Translating Measure Terms From Arabic Into English: A Sociolinguistic Approach

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ABSTRACT

Based on a sociolinguistic approach, the authors investigate the translation of measure terms from Jordanian Spoken Arabic (JSA) into English. It shows that the Jordanian culture and social background control the use of certain terms related to parts of the human body to describe sizes, lengths, and amounts. When translated, these unique socio-cultural terms pose serious challenges to translators due to the difficulty of finding the Target Language (henceforth TL) equivalence and/or of providing the exact metric measures. The theoretical framework of this study draws on a sociolinguistics approach to translation, as it is pivotal to the understanding of the social meaning of an utterance when rendering it from Source Text (henceforth ST) into Target Text (henceforth TT). The data of the study consisted of 19 measure terms in their context of occurrence in everyday conversation in JSA to be translated from Arabic into English by M.A students in the translation program at Yarmouk University. This study reveals that the predominant translating strategies employed by translators include: using different but more accurate units of measurement, communicating the measure terms functionally, and using measure terms denoting an indefinite amount of something (some) as equivalent to a roughly defined amount in the Source Language (henceforth SL) measure term. The present study is an attempt to analyze these commonly-used measure terms within the social context of JSA. Finally, this study sheds light on the problems encountered when rendering these terms into English, with the aim of disambiguating them for the target audience.

Keywords: Translating, measure terms, socio-linguistics, culture, Jordanian spoken Arabic.

INTRODUCTION

Sociolinguistics encompasses a broad area of research, as sociolinguistics focuses on how and why interlocutors use language in different social settings. Hence, it is concerned with who says what, to whom, when and where, in what manner, and under what social circumstances. Sociolinguistics also encompasses the study of identity, class, solidarity, power, status and gender. According to sociolinguists, people acquire language by a social process rather than a cognitive one (Pinto 2012). That is, people acquire language from everyday social interactions, through knowing what to say or when to ask, to order, and to apologize, among other functions. In addition, the purpose of language is to communicate information among the members of a society, who do not use the language in any way they please, since meaning is controlled by a certain social norms specific to every speech community (Sanchez 2007). Trudgill (1983:14) claims two pivotal aspects of language behaviour: “First, the function of language in establishing social relationships; and second the role played by language in conveying information about the speakers.” Therefore language is connected to the social values and structures of a certain society. Al-Harahsheh (2015) studies the sociolinguistic perspectives of measure terms in JSA, classifying them into three categories: first, measure terms used to refer to weights: small amounts (solid and liquid) and for large amounts (solid and liquid). Second, terms used to refer to heights, and finally terms employed to refer to lengths. Al-Harahsheh (2015) also groups these measure terms as finger, hand and foot-related expressions. He also divides them into defined and undefined measure terms. He concludes that these terms are socially and culturally determined, and they are employed and understood by Jordanians who live in rural areas rather than those who live in cities and areas
frequented by nomadic tribes. This study draws on Al-Harahsheh's (2015) study in attempting to find an acceptable, accurate and adequate translation for these terms in English.

Generally, Sociolinguistics illuminates language use in a particular context of situation including the people involved, their social background, and the situation (Pinto, 2012: 156); sociolinguistics also draws on register (Halliday and Hasan 1976, 1991) which includes the concept that meaning is a choice made by the producer and is systematically and socio-culturally understood and assumed by the receiver. Sociolinguistics sees language as a 'dynamic, cultural-behavioral, symbolical system,' Holt (2006: 3). A consideration of the role of sociolinguistics in the making of successful translations is developing rapidly. The works of prominent figures in Sociolinguistics (see Sapir 1956, Labov 1970, Ferguson 1971, and Fishman 1971, to mention but a few) can be taken as the basis to build on the relationship existing between translation and sociolinguistics. Sapir (1956) claims that language is an overwhelming means of communication among societies and that unique experience of individuals is reflected through the language they use. Sapir (1956: 69) states:

No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached.

As a result, translators have to deal with these intricate socio-cultural differences which are regarded by some scholars, including Benjamin (1968: 75), as an irresolvable translation which relates to that 'element in translation which does not lend itself to translation.'

