The Translatability of Arabic Objects into English in Yahya Hakki's Novel "*The Lamp of Umm Hashim*"[1]

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Abstract: *This study aims to identify the problems of translating Objects from Arabic into English in Hakki's[2] novel "The Lamp of Umm Hashim" : " قنديل أم هاشم " (1944).[3] It pinpoints their causes, examines the strategies adopted, and suggests some recommendations to cope with such problematic areas. Moreover, it examines the translation of fifty objects in thirty examples excerpted from the novel in which the same example would include more than one type of objects or different patterns of the same object or maybe both. Thirty students of translation (15 BA and 15 MA) at Yarmouk University serve as the sample (participants) of the study. They were asked to translate the underlined objects in light of the their original contexts. The researcher evaluates students' renderings against Davies'[4] (2004)[5]suggested translation of the novel in terms of adequacy. Then she compares BA translations with MA ones for a possible harmony or inconsistencies. The study shows that students mainly give adequate translations to the objects investigated and that their errors are almost semantic more than syntactic. They show adequacy in translating the object of accompaniment in particular, and provide semi-adequate translations mostly to the adverbs of time and place. However, the cognate object is the most to pose difficulty for students as the cognate object in English is not used frequently as in Arabic; thus, it represents the highest percentage of non-translated objects. Students make different errors while translating such as ignoring the context, providing ungrammatical structures, giving wrong choice of terms, and missing the intended meaning. Students resort to adopt faithful translation, literal translation, and word-for-word translation as strategies when they encounter a problem. Accordingly, students should take the context into consideration, use communicative or semantic translation to provide appropriate lexical terms, avoid word-for-word translation, and pay attention to meaning and structure.*

Keywords: Translation, Objects, Arabic, English, The Direct and Indirect Object, The Cognate Object, The Complement of Cause, Adverbs of Time and Place, The Object of Accompaniment

1. Introduction

As a means of social contact among people that reflects the different activities of communities, language plays a remarkable role in the individual act of translation which is "performed both on and in language", Robinson (1997, p:142). Language is a vehicle for communication that enables human beings to understand one another's message. Indeed, it is a significant tool in international communication and plays a role in the process of translation. Intercultural communication will not take place among individuals unless they share a lingua franca among them, or if one of the interlocutors knows the other party's language. Otherwise, a mediator between interlocutors is likely to be involved in order to bridge the gap between both cultures and to make communication efficient. Thus, translation as a mediator among people speaking different languages is used to transmit thoughts to those people. Ilyas (1989, p.9) asserts that translation " overcomes the barrier of language and a means of conveying ideas, knowledge and experience from one culture to another". Translation enhances the strong mutual relationship between language and culture. It is a reflection of people's culture portraits manifested through language. Therefore, cultural familiarity is crucial in translation. All languages have linguistic features that need to be considered to avoid violating the expectations of their native speakers. Thus, to some extent, such a translation should carry a similar impression to that of the original. The choice of a lexical term in translation depends on the context. This denotes that each text type has its own characteristics, so it would be encountered by different peculiarities in translation. Words may have distinctive senses in different contexts, though context always determines meaning.

In rendering a source text (ST) into a target one (T T), many problematic issues may arise as a result of the differences between languages. For example, Arabic and English systems may lead to hindrances that translators are likely to face while translating. Anani (1994) "عناني، 1994" points out that English is different from Arabic in being a structured language in the sense that it depends on word order to render meaning. However, Arabic utilizes case markers to determine semantic relations in addition to the word order. Hence, it is important to know how to transform the structure and not to be restricted to the source text. Ilyas (1989) states that in certain aspects, languages would be similar; however, they would rather manifest much more differences since they represent different linguistic systems. Accordingly, differences among languages are inevitable by default. The more different languages are, the less similarities they share at various levels: syntactic, semantic, pragmatic, lexical, and phonetic. However, translatability is still achievable in spite of some flaws one would face. In terms of untranslatability, it is of both types: linguistic besides cultural (Catford, 1965). The former is because of the differences between two languages and the latter is due to the absence of an equivalent term or concept; i.e., no substitute in the target language (TL) for a source language (SL) item, but if not so, it will be ultimately different. This study aims to tackle the translatability[6] of Arabic objects into English in the novel "*The Lamp of Umm Hashim*": "قنديل أم هاشم"by Yahya Hakki (1944). Objects are introduced in

the novel's context for a better understanding of the meaning.

1.1 Objects types in Arabic and English

1.1.1 Objects in Arabic
Arabic has a Verb–Subject–Object word order (VSO) which is definitely unlike English that has a different word order system, namely (SVO). The Arabic Language has nominal and verbal sentences. The first type of sentences does not have a verb or are "verbless sentences"; it includes the subject and the predicate. The latter has a subject and a verb which may be followed by an object(s). Here, the subject and the verb are considered as its two basic pillars to denote an independent meaning.

In Arabic, objects are used in order to provide additional meanings in the sentence besides the basic one, so grammarians called them "Surpluses: فُضلات". These objects are all marked with accusative case-markers in contrast with subjects which are always marked with nominative case-markers. The basic meaning of the sentence is independent even in case these objects are being deleted. Here Arabic has five objects only. However, there is a disagreement among Arab grammarians on the number of objects. The majority of Arab grammarians maintain that objects in Arabic are five.

There are different sorts of verbs in Arabic in which the number of the objects or even their occurrence in the sentence depends on. Firstly, Intransitive verbs (الأفعال اللازمة) do not require an object in the sentence: (e.g, نام، جلس ، وقف). Secondly, Transitive verbs (الأفعال المتعدية) could be followed by more than one object. This type of verb is sub-classified into three categories, i.e., whether the transitive verb is followed by one object, two objects, or three objects. These transitive verbs include monotransitive verbs, ditransitive and tritransitive verbs.

Accordingly, the first type of objects is **"The Direct and Indirect Object"**: (المفعول به): "first object, second object, and a third object". The use of this type in the sentence relies on the sub-categorization of transitive verbs aforesaid, in which the direct object (first object) is after monotransitive verbs, and the indirect object (second and third objects) after ditransitive and tritransitive verbs, respectively. It is worth pointing out here that the direct object (first object) would occur after each kind of transitive verbs in the sentence. For example, أنبأتُ **علياً أخاه** علمتُ **الجدَ سبيلَ** النجاح ، ألقى الأستاذُ **الدرسَ** . The second type is **"The Cognate Object"**:(المفعول **ناجحاً** ، أستريح في كل مرة , ورتل القرآنَ **ترتيلا** for instance, المطلق);(. The third includes ، أعدو كل صباح **عدواً** قمت **وقوفاً** ، **استراحتين** المفعول لأجله **"The Complement of Cause Object"**: (من ، له ، لأجله) تأخر إبحار السفينة **خشيةَ** العواصف such as: the fourth one المفعول فيه :ظرفي) includes **"Adverbs of Time and Place"** : (جلس زيد **بين** أصدقائه ، قرأت **بعضَ** الوقت such as: (الزمان والمكان The final type is **"The Object of Accompaniment"** : (المفعول عجبتُ منك و **زيداً** , حضرتُ و **غروبَ** الشمس such as: (معه .

1.1.2 Objects in English
In contrast to Arabic, English has a Subject–Verb–Object word order (SVO) which is to a large extent a fixed one in the sense that a sentence may be less acceptable or even ungrammatical if such a word order is disrupted as adduced by Wekker and Haegeman (1985). Here, the subject is followed by the predicate which would contain an object or an any other structures; nevertheless, it must have a verb. English distinguishes between different types of verbs in which the use of objects in language depends on. First of all, Thomas (1993) mentions six classes of verbs including Transitive, Intransitive, Ditransitive, Intensive, Complex-Transitive and Prepositional. She points out that a verb phrase using a transitive verb normally has to have a direct object (D.O) to be complete. An intransitive verb requires nothing to complete the verb phrase; i.e., it does not take an object. The other class is ditransitive verbs that require two objects: one is the direct object while the other is the indirect one (I.O).

In addition, Verspoor and Sauter (2000) attempt to provide a somewhat specific taxonomy of verbs concerning objects. Their classification includes sub-types of transitive verbs depending on the objects verbs are followed by. Being as one type of lexical verbs (main) in the sentence, transitive verbs are perhaps the most common. Transitive verbs include Monotransitive verbs that have only one object, a direct object in the sentence, i.e., a sentence with the *doing/seeing* pattern, e.g., *Sami saw/kicked the **ball**[D.O]* . Also, Ditransitive verbs take two objects in the sentence: a direct object and an indirect object (so called by grammarians as object$_1$ and object$_2$) or benefactive object[7], i.e., a sentence with the *giving/buying* pattern such as: *Smith gave/bought **John**[I.O] **the ball**[D.O]* . In addition, there are complex transitive verbs that take a direct object and an object attribute (O.A), i.e., a sentence with the *making/considering* pattern; for example, *They made **John**[D.O] **the Emperor**[O.A]* .

