقى من القطعة شرقي الخط العام وهي نحو عشرين مطيرة يحدها من شرق الخط العام وقبله آل باميدع.

لحق عيشة بركات قطعة في ربوة المشاع قبلي باميفاء نحو ثلاث مطير يحدها من بحر ونجد وراثه أحمد بن عبدالله وقبله عين الساقية. لحق قطعة أم المشطة يحدها من نجد بن سويد ومن بحر قنيه، لحق قطعة في قصعان نحو أربعة وعشرين مطيرة

العارضة القبيلة البحرية يحدها من شرق أختها مريم أعمال الجريبات في نخر المنيزاح الطالعي نحو سبع مطير يحدها من شرق باحكم وقبله سعيد بو عابد لحق ثاني قطعة في النخر المذكور.

لحق قطعة في ربوة المشاع ساقية البويرقات مع سننها في الساقية نحو ثلاثة فرور ونص من شرق وقبله وراثة محمد عبدالله بنوب وشرق أختها عيشه لحق ذبرين مع بعض في مصابي آل ديراني أعمال الجريبات بالسوم النجدي يحدهن من قبله عبدالله محروس وشرق كندش علي لحق ناصفة حفرة إزاز في حالة باهيح دفينه وهي الثيلة الكبيرة لزم السوم البحري قسيمة أختها مريم لحق حفرة إزاز في جرب العبد بالركن البحري الشرقي. لحق نصف حفرة إزاز في جرب العبد خريسة بريكون شريك قسيمة الفخيد محمد لسود لحق قطعة في باميفاء ثلاثة فرور من كل شق بما فيها من عواقب النخل. لحق ناصفة حفرة إزاز في جرب القوز بالسوم القبلي قسيم عمر بن سنكر لصقع وشركاؤه يحدها قبله بد جرب الحمراء وشرق آل محمد بنعلي. لحق ثلاثة ذبور يحدها قبله عبدالله علي ووجيه بنوب مع ناصفة علب دفينه في سوم جرب الفحل قسيم شيخة بركات مع علب المردوف في الجريبات تحت عيضة آل شيخ البدو لازم الدقم خالص.

هذه القسمة في أعلاه صليب والذي لم يذكر فهو مشاع بين الورثة.

### Document (2):

الحمد لله وحده، وبعد:

اتفقوا وتراضوا ورثة المرحوم بركات بن عبدالله بن بركات باوزير-عن أنفسهم وعن كرامهم- على تعديل متروكات والدهم. خرج لأحمد بن علي من متروكات والدته مريم بركات بن بركات أولاً: قطعة في رهطان بما فيها من نخل وعددهن ثمان حفر إزاز خالصات الخارج نخل غير مضرفات من الذبر وعددهن ثلاث حفر.

### Document (3):

الحمد لله، بتاريخ شهر جماد آخر بسنة خمسة وستين وثلاث مية وألف هجرية، اشترى عبدالله بن سالم بن بركات من البائع سالم عوض ست حفر إزاز وما جاورها وذلك في جحي بن عكار.

Arabic Words and Expressions	
1.	بسم الله الرحمن الرحيم الحمد لله وحده وبعد فقد حصلت <u>القسمة الصحيحة بالرضاء والخيرة والروع والقرعة</u> . Thanks to Allah , the correct heritage division happened by choice , lots and contentedness.
2.	الذي <u>خرج</u> لفاطمة من تركة والدها بركات أولاً: قطعة في المغوز أم السفارة أعمال <u>ساقية</u> البويرقات نحو ثلاثة عشر <u>مطيرة</u> ونص يحدها من <u>نجد</u> برظيم وبحر المناصب <u>لحق</u> نص قطعة في العيوج أعمال دفينه مع ما تبقى من القطعة شرقي الخط العام وهي نحو عشرين مطيرة يحدها من شرق الخط العام <u>وقبله</u> آل باميدع. The share of Fatimah from her father heritage : first : a piece of land about thirteen and a half

<p>( <i>Mateerah</i> ) in Maghwaz Um Alsufrah works of Al- Bwairgat streamlet according to the following borders : north Bartheem , south attached half a piece in Alayouj buried works remained from the piece of land east to the main road which is about twenty ( <i>Mateerah</i> ) bordered to the east with the main road and with the west Al Ba majda'a.</p>	
<p>ولحق عيشه بركات <u>قطعة في ربوة المشاع</u>. The share of Aisha Barakat a piece of land in Al- Musha hummock (<i>Rabowah</i>)</p>	.3
<p>لحق ثاني قطعة في <u>النخر المذكور</u>. A second piece attach in the mentioned rive.</p>	.4
<p>لحق قطعة في باميفاء <u>ثلاثة فرور من كل شق بما فيها من عواقب النخل</u>. Attached another piece of three <i>groot</i> with their palm trees in all parts.in Bamega.</p>	.5
<p>حق <u>ذبرين</u> مع بعض في مصافي آل ديراني أعمال الجريبات <u>بالسوم النجدي</u>. Two agriculture pieces of land in A'l Dirani shares in Aljeribat works in north cliff.</p>	.5
<p>لحق <u>ناصفة حفرة إزاز في حالة باهيج</u> Attached a half low land in Bahajj.</p>	.6
<p>لحق نص حفرة إزاز في جرب العبد <u>خريسة</u> بريكون. Attached a half low land in the field of Al Abed Brekon location.</p>	.7
<p>لحق <u>ناصفة حفرة إزاز في جرب القوز بالسوم القبلي</u> قسيم عمر بن سنكر لصقع وشركاؤه يحدها قبله <u>بد جرب الحمراء</u> وشرق آل محمد بنعلي. Attached a half low land in Algooz field in the west cliff , a share of Omer bin Sunker Lasгаа' and his partners bording from the west Al-Hamra field and from the east Al- Mohammed Bin Ali.</p>	.8
<p>لحق <u>ثلاثة ذبور</u> يحدها قبله عبدالله علي ووجيه بنوب مع <u>ناصفة علب</u> دفينه في سوم جرب الفحل قسيم شيخه بركات مع <u>علب</u> المردوف في الجريبات تحت عيضة آل شيخ البدو <u>لازم الدقم</u> خالص. Attached three fields borded from the west Abdullah Ali and Wajeeh Bannoob and half buckthorn tree in Al -fahel cliff field , a share of Sheikha Barakat and Al mardoof buckthorn tree in Al Jeraibat below Bedouin Aidhah A'l Shaikh .....</p>	.9
<p>هذه القسمة في <u>أعلاه صليب</u> والذي لم يذكر فهو مشاع بين الورثة. This division above is pure to my father and that is not mentioned is common between the inheritors.</p>	.10
<p>قطعة في رهطان بما فيها من نخل وعددهن ثمان <u>حفر إزاز خالصات الخارج نخل غير مضرقات من الذبر</u> وعددهن ثلاث حفر.</p>	.11