The situation in which the SL language is used in a particular social environment may not be made clear to the TL audience when translating simply because the TL audience may fail to appreciate this social environment as Sánchez (2007) remarks.

In this paper, some Jordanian dialectal authentic measure expressions may pose challenges to translators when rendering them from Arabic into English. If this is the case, translators ought to consider meeting the needs of the social context of the TL audience. Nida (1991: 25 and 1994) points out that "Sociolinguistics deals primarily with a language as it is primarily used by society in communicating" and hence the significance of how societies employ language in communicating for translators is established. Accordingly, through integrating Sociolinguistics and translation, we could tell whether the two societies, i.e. the SL and the TL, resemble each other or not when it comes to using measure expressions. So, translating such expressions presents a background for exploring both the SL and the TL societies. When integrated with translation, the field of Sociolinguistics may be considered as the cornerstone of reference when attempting to scientifically analyze a society's use of particular expressions in a certain social environment.

1. Translating measure terms

As for translating cultural expressions, Nida (1964) points out that the translator's task is to convey, in addition to meaning, the message’s cultural elements, as the message is usually encapsulated in them, and to facilitate the creation of a similar response on the part of the TL audience. Moving the discussion further, Newmark (1988) propounds that cultural expression is a large umbrella which includes social, material and ecological cultures, among several others.

Cultural expressions have attracted scholars from different backgrounds to study their translations and the challenges related to them, proposing some suggestions and techniques for handling them (see Olk 2003, Littlemore 2003, Hofstede 1980, Abdel-Fattah and Zughoul 2003, Al-Dahesh 2008, Badawi 2008, Alousque 2009, and Dweik and Abu-Shakra 2011). However, none of the above scholars has approached the translation of terms related to measure expressions which, until the writing of this paper, has remained an under-researched area.

Gideon (1995: 53) states that translation should not be restricted to the generation of utterances, but it should have cultural significance. He explains that:

'translatorship' amounts first and foremost to being able to play a social role, i.e., to fulfill a function allotted by a community--to the activity, its practitioners and/or their products -- in a way which is deemed appropriate in its own terms of reference. The acquisition of a set of norms for determining the suitability of that kind of behaviour, and for manoeuvring between all the factors
which may constrain it, is therefore a prerequisite for becoming a translator within a cultural environment.

Both cultural and linguistic disciplines contribute in the development of translation studies. However, the linguistic approaches to translation studies are criticised for considering meaning as stable and independent of language and culture. However, sociolinguistics deems meaning as being dynamic, subjective and context dependent, as Pinto (2012) notes. For instance, the meaning of a certain word has different interpretations in different social contexts depending on the topic, the relationship between the participants, and the settings.

Apparently, the products of writers or speakers are cultural products, and they play a social role in the context they are writing or speaking in. In addition, whatever the text types, the authors or speakers abide by the social norms of the society they are writing for, to make sure that their products will be socially acceptable. The same is true for the work of a translator, whose main job is to transfer not only the literal meaning of utterances or sentences, but also the social and the cultural meanings. Sociolinguistic theory in translation has been neglected by scholars in the Arab world in general and in Jordan in particular. However, it plays a key role in translation, as the original message is written in a certain society, and it is governed by the social norms of that society. Therefore, understanding the social context in which this message is written or spoken helps translators to create the same effect for the translated text receiver of the original text. This brings us back to Newmark's (1991) Communicative Approach and Nida's (1994) Dynamic Translation, where both approaches have the same concern which is the transferring of the same effect of the translated message on its receivers through translation as it had as the original message had on its original receivers.

We do believe that there is a strong correlation between Sociolinguistics and translation. Within the analysis of register model proposed by Halliday and Hassan (1991)*, this model studies communication, "assuming meaning in the speaker/writer's choices, which, in turn, are systematically contextualised and interpreted within a broader socio-cultural framework," Pinto (2012: 156).

Questions of the Study

Some of the questions which may make the translator's task more difficult include, for instance:

- Are measure expressions translatable or untranslatable?
- Are there TL equivalents for these expressions or not?
- Will literal translation be the best translation type to be adopted when encountering such expressions?
- Will a TL audience recognize the context in which such expressions are used?