Objects stand in the accusative case and are marked by other certain cases, e.g., dative (for the I.O), and genitive (حالة الإضافة). They reflect a variety of semantic relationships that are important for understanding the overall semantics of the sentence. Just like Arabic objects, English objects can also be sub-classified based upon the above categorization of verbs. These types of objects include **The Direct Object** (which is the only complement of a monotransitive verb); it may be a noun phrase , a finite or a non-finite clause, an anticipatory it +finite or non-finite clause, for example, *I know **the student**, I had him paint **the house**, I do not enjoy listening to hard **metal*** . The second type is **The Indirect object** (which can often be replaced by a PP with either *to* or *for*), e.g., *He showed **his friends** his stamp collection*. In addition, **The Cognate Object** which functions as an adverb to modify the verb of the sentence; i.e., it denotes the action itself because the verb and the object are derived from the same root word, for example, *she dreamed a wonderful **dream**, he slept **the sleep** of the dead*. Moreover, there is **The Object of Pronoun** (me, you, him, her, it , us, them) that comes after a transitive verb such as: *Our grandparents gave **us** toys*, or after a preposition, i.e., introduced by a preposition (object pronoun of preposition or **prepositional object**). For example: *She loves sitting next to **her*** , *Sally sits beside **me** in class*.

1.2 Statement of the problem

The researcher has realized that objects in Arabic have not been studied from a translational perspective. This constitutes the problem of this study. In other words, this is a gap in the literature concerning this topic which should be bridged.

1.3 Purpose of the study

The study tries to achieve the following objectives:
1) To investigate the BA and MA students' translation of the objects in the novel "*The Lamp of Umm Hashim*" from Arabic into English and compare them to the suggested translation by Denys Johnson Davies (2004).
2) To identify the problems, if any, involved in translating Arabic objects into English in the novel.
3) To pinpoint the causes of the problems encountered in the translations of objects from Arabic into English.
4) To examine the strategies adopted by students while translating.
5) To suggest possible recommendations to overcome the problems that students face while translating.

1.4 Questions of the study

The study attempts to answer the following three questions:
1) To what extent can the BA and MA students in the Department of Translation at Yarmouk University translate Arabic Objects into English properly?
2) What types of error do students encounter while translating objects: syntactic, semantic or both?
3) What are the possible causes (sources) of their errors?

1.5 Significance of the study

The researcher believes that the study is significant because:
1) It familiarizes the students, and those interested, with the various objects in Arabic and their translation.
2) It invites other researchers to carry out more studies based on the findings of the present study.
3) Above all, the study gains significance from being the first study, as to address the problems involved in translating Arabic objects into English in the novel "*The Lamp of Umm Hashim*" which has not, to the best of the researcher's knowledge, been tackled.

1.6 Hypothesis of the study

This study is going to test the following hypothesis:

BA and MA Translation students of Yarmouk University face problems in translating Arabic objects into English and they make errors.

2. Literature Review

There is a great deal of valuable studies on objects either descriptive or comparative ones. Here, the researcher introduces them in terms of object types where each study related to one type of object is covered under the same title of object, but with an exception in the last part of the review as it includes studies that touch upon more than one type of object together.

2.1 Studies related to the direct and indirect objects

A student of language would notice how some linguistic phenomena are employed congruently within a context purposefully such as: advancement and retreat " التقديم والتأخير", addition, and deletion. There are many studies that deal with the phenomenon of *deletion* of the direct and indirect object (D.O & I.O) in the Glorious Qur'an. For example, Imran (1999) "عمران، 1999 " conducts a study on the direct object deletion at the end of the verses: " فواصل قرآنية" and shows that its deletion depends on the context for different purposes such as phonetic purposes and economy due to the existence of a clue for it. Al-Rifa'i (2011) " الرفاعي، 2011" addresses objects deletion (D.O & I.O) in *Hud Surah* in the Glorious Qur'an and shows that object deletion serves a connotative purpose semantically. In addition, Fadil (2013)" فضل، 2013 " carries out a study on object deletion offering a practical analysis of examples from the Glorious Qur'an. The analysis relates the direct object deletion to its surface and deep context, it also creates structural relations that reveal semantic dimensions of deletion. Some scholars focus on the metaphorical purposes of object deletion. For instance, Al-Khader (2014) "الخضر، 2014 " addresses the metaphorical purposes of deleting the object in *Taha Surah* presenting different patterns of object deletion that reflect social advantages and psychological values. Further, Fattah (2014) "فتّاح، 2014 " studies the rhetoric of deletion in the Glorious Qur'an shedding light on the meaning of deletion regarding language and expressions.

Other scholars examine objects between languages to show the similarities and differences between the two languages being addressed. For example, Nashid (2015) " ناشد، 2015 " identifies the objects (D.O & I.O) in Arabic and English, explains the deletion, advancement and retreat of them. In his study, Ali (2010)" علي،2010 " deals with the direct object in Akkadian. The study tackles the order of objects (D.O & I.O) in the sentence in which the object in Akkadian has various positions whereas in Arabic it is put at the front or deferred.

2.2 Studies related to the cognate object (Unrestrictive)

Many studies have been conducted on the cognate object concerning general issues besides issues related to its translation in different contexts. Awwad (1981) " عوّاد، 1981" examines the cognate object in Arabic being considered as a gerund or not presenting two points of view adopted by scholars. Further, Al-Hujaily (2005) " الحجيلي، 2005" discusses the cognate object and tracing its rules by examining a representative corpus drawn from traditional Arabic grammatical sources. Furthermore, S. Al-Khawaldeh (2009) " الخوالدة.ص، 2009 " presents the way of using the cognate object in the language of early Islamic period and compares this usage with the syntactic theorization which was being raised by Arab grammarians. In his study, Sailer (2010) argues that English has a family of cognate object constructions (COCs) which consist of four types. These constructions share common core properties but differ with

respect to some of their syntactic and semantic properties. Moreover, there are two studies concerning the cognate object conducted by Okasha (2014a, 2014b) " عكاشة، 2014 أ، ب 2014". In the first one, he talks about the renewing of sayings in some issues of cognate object in Arabic. He investigates three issues related to the cognate object and resurrects these issues from their origins, he explains the implicit structure of the cognate object, and provides some critics on the grammarians' estimation of this structure. In the second study, Okasha discusses if any of the cognate object adjective does replace it; that is discovering two different structures of the cognate object. He seeks to examine the problematic issues related to the structural behavior which is difficult to understand and is odd, and to eliminate or to mention the cognate object in Arabic.

Regarding translation, there are three studies on translating the cognate object; each looks over the subject from a different view. The first one is by Bakoush (2005) " بكوش، 2005" who discusses the cognate object in Arabic and its translation taking some modern literary texts as samples. She examines some works by Taha Hussain, Naguib Mahfouz, and Jubran Khaleel Jubran, then suggests some strategies. The second research is by Mansour, M. (2013) who studies the semantic lexical constraints concerning the use of the cognate object and its syntactic implications from Arabic into English. The last study is conducted by Ya'aqbah (2016) who examines the untranslatability of the cognate object in the Glorious Qur'an in terms of form and context showing how the ignorance of the pragmatic meaning and the rhetorical aspect made the translation of the Glorious Qur'an including the cognate object a pitfall.

2.3 Studies related to the complement of cause object (Causative, the adverbial accusative of reason)

I. Al-khawaldeh (2002)" 2002 الخوالدة.أ، " tackles the complement of cause object in theory and usage in Arabic. He discusses the theoretical image and usage of this object in some classical texts from classical syntax. In her study, Abd Alsattar (2005) "2005 عبد الستار، " deals with one of many syntactic terms which is the accusative case of *interpretation* in Al-Fira' book's "*Meanings of the Glorious Qur'an*". She presents how the complement of cause object is used in the sentence for the purpose of interpretation in an accusative case if it aims to be related to the meaning it presents. In addition, Yehya (2012) "2012 يحيى، " points out the views of contention regarding the complement of cause object according to grammarians based on the Glorious Qur'an and some books of syntax. His study shows that this object can be definite or indefinite and the subject can not be substituted with this object.

2.4 Studies related to the adverbs of time and place (Accusative of time and place)

Scholars study adverbs of time and place from different perspectives. For instance, Hassanein (1986) "1986،حسنين" studies the adverb of place in Arabic grammar and poetry. He investigates the creative usage of adverbs of place in pre-Islamic Arabic poetry (Imru' al-Qays:امرؤ القيس , Tarafa Ibn al-Abd: طرفة ابن العبد, Ka'ab ibn Zuhayr: كعب ابن زهير). Regarding the adverb of time, Al- Dally (2001) "2001 الدالي،"

discusses if the adverb of time would be affected by the gerund accusatively as the gerund is affected by the adverb of time accusatively. He provides several views of grammarians such as Ibn-Malik: ابن مالك, Ibn-Aqeel: ابن عقيل, Abu-Hayan: أبو حيان, Al-Suyouti:السيوطي, among others, to represent the issue in verses practically. Moreover, Cholid (2010) "2010 خالد، " studies the adverbs of time and place in Arabic and Indonesian being the basic concern of the study in addition to touching upon other types of objects. Nashid (2016a, 2016b)" ناشد، 2016 أ، 2016 ب " conducts two contrastive studies on the adverbs of time and place in Arabic and English. The first study aims at identifying the adverb of time in both languages, showing its importance, explaining the deletion, advancement and delay of the adverb of time with its verb and its subject in Arabic and English. In his second study concerning the adverb of place, Nashid aims to achieve the same objectives of those of time, but he adds to show the existence of the adverb of place in English.