A land piece in Rahtan of eight low land <i>Ezaz</i> of palm trees not bared from soil ( three holes ).	
<p>الحمد لله، بتاريخ شهر جماد آخر بسنة خمسة وستين وثلاث مية وألف هجرية، اشترى عبدالله بن سالم بن بركات من البائع سالم عوض ست حفر إزاز وما جاورها وذلك في <u>ججى بن عكار</u>.</p> <p>Thanks to Allah ,in Jamad A'kher 1365 H. Abdullah bin Salem bin Barakat bought from the seller Salem Awadh six <i>Ezaz</i> holes and their neighbors in Bin Akkar warren.</p>	<b>.12</b>



## الملخص بالعربية

تسعى الدراسة الحالية إلى تحقيق ثلاثة أهداف: أولاً، التعرف على المشكلات التي يواجهها المترجمون في جامعتي الريان وحضرموت عند ترجمة الكلمات والتعبير المرتبطة بالثقافة الموجودة في بعض الوثائق الحضرية المتعلقة بملكية الأراضي الزراعية. ثانياً، تحديد استراتيجيات الترجمة التي استخدمها المترجمون عند ترجمة هذه الكلمات والتعبيرات. ثالثاً، التحقق في المشكلات المتوقعة التي من المرجح أن يواجهها المترجمون في جامعتي الريان وحضرموت عند ترجمة الكلمات المرتبطة بالثقافة في بعض الوثائق الحضرية المتعلقة بملكية الأراضي، وما هي الاستراتيجيات المناسبة لترجمتها من منظور أساتذة الترجمة. من خلال استخدام تصميم يجمع بين الطريقتين الكمية والنوعية، شملت العينة عشرة مترجمين من الذكور والإناث من كلتا الجامعتين من أصل اثني عشر مترجماً. تم استخدام أداتين لجمع البيانات: اختبار الترجمة بالإضافة إلى المقابلات. وبناءً على نتائج الدراسة، تبين أن المترجمين في جامعتي الريان وحضرموت يواجهون عدة مشكلات عند ترجمة الكلمات والتعبيرات المرتبطة بالثقافة في بعض الوثائق الحضرية المتعلقة بملكية الأراضي الزراعية. وتشمل هذه المشكلات: عدم القدرة على ترجمة الكلمات والتعبيرات الثقافية بشكل صحيح؛ تقديم مكافآت لغوية خاطئة في اللغة المستهدفة، معاني غير ذات صلة، وإعادة صياغة خاطئة؛ ارتكاب أخطاء لغوية، أسلوبية، ونحوية؛ وعدم الإلمام باستراتيجيات الترجمة المناسبة. فيما يتعلق بالاستراتيجيات التي استخدمت في ترجمة الكلمات والتعبيرات الثقافية في بعض الوثائق الحضرية المتعلقة بملكية الأراضي الزراعية، أظهرت النتائج أن مترجمي جامعتي الريان وحضرموت استخدموا ثلاثة أنواع من الاستراتيجيات: الترجمة الحرفية، والافتراض، واستراتيجية الافتراض مع إضافة حاشية. بالإضافة إلى ذلك، أكد الأساتذة الذين تم مقابلتهم أن ضعف فهم المترجمين لثقافة اللغة المصدر واللغة الهدف، وقلة معرفتهم، وقراءتهم وفهمهم لكلتا الثقافتين كانت من الأسباب الرئيسية للمشكلات التي واجهوها عند ترجمة مثل هذه الكلمات والتعبيرات. توصي الدراسة بضرورة تعزيز فهم المترجمين لكل من الثقافتين المصدر والهدف، مع التركيز على استراتيجيات الترجمة المناسبة مثل الترجمة الحرفية، والافتراض، واستراتيجية الافتراض مع إضافة حاشية لتجاوز المشكلات الثقافية واللغوية. كما ينبغي أن تستكشف الأبحاث المستقبلية مشكلات الترجمة في مصطلحات ثقافية بمعية أخرى.



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إعداد

محمد سالم محمد بركات باوزير

إشراف

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