Methodology

The data of the study includes 19 measure terms. Drawing on Al-Harahsheh’s (2015) study, the data were collected from every day conversations in JSA from different social settings and during different times, these terms quoted as they were uttered in everyday conversation. The methodology of the study is qualitative in nature. The researchers draw on Labov’s (1966) sociolinguistic approach to linguistic analysis and observations in collecting and analyzing the examined data. The measure terms were classified into: terms used for amounts (small vs. large; liquid vs. Solid), and terms used for weights and heights.

The contexts in which these terms were used were included in a questionnaire and distributed to M.A. students in the Department of Translation at Yarmouk University, Irbid, Jordan. These students had completed at least three translation courses. Their task was to translate the sentences into English.

2. Discussion

Measure expressions are used to express the size, length and/ or amount of something. The measure here includes body parts, such as arms, hands, fingers, legs and feet. The measure terms are generally divided into two categories including 'size and length terms'; a category employed to describe arms, hands, fingers, legs and feet, and 'amount terms' in which legs and feet are excluded from the list. The use of these measure terms shows the Jordanian society's behavior when measuring and evaluating items. This is elaborated in a need to tell approximately or exactly the amount or size of something. Drawing on Al-Harahsheh's (2015) taxonomy, the measure terms are classified as follows:

* Cited in (Pinto,2012,p.156)
2.1 Amounts terms
A. Measure Terms Used for solid Amounts

This category includes two major sub-categories: small solid amounts and large solid amounts, under which other smaller subordinate categories are included.

1. Measure Terms Used for Small Amounts (Solid Items).

In English, the measure terms include: smidgen, pinch, dash, (a small, usually distinctive, addition of a dash/Rashit of salt; and dollop, a small amount of something soft, especially food). This sub-category includes expressions used to refer to amounts taken from materials which are coarse, rough and not fine in touch like Qatḥitٮ QabS’itٮ Rashitٮ. It also includes expressions referring to smaller solid pieces like Qu’mitٮ Nitfit. This sub-category includes the following subordinate categories:

(i) Finger related measure terms: Qatḥitٮ Rashitٮ Qu’mitٮ Nitfitٮ QabS’itٮ (a very small, but enough amount [pinch]). Qatḥit/ QabS’it/ Rashit/ Qu’mit/ NitfitmiliH are synonyms, as they mean a little (but enough) amount of salt. Jordanians understand what is meant by these terms because they are culture-specific terms. Though nobody can tell how many milligrams Qatḥit equals, it is culturally and socially known and understood as “a small but adequate amount”.

The above sub-category of Arabic expressions implies measuring using the fingers especially in the context of cooking. This could give us the impression that multiple and diverse cooking tools and utensils were not available to the Jordanian community in the past. Thus, a cup, a spoon, and a tea spoon, for instance, were not available or were not in common use: hence the development of such expressions used to convey information about very small amounts (see Trudgill 1983:14)

When translating this sub-category, some translators were conscious that they were dealing with socio-cultural terms and thus tended to think of other possible strategies to communicate the value of the measure terms at hand in order to bring two remote cultures to a common understanding. Some of these strategies include:

(a) using different and more accurate units of measure, for example ‘a tea spoon’, a unit of measure (especially in cookery) equal to 5 milliliters, for the indefinite Qatḥit, ‘be back in a minute’, an expression implying a very short period of time involving a time-related lexical item in common use, for the indefinite time expression Nitfit, ‘a cup of something’, a container used to measure dry or liquid food for cooking which is a term not related to the body to express QabS’it. A small indefinite amount, whereby all of the fingers of one hand are involved and the tip of the thumb comes in contact with the tips of the other four fingers. Consider the following illustrative examples; the ST expressions and their TT renderings have been underlined for ease of reference:

1. a. [ST] ilʕayn ‘ājanej bas bi’dhakthitsumum.
   b. [TT] the dough is ready; it only needs about a spoon of sesame.