2.5 Studies related to the object of accompaniment (Concomitant)

Ngemsh (2015) "2015 نغميش، " studies the object of accompaniment in Arabic showing that what grammarians meant by accompaniment is the extension of time in the sentence, but they do not mention that there is a continual accompaniment (ongoing accompanying). In addition, Mansour, M. (2011) studies the syntactic and semantic cognitive features of the accompaniment case in Arabic and English that show harmony in spite of some differences. Moreover, Zeedan (2011)"2011،زيدان'' touches upon the object of accompaniment in different syntactic cases separately providing evidence for each case. He shows that this object can also occur in the nominative and genitive case as in the Glorious Qur'an and language.

2.6 Studies related to more than one type of object together

Many scholars were interested in the study of objects. Some of them tend to include all types of objects whereas others include some. Those studies vary interestingly as all tackle such issues, but revolve around objects. For example, Alawneh (1998) "1998 علاونة، " studies the syntactic differences and Abu Hayyan's options in accusatives (nouns) and subjunctive (verbs) from the book (Irtiʃaf al-Darb: إرتشاف الضرب). In her (2010) study, Zaid "2010 زيد" investigates some rules governing the accusatives in the Glorious Qur'an including the complement of cause object and the object of accompaniment. In his study, Al-Qaisi (2012) "2012 القيسي،" claims that the complement of cause object, the cognate object, and the object of accompaniment are not objects. He sheds light on how each type of the above mentioned objects is not an object tackling each separately and refuting some views by giving examples. Moreover, Al-Zu'bi (2012) "2012 الزعبي، " examines the fixed structures as being used linguistically and not created creatively due to the fact that they are not part of the competence; she concerns herself only with objects. Further, Sultan and Ibrahim (2015) " سلطان و إبراهيم، 2015" examine objects as samples in their study in which they touch upon the effects of the Quranic readings on the grammatical markers. Another area of research

concerning objects is in the Glorious Qur'an. In her study, Bahiyyah (2008) "بهية ،2008" examines the five Arabic objects in *Al-Furqan Surah*. She deals with each type of objects in the *Surah*, describes and analyzes them. Further, Abdel Hamid and Mohamed (2015) "عبد الحميد و محمد، 2015" conduct a study on all the five objects which are found in the interpreters' books on *Yusuf Surah*. They examine all verses where objects take place, and discuss them with their usage in the *Surah*. An analytical study conducted by Ul Huda (2011) "الهدى، 2011" concerns the literal translation of the five Arabic objects from Indonesian into Arabic in Christian Indonesian texts. He touches upon each type of object and analyzes the translated texts by the students in the department of Arabic Teaching at Walisongo Islamic Governmental University, Semarang.

Even though Ul Huda's study is concerned with all objects, his study is totally different from the researcher's. Ul Huda's study is from Indonesian into Arabic while the researcher's study is from Arabic into English. Despite the fact of adopting the same subject, the point here is that it deals with a different language from English, a different system and culture, hence, different findings. In addition, in Ul Huda's study, Arabic is being the target language while in the researcher's one it is the source language. This points out to the difference of the audience, cultures, and the translational norms in general. Moreover, Ul Huda's study's population were students in the Department of Arabic Teaching in contrast to the researcher's students who are in the Translation Department. A further point can be made here is that Ul Huda examines Christian Indonesian texts in which he is concerned with the translation of words where all objects are employed in the same text providing not more than three examples referring to the same type of object. Nonetheless, the researcher's attention is to the translation of objects in the novel "*The Lamp of Umm Hashim*" where objects are employed significantly and bountifully. One would notice how differently each type of object is employed in which the same text would include more than one type of objects or even different patterns of the same object. Further, Ul Huda's study is limited to students who pass in "Syntax 3" course and are taking "Translation 4" course. On the other hand, the researcher's students are translation students of both BA who should have taken 90 credit hours and MA ones who should have taken 15 credit hours.

3. Research Methodology

3.1 Participants

The population of the study is all BA and MA translation students in the Department of Translation at Yarmouk University during the first semester 2016-2017. The sample of the present study is 30 students (15 BA and 15 MA) randomly selected from the population. The BA students should have taken at least 90 credit hours in translation and the MA students should have taken 15 credit hours.

3.2 Data collection

After reading thoroughly the novel "*The Lamp of Umm Hashim*" (ST) many times and comparing it with its translated version by Davies (TT) as a suggested translation, the researcher adopts the novel in her study for selecting objects and examining their translations from Arabic into English by BA and MA students in light of the novel context. The selection is based on the variety of patterns of each object type in the novel which is abound with objects. Afterwards, objects are given to specialists of Arabic Syntax to approve their validity. Accordingly, the researcher designs a translation task for the students.

3.3 The translation task of the study

The task consists of 30 examples excerpted from the novel (See Appendix A) including a variety of objects in which the same example may include more than one type of objects or different patterns of the same object or maybe both. The number of examples set out to each type of objects varies due to the distinct stylistic varieties of each type which are discussed in the study. In total, the study covers 50 objects. The students are supposed to translate from Arabic into English only the underlined bolded objects, apparent in those examples.

3.4 Data analysis

The researcher analyzes the data through evaluating students' translations of objects against Davies' suggested translation (See Appendix B). The evaluation criteria used as an approach to the study is a translation quality assessment focusing on the linguistic adequacy (syntactic and semantic). The researcher classifies the renderings in terms of adequacy into adequate, semi-adequate, inadequate, and no translation. The **adequate** translations refer to the accurateness of achieving the intended meaning of the SL, and the appropriateness of rendering a natural TL structure. **Semi-adequate** translations refer to acceptable translations, to some extent, due to syntactic and semantic errors. **Inadequate** translations refer to the inaccurateness of achieving the intended meaning of the SL, and the inappropriateness of rendering a natural TL structure; i.e., unacceptable translation due to ungrammatical form, unrelated meaning or unintended one. **No translation** is when there is no translation provided by students to the object. Afterwards, the researcher identifies and classifies all the problems that students might have made into syntactic and semantic ones. The emphasis is mainly on these two aspects because context determines meaning that is carried or conveyed through the logical structural arrangement of words; i.e., in translation the syntactic structure imposes restrictions on the way of covering the message; thus, both take more attention in the discussion. Further, the researcher investigates the strategies adopted by students while translating the objects from Arabic into English. Finally, the translations of BA students are compared with the MA students' translations for a possible harmony or inconsistencies and to show to which extent the level of each group influences their translations.

4. Analysis and Discussion

4.1 Syntactic and semantic problems

Syntactic and semantic problems are part and parcel of any translation process due to the remoteness between such two languages at both levels. As a result, translator should take into account the target language structure that determines how units would be combined to achieve coherence. Therefore, grammar is the backbone of a text and meaning being covered through lexis undergoes the rules of the grammar, so the relation between the lexis and grammar constitutes the context of a text. Baker (1992) asserts that "grammatical choices are largely obligatory while lexical choices are largely optional." (p.84). While translating from Arabic into English and vice versa, many syntactic and semantic problems arise. For example, syntactic problems include word order, gender, number, person, tense and aspect whereas semantic problems include polysemy, equivalence, and redundancy. Such problems encountered by translators need different translation strategies to be adopted.

4.2 Translation methods, procedures and strategies

Many strategies, methods, and procedures emerge as a result of the pitfalls translation imposes in translating. Even though scholars tend to suggest some solutions for such pitfalls, Mackenzie (1998) believes that it is the translator's skill "to use appropriate problem-solving strategies" (as cited in Ozeroff, Kárlová, and Mercer, 1998, p.201). Accordingly, "whatever strategy is adopted, it must be flexible enough to adapt to changing conditions in the text" (Landers, 2001, p.55).

Before analyzing the data, it may be helpful to outline some of the main translation methods, procedures, and strategies the researcher aims to follow as a reference in the discussion. For instance, Baker (1992) suggests different strategies such as: (1) translation by a more general word, (2) translation by a more neutral / less expressive word, (3) translation by cultural substitution, (4) translation by using a loan word, (5) translation by paraphrase using a related word, (6) translation by paraphrase by using unrelated words, (7) translation by omission, and (8) translation by illustration. Moreover, Newmark (1988) provides other methods and procedures in which methods relate to whole texts, while the procedures are used for sentence and the smaller units of language. Translation methods include some of SL emphasis such as (1) word -for-word translation, (2) literal translation, (3) faithful translation, and (4) semantic translation, while the methods of TL emphasis are (1) adaptation, (2) free translation,(3) idiomatic translation, and (4) communicative translation. The procedures are (1) transference, (2) naturalization, (3) cultural equivalent, (4) functional equivalent, (5) Descriptive equivalent, (6) Synonymy, (7) Through- translation, (8) shift or transpositions, (9) modulation, (10) recognized translation, (11) Translation label, (12) compensation, (13) componential analysis, (14) reduction and expansion, and (15) paraphrase.

4.3 Discussion

In this section, the analysis of the translations is discussed in separate groups (A-E) in terms of each object type. Thus, the findings of the study are discussed in light of this analysis. The researcher pinpoints how each type of objects with its different patterns is translated by BA and MA students in comparison on the basis of the following statistics shown in the tables 1 and 2.

Table 1: The percentages of BA students' translations of Objects

(15) BA Students		Students' translations in terms of adequacy								Problems of translation			
Group	50 Objects	Adequate	50 %	Semi-adequate	50 %	Inadequate	50 %	No Translation	50 %	Syntactic	50 %	Semantic	50 %
(A) المفعول به	رأس1	15	50	—		—		—		—		—	—
	فعلة	9	30	1	3.33	5	16.6	—		5	16.6	1	3.3
	2	9	30	1	3.33	5	16.6	—		—		6	20
	3(صبية)	4	13.3	5	16.6	5	16.6	1	3.3	2	6.6	8	26.6
	الفتية	2	6.6	1	3.33	10	33.3	2	6.6	1	3.3	10	33.3
	5	14	46.6	—		—		1	3.3	—		—	
	6	9	30	4	13.3	1	3.3	1	3.3	4	13.3	1	3.3
	7(يدي)	6	20	2	6.66	6	20	1	3.3	8	26.6	—	
	هذا	14	46.6	—		1	3.3	—		1	3.3	—	
	8	1	3.3	12	40	2	6.6	—		14	46.6	—	
	12	8	26.6	3	10	4	13.3	—		6	20	1	3.3
	14(ك)	9	30	—		5	16.6	1	3.3	2	6.6	3	10
	الفاتحة	7	23.3	3	10	4	13.3	1	3.3	4	13.3	3	10
	21	—		—		13	43.3	2	6.6	—	—	13	43.3
	22	8	26.6	2	6.66	4	13.3	1	3.3	—	—	6	20
	24(عصا)	13	43.3	—		—		2	6.6	—	—	—	
	ها	9	30	1	3.33	3	10	2	6.6	3	10	1	3.3
	الجهل	9	30	1	3.33	3	10	2	6.6	2	6.6	2	6.6
	26(ه)	11	36.6	—		2	6.6	2	6.6	2	6.6	—	
	صواب	7	23.3	—		6	20	2	6.6	1	3.3	5	16.6
	29	—		7	23.3	4	13.3	4	13.3	7	23.3	4	13.3
	30	3	10	—		10	33.3	2	6.6	—		10	33.3
(B) المفعول	4	8	26.6	3	10	4	13.3	—		5	16.6	2	6.6

Group	50 objects	Adequate	50 %	Semi-adequate	50 %	Inadequate	50 %	No Translation	50 %	Syntactic	50 %	Semantic	50%
المطلق													
	5	2	6.6	__		11	36.6	2	6.6	__		11	36.6
Group	50 objects	Adequate	50 %	Semi-adequate	50 %	Inadequate	50 %	No Translation	50 %	Syntactic	50 %	Semantic	50%
	7	5	16.6	3	10	5	16.6	2	6.666	__		8	26.6
	11	9	30	__	__	6	20	__	__	2	6.6	4	13.3
	13	1	3.3	__	__	14	46.6	__	__	1	3.3	13	43.3
	15	__		13	43.3	2	6.6	__	__	14	46.6	1	3.3
	19	5	16.6	3	10	6	20	1	3.3	4	13.3	5	16.6
	(شعوراً)20	13	43.3	__		1	3.3	1	3.3	__		1	3.3
	ربطأ	1	3.3	4	13.33	8	26.6	2	6.6	9	30	3	10
	22	2	6.6	2	6.66	10	33.3	1	3.3	1	3.3	11	36.6
	24	__		6	20	4	13.3	5	16.6	2	6.6	8	26.6
	25	7	23.3	__		5	16.6	3	10	__		5	16.6
	30	__		__		12	40	3	10	__		12	40
(C) المفعول لأجله	2	10	33.3	2	6.6	3	10	__		3	10	2	6.6
	17	4	13.3	__		10	33.3	1	3.3	__		10	33.3
	27	1		8	26.6	3	10	3	10	__		11	36.6
	28	3	10	2	6.6	7	23.3	3	10	3	10	6	20
(D) المفعول فيه	2	4	13.3	8	26.6	3	10	__		8	26.6	3	10
	(لديَ)7	__		__		12	40	3	10	10	33.3	2	6.6
	عند	3	10	__		10	33.3	2	6.6	10	33.3	__	
	10	4	13.3	10	33.3	1	3.33	__		__		11	36.6
	14	3	10	__		11	36.6	1	3.3	11	36.6	__	
	16	4		__		11	36.6	__		10	33.3	1	3.3
	21	8	26.6	5	16.6	1	3.33	1	3.3	5	16.6	1	3.3
	30	__		12	40	__		3	10	12	40	__	
(E) المفعول معه	9	13	43.3	__		2	6.6	__		__		2	6.6
	18	7	23.3	__		7	23.3	1	3.3	__		7	23.3
	23	10	33.3	1	3.3	2	6.6	2	6.6	2	6.6	1	3.3
15×50=750	Total	294	19.6	125	8.33	264	17.6	67	4.46	174	11.6	215	14.3

Table 2: The percentages of MA students' translations of objects

(15) MA Students		Students' translations in terms of adequacy								Problems of translation			
Group	50 Objects	Adequate	50 %	Semi-adequate	50 %	Inadequate	50%	No Translation	50 %	Syntactic	50 %	Semantic	50 %
(A) المفعول به	رأس1	15	50	__		__		__		__		__	
	فعلة	11	36.6	__		4	13.3	__		1	3.3	3	10
	2	15	50	__		__		__		__		__	
	(صبية)3	8	26.6	4	13.3	2	6.6	1	3.33	2	6.6	4	13.3
	الفتية	5	16.6	2	6.6	8	26.6	__		3	10	7	23.3
	5	14	46.6	__		1	3.3	__		1	3.3	__	
	6	10	33.3	4	13.3	__		1	3.33	4	13.3	__	
	(يديَ)7	9	30	5	16.6	1	3.3	__		6	20	__	
	هذا	15	50	__		__		__		__		__	
	8	__		14	46.6	1	3.3	__		14	46.6	1	3.3
	12	13	43.3	__		1	3.3	1	3.33	1	3.3	__	
	(ك)14	12	40	__		2	6.6	1	3.33	1	3.3	1	3.3
	الفاتحة	4	13.3	7	23.3	4	13.3	__		10	33.3	1	3.3
	21	__		__		15	50	__		__		15	50
	22	13	43.3	__		2	6.6	__		__		2	6.6
	(عصا)24	14	46.6	__		__		1	3.33	__		__	
	ها	10	33.3	1	3.3	__		4	13.3	1	3.3	__	
	الجهل	10	33.3	__		3	10	2	6.6	1	3.3	2	6.6
	(ة)26	5	16.6	__		3	10	7	23.3	3	10	__	
	صواب	4	13.3	__		6	20	5	16.6	2	6.6	4	13.3
	29	__		7	23.3	3	10	5	16.6	6	20	4	13.3
	30	3	10	__		8	26.6	4	13.3	__		8	26.6
(B) المفعول المطلق	4	9	30	3	10	3	10	__		6	20	__	
	5	__		__		11	36.6	4	13.3	__		11	36.6
Group	50 objects	Adequate	50 %	Semi-adequate	50 %	Inadequate	50 %	No Translation	50 %	Syntactic	50 %	Semantic	50 %
	7	8	26.6	__		5	16.6	2	6.6	__		5	16.6

	11	8	26.6	1	3.3	4	13.3	2	6.6	__		5	16.6
	13	__		1	3.3	9	30	5	16.6	1	3.3	9	30
	15	__		10	33.3	5	16.6	__		14	46.6	1	3.3
	19	3	10	3	10	7	23.3	2	6.6	5	16.6	5	16.6
	(شعوراً)20	13	43.3	__		1	3.3	1	3.3	__		1	3.3
	ربطاً	2	6.6	__		12	40	1	3.3	4	13.3	8	26.6
	22	__		1	3.3	10	33.3	4	13.3	1	3.3	10	33.3
	24	__		9	30	5	16.6	1	3.33	3	10	11	36.6
	25	3	10	__		4	13.3	8	26.6	__		4	13.3
	30	1	3.3	__		9	30	5	16.6	__		9	30
(C) المفعول لأجله	2	12	40	2	6.6	1	3.3	__		2	6.6	1	3.3
	17	3	10	5	16.6	6	20	1	3.3	2	6.6	9	30
	27	2	6.6	4	13.3	7	23.3	2	6.6	4	13.3	7	23.3
	28	2	6.6	__		8	26.6	5	16.6	1	3.3	7	23.3
(D) المفعول فيه	2	8	26.6	6	20	1	3.3	__		6	20	1	3.3
	7(لديّ)	__		__		11	36.6	4	13.3	11	36.6	__	
	عند	9	30	__		5	16.6	1	3.3	4	13.3	1	3.3
	10	7	23.3	6	20	2	6.6	__		__		8	26.6
	14	5	16.6	__		10	33.3	__		10	33.3	__	
	16	1	3.3	__		14	46.6	__		12	40	2	6.6
	21	11	36.6	4	13.3	__		__		4	13.3	__	
	30	__		12	40	__		3	ca10	12	40	__	
(E) المفعول معه	9	12	40	1	3.3	__		2	6.6	1	3.3	__	
	18	9	30	__		3	10	3	10	__		3	10
	23	12	40	__		3	10	__		6.6	__		3	10
15×50=750	Total	330	22	112	7.46	220	14.6	88	5.8	159	10.6	173	11.5

4.3.1 The evaluation of BA translations compared with MA Translations

In this section, each type of object is carried out in a separate group of analysis. Objects are analyzed in terms of adequacy as adequate, semi-adequate, and inadequate. Also, the analysis includes places where there is no translation by students, the type of errors they make referring to syntactic and semantic issues, and the methods, procedures, or strategies students tend to use while translating. The investigation brings the problems under discussion into focus showing why students make such errors. Moreover, it shows BA students' translations compared with MA students' translations statistically.