2. a. [ST] ana tala’ah ida ya sesd, natrofe we birej [ʔanaʕalʕa ya YumayaSaʕad], nato: fahʕobarjaʕa.
   b. [TT] Oh Sa’ad, my dear, I am going out and I will be back in a minute.

   b. [TT] Huda, add a cup of flour to the dough.

In example 1 above, the Arabic Qatḥitٮ which refers to a small indefinite amount of something means ‘smidgen’/ smidgeon in English. Yet, it has been rendered into English into a ‘tea spoon’, equal to five milliliters. Example 2 above, shows the rendering of the Arabic Nitfitٮ a short indefinite period of time, into English into ‘be back in a minute’, an expression implying a very short period of time involving a time-related lexical item in common use in English. Example 3, also exhibits translating the Arabic QabS’itٮ, a small indefinite amount of something indicated when all of the fingers of one hand are involved and the tip of the thumb comes into contact with the tips of the other four fingers, and meaning ‘smidgen’/ ‘smidgeon’ in English, into ‘a cup’, an expression meaning a container used to measure dry or liquid food for cooking and not related to the use of the hand for measuring.

(b) a term involving different body parts to communicate a similar amount, i.e., the communication
of measure terms functionally (see Newmark's 1991
Communicative Approach and Nida's 1994 dynamic
equivalence), i.e. they provided (ii) a term involving
different body parts to communicate a similar
amount(e.g. 'a bite of', to indicate a small portion, taken
e specially with teeth or jaws, for Qfitim and
Ntft A small indefinite amount/ morsel: a very small
amount. The translators in this group were very
cconcerned with the weighing of the two cultures against
each other in terms of the measure expressions used and
the amount value they bear. Consider the following
illustrative examples. The ST expressions and their TT
renderings have been underlined for ease of reference:

4. a. [ST] Qntk ntn m hltk y m mmd
b. [TT] Mohammad, have a bite of the steak.

5. a. [ST] A h wtn kly m b d y
b. [TT] Ali, give your brother a bite of the cake, instead of him watching you eating.

Examples 4 & 5 above show the rendering of the
Arabic 'Ntft' and 'Qfitim' functionally into the English a 'bite of'.

(ii) Hand related measure terms: Iram, Malat, Malat/Iydk, Ntft, Hafnit (a handful).

Although these measure terms are synonyms; Hafnit
is used to refer to the amounts of both hands in JSA.
However, in Standard Arabic, it means a handful. These
terms are utilized with solid items to refer to bigger
amounts than the aforementioned ones. Hafneh and
Ml/Iydk are Standard Arabic terms while Iram
is colloquial. These terms are usually employed with legumes and grains such as lentils, beans,
peanuts, etc.

The translators have exhibited similar translation
techniques with this set, too. They employed the
following translating strategies: (a) different and more
accurate means of measure. Consider the following
illustrative examples; the ST expressions and their TT
renderings have been underlined for ease of reference:

6. a. [ST] Am m mmd ndk f-b y mlk zr y
b. [TT] Mohammad's mother, do you have a ( Cup
and a half ) of wheat which is good for sowing.

In English, a 'cup' is a container used to measure dry
or liquid food for cooking and is non-body related
expression. A cup is approximately 226g (see this
linkhttp://en.wikipedia.org/wiki/Cup_%28unit%29); the
phrase 'a cup and a half of sth.' has been used as
equivalent to the indefinite amount implied by the Arabic
measure 'Iram' which refers to the amount held in
both hands/ approximately 500g.). With this fact being
disclosed, we could say that the suggested TL
equivalence fails to convey the intended amount by the
SL. Again, this can be attributed to the lack of measuring
tools available in Jordanian society in the past, and
something which causes confusion for translators
nowadays.

(b) the use of an indefinite amount of something
'some' [of an unspecified amount or number] as
equivalent to a roughly definite amount in the
SL/Malat/Iydk, Malat/Iydk hafnit (a handful). Now,
this strategy of the translators is a rather vague one and
may be confusing. Consider the following illustrative
examples. The ST expressions and their TT renderings
have been underlined for ease of reference:

7. a. [ST] Slw Ht m l d 'ktk ztn mnk l qns
b. [TT] Salwa give me a handful of olive from the bag.