4.3.1.1 Group A: The Direct and Indirect Objects / المفعول به

This type of object occurs after transitive verbs and becomes in two patterns: direct and indirect. Direct objects come as an (explicit noun: اسم ظاهر) exemplified in the following objects investigated in the study: **رأس ، فعلة ، صِبية ، الفتية ، عصا ، مطرقة ، الفاتحة ، الرصيف ، هذا ، يديّ ، الانصراف ، الجهل ،** بعد اسلوب (after exclamation pattern: **الدنيا صواب ، أدوار ، ** (question word: اسم استفهام). It becomes also as **أين ،** (التعجب تنتظرك ، فأخذها ، an attached pronoun (ضمير متصل) such as: وضعوه . The indirect object could become as a gerund **أنّ هناك شعباً كالمصريين حافظ على طابعه و**(مصدر مؤول)such as: in **أنّ هذا الحل سيكلفه من عشرة إلى خمسة عشر ميزته ،** which both objects come after the two ditransitive verbs: يظنُّ ، عَلِمَ.
(1) . . . . فيهوي معهم على عتبته الرخامية يرشقها بقبلاته ، و أقدام الداخلين و الخارجين تكاد تصدم **رأسِه**. و إذا شاهد **فعلتهم** أحد رجال الدين المتعالمين أشاح بوجهه ناقماً على الزمن . . . (See Appendix A 1)

. . . he would drop down and cover the marble doorstep with kisses, while the feet of those going in and out of the mosque almost knocked against his **head**. If their **action** were witnessed by one of the self-righteous men of religion, he would turn his face a way in indignation at the times . . . . (See Appendix B 1)
رأس

All BA and MA students translated it adequately into: *head, his head*.
فعلة

Thirty percent (30%) of BA and (36.6%) of MA students translated the object adequately as: *action, his action, doing, his doing, deed, deeds, their deed*. One BA student rendered the object as: *actions* (plural) which is a semi-adequate translation. This is because the reader can still understand that the object refers to such action(s) being done by someone. However, it was mistakenly rendered as a plural since the text refers to one particular specific action which is dropping down and covering the marble doorstep of the Mosque of Sayyida Zaynab with kisses in order to obtain blessing.

Sixteen point six percent(16.6%) of BA students' renderings are syntactically inadequate for they shifted the object as a verb such as : *activate, doing it , did*. Also they provided an ungrammatical structured noun phrase: *what he did doing*. In addition, they provided a wrong choice of a term such as: *act* that holds a different meaning. Similarly, MA students who represent (13.3%) gave inadequate translations that did not cover the intended meaning due to the transposition of the object such as: *act, do,* and *attitude*.

(2) أما أغلبية الشعب فتبسم لسذاجة هؤلاء القرويين . . . و تفهم ما في قلوبهم من حرارة الشوق و التبجيل ، لا يجدون **وسيلة** للتعبير عن عواطفهم إلا ما يفعلونه(See Appendix A 2) : و الأعمال بالنيات . . . .

As for most people, they would simply smile at the naivety of these country folk, ... ; they would understand in their hearts the warmth of these people's longing and veneration for the place they were visiting, people unable to find **any other way** than this to express their emotions. Deeds, as the saying has it, are by intention. . . .   (See Appendix B 2)
وسيلة

Thirty percent (30%) of BA students gave faithful translations as: *way*, *a way*, and *means*. Only one BA student tended to provide a semi-adequate translation for the inappropriate choice of the lexical term as: *method*. The rest of the students failed to produce adequate translations, but rather inadequate ones due to semantic errors in which they did not cover the appropriate meaning that goes with context such as: *modality* which is used in a medical context referring to a treatment being adopted. *Connection* refers to a way of connection among people. *Instrument* and *facility* would refer to a tool or equipment by which one can do something for different purposes. However, all MA students gave faithful translations as: *way*, *a way*, *mean*, and *means*.

(3) بقي الابن الأصغر – عمي إسماعيل أخر العنقود، بهيئة القدر واتساع رزق أبيه لمستقبل أبهى و أعطر ، لعله خشي في مبدأ الأمر ، عندما أجبره أبوه على حفظ القرآن أن يدفع به إلى الأزهر، لأنه يرى **صبية** الميدان تلاحق **الفتية** المعممين بهذا الهتاف البذيء: شد العمة شد، تحت العمة قرد . . . . . (See Appendix A 3)

There remained the youngest son, the last child—my uncle Ismail—for whom fate, and the improvement in his father's fortunes, made it possible to provide a brighter future. At first, his father was perhaps frightened, having forced his son to learn the Qur'an by heart, to send him to al-Azhar, for he could see the **young boys** in the square calling after **young men** with turbans:
Pull of the turban —
Under the turban a monkey you'll find! (See Appendix B 3)
صِبية

The object was adequately translated by (13.3%) of BA students and (26.6%) of MA students as: *boys*, while one BA student and one MA provided no translation. Sixteen point six percent(16.6%) of BA and (13.3%) of MA students provided semi-adequate translations for semantic problems. Their translations included *kids*, *children*, *boy* (singular), and *youngest boys*, which is not meant here. Although these renderings seem to be appropriate, semantically they are not so because *kids* is used informally and *children* does not clarify the gender whether it is masculine or feminine for the context here is talking about males (boys). Even though in English gender does not affect the verb, in Arabic it does. *Boy* (singular) seems to be adequate, but the context refers to *boys* (plural) showing how boys gather to call after young men with turbans immodestly (seemingly it is being a habit that boys in the square tend to do that for young men who were sent to al-Azhar to learn the Qur'an). Accordingly those boys with their improper action when gathering constitute at first a fear to learn the Qur'an by heart in al-Azhar.

The inadequate translations of the object were provided by (16.6%) of BA students. The translations included *childs* which is not pluralized by adding the inflectional marker 's' at the end of the word *child*. *Teenagers* carries a different semantic meaning as: (a person who is between 13 and 19 years old) and even the gender is not identified. Others translated it as *guys* which is used informally. In addition, students rendered the object as *girl* and *lady* which are obviously inappropriate with regard to the context. It seems that students ignored the context and even the inflectional markers (الفتحة: /a/, and الكسرة : /i/) that are enough to serve the purpose of clarifying the context. In other words, the difference of meaning between (صَبية: girl), and (صِبية:boys) can be easily recognized in Arabic; thus, provide a proper translation. On the other hand, only (6.6%) of MA students rendered the object inadequately as *guys* and *girl*.

الفتية

Students attempted to translate the object adequately, but only two BA students and five MA students managed to do so such as *the young*, *young men*, *young*, and *youths*. Six point six percent (6.6%) of BA students provided no translations, meanwhile, only one BA student and two MA students gave semi-adequate translations being relevant in meaning to that of the object such as: *youth* (singular). Instead of translating the object, students tended to give a translation to the age group that the object "الفتية" refers to as: *youth*: الفُتوة أو الشّباب which refers to the period of life when someone is young, especially the time between being a child and an adult.

Thirty-three point three percent (33.3%) of BA students' translations were inadequate while MA students constitute (26.6%) due to semantic errors. Their translations included *guys* which are used informally; *kids*, child, *children*, *boys*, *teenagers*, and *men* are inappropriate referring to someone in a different period of life, thus, distorting the logical sense in the context with regard to the previous object: *boys*. In addition, MA translations included an erroneous choice of the lexical term as: *girls* and wrong forms to refer to the object such as *youngs* and *younger* where comparison takes no place in the context.

(4) . . . تَعلقُ هذه الأسرة بولدها تعلقَ مسلوب الحرية و الإرادة!
فأين بربك جماله ؟ جواب هذا السؤال عند قلبي. (See Appendix A 5)
 . . . The family clung to this boy with the ardor of those deprived of all liberty and free will. **Where** in God's name was the beauty in it ? The answer to that question lies in my heart. (See Appendix B 5) **أين**

Most BA and MA students successfully translated the object adequately as students in each level constitute (46.6%). One BA student provided no translation to the object, whereas one MA student provided an inadequate one such as *how could it be beautiful ?* Here the student mistakenly gave a translation to the object by shifting *where* into *how* which leads to a change in the sense of the question intended in the context as: (how could it be beautiful? : كيف يمكن له أن يكون جميلاً ؟) instead of (Where in God's name was the beauty in it? : أين بربك جماله ؟). In the novel one would recognize that there is a kind of beauty in the way the family clung to the son. However, in the student's translation it seems that there

is a kind of wondering of that way the family clung to the son .

(5) أما جدتي —— الست عديلة ، بسذاجتها و طيبتها ، فمن السخف أن يقال إنها من البشر ، و إلا فكيف إذا تكون الملائكة ! ما أبشع **الدنيا** وأبغضها لو خلت من مثل تسليمها و إيمانها. (See Appendix A 6)

As for my grandmother, the Lady Adeela, with her naïve goodness, it would be stupid to think of her as being human, for, if so, then what would angels be like! How hateful and ugly **the world** would be were it to be devoid of such submission, such faith!   (See Appendix B 6)
الدنيا

The statistics revealed that BA and MA students gave a close percentage of adequate translations in which they rendered it as *life* and *the world*. One student in each level provided no translation. The object was semi-adequately translated by (13.3%) of BA students and the same percentage for MA students such as *world*, *the life*. On one occasion students translated by omitting the definite article 'the' which is required to refer to a general word, and somewhere else they translated by adding the definite article 'the' where it is not required. One BA student could not understand the meaning of the object, so s/he failed to translate adequately. The student translated the object as *minimum* (meaning the opposite of *maximum*), which thus carries a different meaning from that of the context. Even though   "الدنيا" would seem as a polysemous word in isolation, its meaning here is determined by the context.

(6) . . . إذا أصخت السمع و كنت نقي الضمير فطنت إلى تنفس خفي عميق يجوب الميدان لعله سيدي العتريس بواب الست – أليس اسمه من أسماء الخدم ؟– لعله في مقصورته ينفض **يديه** و ثيابه من عمل النهار، و يجلس يتنفس الصعداء. . . .   (See Appendix A 7)
. . . . If you are of pure heart and conscience and listen carefully, you will be conscious of a deep, secret breathing traversing the square. Perhaps it is Sidi al-Itris, the mosque's doorkeeper—for is not his name numbered among the Servants?—sitting in his private quarters, shaking the dust of the day's work from his **hands** and clothing as he breathes a sigh of satisfaction. . . .   (See Appendix B 7)
يديَ

Twenty percent (20%) of BA students were able to translate the object adequately, while (30%) of MA students did so. Both gave the following *hands* and *his hands*. Only one BA student did not provide any translation. Six point six percent(6.6%) of BA students and (16.6%) of MA students tried to give semi-appropriate translations, but they made some syntactic errors as providing the singular form instead of the plural: *hand* and *his hand*. However, shaking the dust of hands is not by one *hand* (singular). In addition, one MA student gave an inappropriate translation by referring to *hands* as *my two hands*; s/he tended to provide a redundant addition by adding '*two*'. Mistranslations of the object were rendered by (20%) of BA students and one MA student who all rendered it as *my hand*. Even though the attached pronoun is not part of the object, students gave inadequate translations by substituting the third-person possessive pronoun (masculine) *his* by the first-person singular possessive pronoun (neuter) *my*.

(7) . . . لعله في مقصورته ينفض يديّه و ثيابه من عمل النهار، و يجلس يتنفس الصعداء . فلو قيض لديك أن تسمع **هذا** الشهيق و الزفير فانظر عندئذ إلى القبة. . . .

(See Appendix A 7)
. . . . sitting in his private quarters, shaking the dust of the day's work from his hands and clothing as he breathes a sigh of satisfaction. Were it your good fortune to hear **this** deep breathing, you might at that instant take a look at the doom . . . . (See Appendix B 7)
هذا

Forty-six point six percent(46.6%) of BA students rendered the object adequately as *this*. Only one student of them failed to provide an inadequate rendering. This student gave less attention to the function of the determiner being used in the context; s/he rendered it as (*that* : ذلك) which refers to people or something that are not close (far distance) to the speaker against the determiner *this*:   هذا(near distance). Moreover, English does not distinguish the gender of *'that'* as in Arabic where the equivalents are تلك(feminine), and ذلك (masculine), also the same with the determiner '*this*': هذا (masculine), هذه(feminine). In contrast, all MA students representing (50%) gave adequate translations *this*.

(8) صفوف تستند إلى جدار الجامع جالسة على الأرض ، و   بعضهم يتوسد **الرصيف** . خليط من رجال و نساء و أطفال. . .   (See Appendix A 8)
Rows of people are seated on the ground with their backs to the wall of the mosque; some squat on **the pavement**: a medley of men, women, and children. . . .   (See Appendix B 8)
الرصيف

The students attempted to give adequate translations, but unfortunately only one BA student rendered it adequately as *the sidewalk*, while none of MA students tended to do so. Forty percent (40%) of BA students and (46.6%) of MA students rendered the object semi-adequately as *pavement*, *sidewalk*, and *pavements*. These translations are not identified with the definite article '*the*' with regard to the context it refers to. Six point six percent(6.6%) of BA students rendered it inadequately into *side*, *walkside* which do not give any relevant meaning intended. However, (3.3%) of the MA students translated the object inaccurately as *roadside*. It is more accurate to refer to " الرصيف "as *the pavement* or *the sidewalk* rather than *roadside* : جانب الطريق which does not give the exact meaning for *roadside* and it may not always refer to a pavement.

(9) . . . لا أدري من الذي قال له : _ لماذا لا ترسل به إلى أوربا ؟ بات الشيخ رجب ليلته يتقلب على جنبيه . علم **أن هذا الحل سيكلفه من عشرة إلى خمسة عشر** جنيهاً في الشهر. . . .
(See Appendix A 12)
. . . I don't know who it was said to him, "Why not send your son to Europe?" Sheikh Ragab spent the night tossing and turning in his bed. He knew **that this plan would cost him a large monthly sum** . . . .   (See Appendix B 12)
أن هذا الحل سيكلفه من عشرة إلى خمسة عشر

Twenty-six point six(26.6%) of BA students and (43.3%) of the MA subjects rendered the object being a phrase adequately as *this solution would cost him from 10-15*, *this solution will cost him from 10-15*, *this solution will cost from ten to fifteen*, *this solution will cost between ten to fifteen*, *this solution would cost him 10-15*, *that this solution*

cost him ten to fifteen, *this choice will cost him from ten to fifteen*. Ten percent (10%) of BA students provided semi-adequate translations due to the use of the informal expression *gonna* instead of *going to* besides the changing of the number *15* to *11* as *the solution gonna take between 10 and 11 from him*. Also, the omission of the main word *solution* leads to a fragmentation in the translation besides the change of numbers *5-10* instead of *10-15* as in *it will cost him from 5 to 10*. In addition, the verb *oblige* was used to mean *cost* as in: *this solve will oblige him that payment about 10 to 15*. Only one MA student provided no translation. On the other hand, inadequate renderings of BA students were because of the inappropriate choice of lexical terms such as *solve*, *answer* instead of *plan* or *solution*; also the ungrammatical structure: *thats*; the omission of the third-person singular "s" as in: *this resolve need from 10 to 15*. In addition, the manipulation of the text via employing the comparative structure results in: *than 10-15* whereas in the text the limit is not less than 10 and does not exceed 15; i.e., the possible translations are *between 10-15*, *roughly10-15*, *from 10-15*, or *about 10-15*. In contrast, one MA student gave inadequate rendering via omitting the first part of object as in: *will cost from him ten to fifteen*.

(10) ثم صمت الأب قليلاً و عاد يقول : و اعلم أن أمك و أنا قد

اتفقنا على أن تنتظر**ك** فاطمة النبوية فأنت أحق بها وهي أحق بك . . . (See Appendix A 14)

The father was silent for a while, then continued. "You should know that your mother and I have agreed that Fatimah al-Nabawiya should wait for **you**, for you are the person most worthy of her and she of you. . . . (See Appendix B 14)

ك

Most of BA and MA students gave adequate renderings as *you*. One student in each level provided no translation. Sixteen point six percent(16.6%) of BA students did not capture the meaning and dealt with the object out of its context; hence, they gave inadequate translations. Their translations were due to considering the object as a word to show a simile, so they translated it as *like* and *as*. Other BA students gave ungrammatical forms showing their incompetency to understand to whom the object refers such as the third-person singular pronoun (feminine) *she* in the subjective case, and the third-person singular pronoun (masculine) *him* in the objective case. Also, MA students' misunderstanding precludes giving adequate translations as *like* and *for you* in which adding ' *for* ' leads to a change in the function of the object intended.