8. a. [ST] Wan't r q m n qns yw S m r Gb l Mk
b. [TT] Samer, when you come back from Jerusalem,
bring me a handful of soil from its land.

In the previous attempts translators tried hard to
approximate the measure terms and some of their
equivalents were very close in meaning to the SL original
sense. For instance the Arabic 'Malat/Iydk',
the amount held in one hand, and Hafnit
the amount held in both hands, have been rendered into the English
'handful' which refers to an indefinite amount of
something, without saying exactly how much or how
many. But this strategy implies a meaning that is not in
the scope of meaning implied by the SL terms. This can
be attributed to the difficulty of rendering the terms into English.

Kamshit (a fistful of something) Kamshit, is the hand clenched with the fingers doubled into the palm and the thumb doubled inward across the fingers, refers to smaller amounts; it refers to an amount that one hand can hold when the fingers are closed. This term is also used with solid items and it refers to very small amounts. It is also employed with peanuts, legumes and candies, when someone offers a person candies or peanuts, especially when these items are in a bag or a tin box or container. Consider the following illustrative examples. The ST expressions and their TT renderings have been underlined for ease of reference:

9. a. [ST] أبو عامر خذللك كمصة حلو للأولاد معك؟
b. [TT] Abu Amer take some sweets with you for the children.

In this sub-category, the translators rendered a term, denoting a very small amount of something used for small pieces of like peanuts, candies etc., 'Kamshit كمصة' into 'some' in English which denotes an unspecified, but not necessarily small, amount of something without saying exactly how much or how many. Again, it is the challenge of the term and the cross cultural barriers which, we believe, stand in the way of a smooth rendering of such an Arabic term into English. In Jordanian Arabic, Kamshit كمصة is not synonymous with 'Malat/Iyadak ملات أيدك / hafnit حنانة (a handful)', for instance, as the latter terms denote an amount that is greater than the former ones. They also denote holding the amount of something with the palm upwards, unlike Kamshit كمصة which denotes holding something with the palm/fist held downwards, and hence the amount held will be smaller than the amount held in 'Malat/Iyadak ملات أيدك / hafnit حنانة (a handful)'. This tells us how precise Jordanian society is when it comes to measuring amounts by hand. A 'fist' in English is equal to 1 cup (see http://caloriecount.about.com/article/when_you_cant_measure_estimate_portionshttp://lifehacker.com/5880630/use-your-hand-to-estimate-your-portions)

(iii) Measure Terms Used for Large Amounts (Solid Items)

This category refers to amounts which can be described as several items or a quantity of materials gathered or bound together. It includes two measure expressions: ðumit (used for smaller amounts and which can be held with one hand) and Fabit (a bundle of an amount that one can hold by the capacity of both arms).

a. ðumit ضمة (a bunch), this term is utilized with flowers, plants such as mint, parsley, coriander and other herbs. This term is familiar in JSA, since interlocutors tend to use it to refer to small amounts of such plants. It cannot be used for larger amounts.

b. Fabit حبة (an amount that one can hold by both arms meaning a bundle or a mass of something).

This term is used to refer to a large amount of something such as plants, it is larger than ðumit ðumit. Jordanian speakers can differentiate between the two terms. Consider the following illustrative examples; the ST expressions and their TT renderings have been underlined for ease of reference:

10. a. [ST] راكان جيب معك ضمة تعمل للسلطة
b. [TT] Rakan, bring me a mint bond for the salad

11. a. [ST] روان قومي جيب حبة ملوخية خلينا نفصلها
b. [TT] Rawan get up and bring the Mloukhiah bond so I can wash, cut and cook

Unfortunately, the translators failed to render these two Arabic terms, ðumit ضمة and Fabit حبة into English; they rendered both of them into 'bond,' meaning an interest, experience, or feeling that makes people feel connected, the English translation denoting a totally different meaning. We could assume that this has happened due to lack of exposure to the culture of the TL on the part of the translators. Another possible reason is that these items are usually sold without being weighed. Therefore, translators could not think of providing accurate or semi-accurate measures in the SL as what they did when rendering some of the 'Finger- related measure terms' above.