(11) . . . هي بنت عمك وليس لها غيرك ، و إن شئت قرأنا

الفاتحة معاً يومنا هذا ، عسى أن يصحب سفرك البركة واليمن (See Appendix A 14)

. . . She is your cousin and has no one but you. If you like, we shall read **the Fatiha** together today, so that blessings and good fortune may accompany you on your journey. (See Appendix B 14)

الفاتحة

Twenty-three point three percent(23.3%) of BA students and (13.3%) of MA students gave adequate translations in which both transferred the object as: *AL-Fatiha*. One BA student did not provide any translation. Ten percent(10%) of BA students and (23.3%) of MA ones accomplished semi-adequate translations as *Fatiha* which is syntactically

erroneous since it does not identify the *Surah* with the definite article ('Al' : 'the', التعريف ال) as it refers to a name of *Surah* in the Glorious Qur'an. The difficulty of the inadequate renderings that constitute (13.3%) for BA and (13.3%) for MA was in giving inappropriate equivalents at the semantic level related to a cultural equivalent. BA translations included *chapeau* that means a hat, in addition to translations as *Islamic text*, *the opener* that do not refer to the *Surah* or more precisely to the name of that *Surah*, and *srenls* which is not clear what it means. MA students opted to cover the cultural value of the ST and provided close cultural equivalents, for example: *agreement*, *engagement*. However, in the novel, engagement does not literally take place between Ismail and Fatimah, but rather just reading Al-Fatiha to announce the first approval between the two parties. This means that AL-Fatiha would constitute a bound that Ismail would have when he traveled to Europe if he thinks to marry one day. In addition, one student tended to give an unmeaningful, or one could say, unrelated translation that has nothing to do with the meaning of the object such as *knot the tie*.

(12) . . و. وقف أمام البيت ، و تناول **مطرقته** ، و تركها تسقط

فاختلطت دقتها بدقات قلبه. (See Appendix A 21)

Standing before the house, he took hold of **the knocker** and let it fall back. Its knock mingled with the beatings of his heart. . . . (See Appendix B 21)

مطرقة

Two BA students did not translate the object. Forty-three point three percent (43.3%) of BA students provided inadequate translations while all the MA students who constitute (50%) did so. Their translations carry a different meaning as in: *hammer* which means a tool with a metal head that is used for hitting nails. Even though in Arabic sometimes we would use the same term, مطرقة, to refer to both the Knocker of the door and the hammer of nails. It is also referred to as شاكوش in Arabic. However, in English this is not the case. MA inadequate translations also included *his hammer*, *hand*, and *gavel*.

(13) و أعد الفراش ، و أبى الشيخ رجب إلا **الانصراف** إلى غرفته

ليترك ابنه يستريح من عناء السفر. (See Appendix A 22)

His bed was made ready and Sheikh Ragab insisted on **retiring** to his room so that his son might be left to rest from the fatigue of traveling. (See Appendix B 22)

الانصراف

Twenty-six point six percent (26.6%) of BA students and (43.3%) of MA students rendered it adequately as *leave* and *leaving*. Only one BA student provided no translation and two translations are semi-adequately translated as *getting out* and *go out* giving somehow a close meaning. On the other hand, (13.3%) of BA students and (6.6%) of MA students gave inadequate renderings. Their translations included: *parting*, *run along*, *departure*, *dismiss*, and *dismissing*. These expressions were inappropriate as they are used in different situations from that of the context. In the novel, the father leaves for his room by his own well to let his son rest from the fatigue of travelling. Nevertheless, *parting* means saying goodbye, or being separated from another person (usually for a quite long time). *Run along* means to go in a particular direction; *departure* means leaving or going away

from a place. *Dismiss* is used when someone leaves by order or allowance.

(14) و في طريقه وجد **عصا** أبيه فأخذ**ها** ثم هرب من الدار جرياً . لن ينكص عن أن يطعن **الجهل** و الخرافة في الصميم طعنة نجلاء _ و لو فقد روحه . (See Appendix A 24)

On the way out he found his father's **walking stick**. Taking **it** up, he ran out of the house. He would not flinch from delivering *a coup de grace* to the very heart of **ignorance** and superstition, be it the last thing he did. (See Appendix B 24)

عصا

Forty-three point three percent(43.3%) of BA students and (46.6) of the MA ones translated the object adequately into *stick* and *walking stick*. Meanwhile, two BA students and only one MA student provided no translations.

ها

Adequate translations of the object were provided by (30%) of BA students and (33.3%) of the MA ones as *it*. Two BA students provided no translation and four MA students did so. One student in each level gave a semi-adequate translation through referring to the subject that the objects refer to as *stick*. The rest of BA students who compose (10%) translated the object inadequately in which one misunderstood the pronoun (object) and translated it out of context assuming that the object is an exclamation as *what*! The other two students rendered it incorrectly into other pronouns as *he* and *you*.

الجهل

Thirty percent (30%) of BA translations and (33.3%) of the MA ones were adequate as they translated it into *ignorance* and *unawareness*. Two students in each level provided no translation. One student rendered the object semi-adequately providing a near synonym to it as *rawness* which would refer to someone with little experience, but *ignorance* does not always include little experience as much as lack of insight. BA students gave a similar percentage to the MA students in terms of inadequate translations constituting (20%) together. The inadequacy was in giving inappropriate terms to the object such as be *heighted*, *do not know*, *blindness*, *having no knowledge*, *unacquaintance*, and *illiteracy*.

(15) و احتمله إلى الدار ، و وضعو**ه** على الفراش، و اجتمعت الأسرة في ليلة الفرح بعودته تبكي **صوابه** المفقود. (See Appendix A 26)

They carried him home and put **him** to bed. The family gathered around him in a night of joy at his returns as they wept for the loss of his **reason**. (See Appendix B 26)

ه

BA students constituting (36.6%) tended to translate the object adequately more than the MA ones who constitute (16.6%). Ten percent (10%) of MA students did not translate the object. Six point six percent (6.6%) of the BA and (10%) of the MA students mistranslated the object grammatically because they refer to other pronouns which did not refer to the identified object as *it*, *his*, and *you*.

صواب

Twenty-three point three percent (23.3%) of BA students gave adequate translations and only (13.3%) of the MA students did so such as *consciousness*, *mind*, *his sense*, *his mind*, *his awareness*. While two BA students provided no translation, five MA ones did not give any translation. The inadequate translations by the BA and MA students varied. BA translations included *right sense*, *his right*, *his brain*, *his conscious*, and *true*. All these renderings carry meanings that seem to be similar, but do not fit in the context. For example, *his right* refers to someone's right to do something and *true* would refer to something done correctly; i.e., students provided the literal meaning of the object. In addition, *brain* has nothing to do with the intended meaning of the object, and *conscious* as an adjective does not give the appropriate function of the object. MA translations which did not cover the appropriate meaning and structure included *wellnesss (العافية)*, *his senses (الحواس)*, *temper (مزاج)*, *conscious (واع)*, and *valid (متوفر)*.

(16) . . . ما يظن **أن هناك شعبا كالمصريين حافظ على طابعه و ميزته** رغم تقلب الحوادث و تغير الحاكمين. (See Appendix A 29)

. . . He did not think **there was a people like the Egyptians, with their ability to retain their distinctive character and temperament** despite the vicissitudes of the times and the change of rulers. (See Appendix B 29)

أنَّ هناك شعباً كالمصريين حافظ على طابعه و ميزته

None of the BA or MA students gave any adequate translation due to semantic and syntactic errors. Thirteen point three percent(13.3%) of BA students and (16.6%) of MA provided no translation. The translation of those who made semantic errors were almost semi-adequate which included semi-adequate choice of lexical terms such as: *civilization*, *culture*, *advantage*, *traits*, *(traditions and attributes)*, *(traditions and uniqueness)*, *characteristics* for both طابعه و ميزته, as well as, *traditions*. Also, it seems that some BA students did not distinguish between the singular and plural use of the noun *people* as they rendered it as both numbers. Thirteen point three percent (13.3%) of BA translations were rendered inadequately from a syntactic point of view. Students tended to substitute *who* for *who*m to refer to people in the accusative case and also tended to refer to (طابعه و ميزته) by inappropriate terms such as *that there is people like Egyptians whom are keeping their privilege and own habit, there is people like Egyptian people whom kept their fither and traditional* , also the unstructured translation as *there are Egyptian are save your tradition of customs*. In addition, some translated by omitting the word *Egyptians* which is a main subject here. However, MA students who gave (10%) of the inadequate translations tended to omit the rest of the object (phrase), to use mistakenly inappropriate phrasal verb as: *keep on* instead of *retain*. Moreover, they chose wrong lexical terms such as *style* and *culture* to refer to the features, *character* and *temperament*.

(17) ثابر و استمر ولاحت بارقة الأمل. ففاطمة تتقدم للشفاء على يديه يوماً بعد يوم ، و إذا بها تكسب في آخر العلاج ما تأخرته في مبدئه، فهي تقفز **أدواره** الأخيرة قفزاً . (See Appendix A 30)

He preserved and went on treating her until there was a faint ray of hope, after which Fatima continued to improve daily, making up at the end of her treatment for the lack of any

advance at the beginning. Finally, her **progress** went ahead in great leaps. (See Appendix B 30)
أدوار

Three students in each level translated the object adequately as *stages*, *steps*, and *phases* in the sense that she (Fatimah) passes the steps of the treatment quickly. Only two BA students provided no translation while four MA students did so. Thirty-three point three percent (33.3%) of BA students and (26.6%) MA ones gave inadequate translations. The students' problem was in the inappropriate choice of lexical terms that could fit in the context such as *roles*, *role*, *the roles*, *floors*, *parts*, and *turns*.