Fabit حبة, on the other hand, is very commonly used by the Jordanian society when buying/selling Jew's Mallow and other similar plants. Therefore, it denotes an amount that is much larger than the amount denoted by
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ðumit ﺿُمﺔ (a bunch) which is held with one hand. This means that translators need to think of two different equivalents which denote an approximate amount when rendering these two different measure terms.

(I)  Size and Length terms

B. Measure expressions used for Lengths and Heights

This sub-category includes hand-related measure terms: ُيِسْبَيْك (A finger), ُفِيْتَر [small span], ُشِبِير (great span) and ُيُوْرَة:ُʕ (an arm); and foot-related measure terms: ُقَادَم (foot), and ُفَحْيَم (stride/sit or stand with the legs spread wide). Again, the utilisation of these means of measure can be attributed to the lack of metric measures which are commonly used currently. Of course, these means of measure were instinctively developed in the past by the Jordanian society and are still in use in the present. These measures were very commonly used in less urbanised communities: in the countryside and by people living in the desert. Employing body parts as means of measures reflects their importance and significance and probably sacredness to Jordanian community. This also tells us that giving very accurate measures is appreciated by the Jordanian society. The means of measure in this sub-category, which are in common use by the Jordanians, include the following:

1-ُيِسْبَيْك (A finger) A term used to refer to shortest length and height in JSA. It is usually utilized to emphasize on the shortness of something.

2-ُفِيْتَر (is the distance between the index finger and the thumb. It is about 15 cm.)

3-ُشِبِير (great span)another term of measure which is about 25 cm and used to refer to heights and lengths; it is larger than ُفِيْتَر.

4-ُيُوْرَة:ُʕ (an arm) is an old measure term in JSA, it was used for lands, but nowadays, it is employed with cloth, especially by tailors in Jordan even though some of them are using the meter as a measure.

5-ُقَادَم (foot) is another measure term which was used to measure land, but meter is employed instead. It is only used today to refer to the height and the capacity of refrigerators nowadays.

As for translating the size and length expressions, the translators' strategies resulted in identical outcomes as in the previous categories: their translation performance can be described as either gain or loss, i.e. some of the translations were successful and others were not. The translation strategies employed include formal equivalence or sense-for-sense translation resulting in adequate and inadequate translations of the SL terms. Consider the following illustrative examples. The ST expressions and their TT renderings have been underlined for ease of reference:

b. [TT] Keep a foot distance between one tree and another

b. [TT] Fatima make the water about a finger high above the rice.

b. [TT] Abu Monther has cut for me 4 cloth-ell so I can make Thoub (traditional male dress)

d. [TT] Abu Sanad, I swear that the vine plant has grown about half an inch above the ground

b. [TT] Qussai, dude, leave him alone he says he will never drop an inch of his land.
17. a. [ST] أحمد رجب المصاري من رائد دارهم كلها

   فحجه من هون Ahmed ro: ħje:bilmaS'a:ri min Ra'i:ddarhomkolhafahjih min ho:n.

   b. [TT] Ahmad, go and bring me the money from Ra'ed. His house in only a meter away

   In examples (12) Qadam (foot) has been adequately rendered into 'foot' in English, (13) the Arabic 'ʔiS'biʕ' (A finger) which is used to represent depth or height has been inadequately rendered into 'finger' which is used in English to represent width, (14) iðra:ʕ (an arm) has been adequately rendered functionally into a 'cubit/ cloth-ell' in the TL, (15) Fiter (little span) and (16) shibir (great span) have been erroneously rendered into inaccurate metric measures including 'half an inch' and an 'inch', respectively, and finally (17) Fahjh (stride/sit or stand with the legs spread wide) has been rendered into a 'meter' into English providing an approximately accurate metric measure for the Arabic body- part measure.

   Interestingly, some of the measure terms are used ironically by Jordanians for humour or to criticise somebody or something; shibir (great span), for instance, may be used to imply that a person is very short (e.g. ʔiS'biʕ (A finger) may be used to indicate that someone's face is very thin (e.g. ٍوجيه عرض واصبعين , Lit. His face is two fingers breadth); Fahjh (stride/sit or stand with the legs spread wide) may be used to imply a very close distance (e.g. المدرسة بعيدة فحجه , Lit. The school is only two strides from our house/ the school is at a stone throw from our house.)

Conclusions

   Measure terms are used in everyday conversation in JSA. These terms which often feature human body parts can be difficult to render in the target language, as they draw on the Jordanian social and cultural background. Thus, the measures implied by these terms acquire their meanings from the Jordanian sociolinguistic environment which is a crucial factor in making them very challenging as they do not lend themselves easily to translation. These measures were very commonly used in less urbanised communities: people living in the countryside and in the desert. Employing body parts as means of measure reflects their importance and significance and probably sacredness to the Jordanian community. The measure terms employed tell us how precise the Jordanian society is when it comes to measuring amounts either by fingers, hands, arms, and/ or feet. The study reveals that the some of the measure terms used in Jordanian Arabic are translatable but others are not. The study also shows that literal translation is not a successful translation strategy when rendering measure terms. In addition, the study shows that the TL audience is aware of the terms in context. Thus, any translator who encounters such expressions need to bear in mind the amounts, sizes and lengths denoted by them. Some of the translations in the research captured the intended meanings, but others did not. This is not unusual, simply because translators tinker with items from two remote cultures, searching for very specific equivalents which can convey both the form and the meaning, if possible, in order to maintain the socio-cultural flavour of the text.
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مقاييس الترجمة من العربية إلى الإنجليزية: اللغويات الاجتماعية

محمد عبيدات، أحمد حراحشة، أنجاد محاسبة

ملخص

تتضح هذه الدراسة منهجاً يقوم على اللغويات الاجتماعية لبحث ترجمة الجمل الخاصة بالمقاييس في اللغة العربية الأردنية إلى اللغة الإنجليزية، وتتضح هذه الدراسة بأن الثقافة الأردنية والخلفية الاجتماعية تلعب دوراً من خلال استخدام عبارات معينة مرتبطة بأعضاء الجسم للتعبير عن المقاييس والأحجام والطول والكيمات، وتتشكل هذه العبارات الاجتماعية والثقافية الفريدة تحديداً كبيراً في حال الترجمة نظرًا لصعوبة إيجاد مصافحة لها في اللغة الهدف للتعبير عن المقاييس بدقة. ويقوم الإطار النظري لهذه الدراسة على منهجية الترجمة من منظور لغوي اجتماعي كونه يلعب دوراً هاماً في فهم المعنى في السياق الاجتماعي للعبارات حين ترجمتها من اللغة المصدر إلى اللغة الهدف، وتقوم بيانات الدراسة على (19) مصطلح قياس ضمن سياقاتها التي تظهر فيه في الحوار اليومي في اللغة المحكية الأردنية التي تترجمها على يد طلبة الماجستير في برنامج الترجمة في جامعة اليرموك. وكشفت هذه الدراسة عن أن الاستراتيجيات الأكثر شيوعاً التي يلجأ إليها المتترجمون تشمل على استخدام عبارات قياس مختلفة ولكن تعتلي قياساً دقيقاً، وترجمة عبارات القياس بشكل تواصل وظيفي، وبدلاً من استخدام عبارات غير محددة من شيء ما كمرادف لعبارة محددة في اللغة المصدر. وتشكل هذه الدراسة محاولة للبحث في هذه العبارات الدارجة في سياقاتها الاجتماعية في اللغة العربية الأردنية، وأخيراً، تسلط هذه الدراسة الضوء على التحديات والمشكلات التي يواجهها المتترجمون عند ترجمة هذه العبارات إلى اللغة الإنجليزية وذلك من أجل توضيحها لمتلقي اللغة الهدف.

الكلمات الدالة: الترجمة، الجمل القياس، اللغويات الاجتماعية، الثقافة، اللغة الأردنية


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