4.3.1.2 Group B: The Cognate Object / المفعول المطلق
This type of object is a verbal noun in which the object is derived from the same verb of the sentence. It functions as an adverb to modify the verb in which the cognate object serves different functions including (1) emphasis such as: ،معاملة، تعلق (2) clarifying its type such as: جذباً، قفزاً دفعاً، ربطاً, (3) and showing its number such as: دورة . It sometimes happens that the cognate object comes with a form different from that of the verb, but it is categorized as a substitute for the cognate object such as: الصعداءwhere it shows here the type of the cognate object.
(1) أصبح ، و هو لم يزل صبياً ، لا ينادى إلا بـ (سي إسماعيل) أو إسماعيل أفندي ، و لا يعامل إلا **معاملةً** الرجال. له أطيب ما في الطعام والفاكهة.(See
Appendix A 4)

While still a lad he came to be called Mr. Ismail or Ismail Effendi and was treated **like** a grown man, being given the best of food and fruits. (See Appendix B 4)
معاملة

BA adequate translations constituted (26.6%) whereas the MA ones represented (30%) and gave translations as *treatment* and *treatment as*. Three students in each level provided semi-adequate translations in which they substituted the object by a verb such as *treat*, or by a noun as *way*. The inadequate translations provided by (13.3%) of the BA and (10%) of the MA students were literal ones leading to erroneous translations. Such inadequate translations included: *treating*, and *dealing*, *handling*, and *deal with handling*. Students tended to give the literal meaning of the object; however, the pattern of the cognate object here is to identify its type, i.e., to show the kind of treatment rather than to express the actual act (verb) of dealing.
(2) . . . تَعلقُ هذه الأسرة بولدها **تعلقَ** مسلوب الحرية و الإرادة! فأين بربك جماله ؟ جواب هذا السؤال عند قلبي .
(See Appendix A 5)

The family clung to this boy **with the ardor** of those deprived of all liberty and free will. Where in God's name was the beauty in it? The answer to that question lies in my heart. (See Appendix B 5)
تعلق

Six point six percent (6.6%) of BA students rendered the object adequately as *affection*, while no one of the MA ones gave any adequate translation. Two of the BA and four of the MA students provided no translation. The rest of the

translations were rendered inadequately due to semantic errors. For example, (36.6%) of BA students provided translations which did not fit the context considering the object as a verb such as *stick*, *stick by*, *give comment*, and *attach*. Others mistranslated the object showing their incompetency of understanding the object which resulted in inappropriate terms such as *attached*, *attachment, keen with*, *concern*, and *relative*. Similarly, MA students failed to give the appropriate terms that fit the context such as *attachment*, *attached*, *in love with*, *love*, *hold by*, *like*, *clear to*, *count on liberal*, and *pertinence*.
(3) . . . لعله سيدي العتريس بواب الست – أليس اسمه من أسماء الخدم ؟– لعله في مقصورته ينفض يديّه و ثيابه من عمل النهار، و يجلس يتنفس **الصعداء** . . . .(See
Appendix A 7)

Perhaps it is Sidi al-Itris, the mosque's doorkeeper—for is not his name numbered among the Servants?—sitting in his private quarters, shaking the dust of the day's work from his hands and clothing as he breathes **a sigh of satisfaction**. . . .
(See Appendix B 7)
الصعداء

Sixteen point six percent(16.6%) of BA students and (26.6%) of MA ones gave adequate translations as *sigh of relief*, *a sigh of relief*, *deep sigh*, and *deeply*. Two students in each level provided no translation. Ten percent(10%) of BA students tried to translate the object semi-adequately through expressing its meaning rather than translating it such as *relief*, and *inhalation and exhalation*. Sixteen point six percent (16.6%) of BA and (16.6%) of MA students showed similar inadequacy in translating the object. BA students resorted to give the opposite meaning of the object as in *tired*, *tiredness*, *to relax*, and *sigh*. On the contrary, MA students tended to give explanations where some did not fit the context such as *hardly deep*, *deep*, *discomfort*, *have*, and *pain*.
(4) . . . يتبدل رضاه فجأة ، فيزجرهن و يدفعهن **دفعاً** إلى الخارج.
. . .   (See Appendix A 11)

His good will would change all of a sudden and he would scold them and **push** them outside. . . .
(See Appendix B 11)
دفعاً

Thirty percent(30%) of BA students and (26.6%) of MA students gave various adequate translations such as *push*, *pushing*, *pushing a way*, *pushes*, *strongly*, *push strongly*, *push them out*, and *thrusting*. Two MA students provided no translation, while one student rendered it semi-adequately in which the meaning is not accurately achieved such as *repelling*. Even though BA students showed preference to translating the object more adequately than the MA students did, they tended to give inadequate translations more than the MA did. It seems that BA students representing (20%) gave literal translations that carry different meanings than the intended ones such as *pay*, *boost*, *toughly*, *nudge*, and *to out*. They misunderstood the context and; as a result, provided inadequate translations. In contrast, (13.3%) of MA students provided inappropriate translations which did not express the intended meaning such as *push fiercely*, *hard*, and *heavily*.

(5) وهل يقوى على دفع هذا المبلغ بانتظام كل شهر !؟ إنه لو فعل هذا لما بقي للأسرة كلها إلا ما تعيش به على الكفاف و الشظف . و إلى متى؟ ست سنوات أو سبعاً ، و الزمان قاس يدور **دورة** عكس. (See Appendix A 13)

Was he able to afford to pay such a sum regularly every month? Were he to do so, the family would be left to live on a mere pittance. And for how long? For six or seven years—and time could be cruel and **turn** against him.
(See Appendix B 13)
دورة

Students tried to give adequate translations, but only one BA student translated the object adequately, whereas none of the MA students did so. Sixteen point six percent(16.6%) of MA students provided no translation and only one student gave semi-adequate translation as: *turn back* which is a word-for-word translation that distorts the meaning. Most of BA students who constitute (46.6%) rendered the object inadequately giving literal meanings such as *circle*, *cycle*, *round*, *session*, *u-turn*, and *turn back* . On the contrary, MA students tried to give different synonyms of the object assuming that they would fit the context such as *cycle*, *circle*, *course*, *life course*, *period*, round, and *rotation*. This shows that many of them picked out the meaning from the dictionary without considering the context.

(6) . . . كانت رسائلك المتوالية ثم المتراخية ، لا تنفع في إرواء غلتنا ، أقبل إلينا **قدوم** العافية والغيث ، وخذ مكانك في الأسرة ، فستراها كالآلة قد صدئت لأن محركها قد انتزع منها. . . . (See Appendix A 15)

. . . Your regular letters, which became less frequent, were not sufficient to quench our burning longing for you. Come to us, **as welcome as** good health and rain, and take your place in the family, for you will find that it has become like a machine that has rusted up and come to a stop because its engine has been wrenched from it. . . . (See Appendix B 15)
قدوم

Neither BA students nor the MA ones gave any adequate renderings. Forty-three point three percent(43.3%) of BA translations were semi-adequate while the MA ones constituted (33.3%). Their translations were semi-adequately rendered due to the syntactic structure students formed such as *coming*, *coming like*, *as*, and *like*. Only (6.6%) of BA translations were inadequate such as *come* and *income* in which *income* means the money you receive regularly as payment for one's work or as an interest, and *come* as a verb which does not fit the context. In contrast, (16.6%) of MA translations were inadequate for inappropriate structures of the object such as *come*, *arrival*, *approach*, and *beginning rise*.

(7) . . . . أصبح لا يجلس بين يديها **جلسة** المريد أمام المقطّب ، بل جلسة الزميل إلى زميله. . . . (See Appendix A 19)

. . . No longer did he sit before her **like** a disciple before his master, but as a colleague. .   (See Appendix B 19)
جلسة

Sixteen point six percent(16.6%) of BA students and (10%) of MA students translated the object adequately as *sitting*.

While only one BA student provided no translation, two MA students did so. Both BA and MA students gave similar percentages of semi-adequate translations representing (10%). Their translations included indirectness when expressing the object. The object can not be translated in isolation, but within the context. Accordingly, we can not say that such translations in isolation as: *as*, *sit as*, *in a way*, *like*, and *setting* would be totally accurate or adequate. All these renderings attempted to explain the kind of sitting by referring to terms of showing that; however, the reader would not recognize that unless s/he refers back to the verb that the object is derived from. Students' inadequacy was due to the ignorance of context which would help them understand the meaning of the object. In addition, students gave inappropriate form and meaning to refer to the object. BA students' inadequate translations constitute (20%) such as: *session*, *sit*, *seat*, *situation*, and *case*. However, the MA students who constituted (23.3%) gave the following *session*, *stand*, *behave*, and *manner of setting*.

(8) . . . كان إسماعيل لا يشعر بمصر إلا **شعوراً** مبهماً، هو كذرة الرمل اندمجت في الرمال واندست فيها ، فلا تمييز منها ولو أنها مع ذلك منفصلة عن كل ذرة أخرى . أما الآن فقد بدأ يشعر بنفسه كحلقة في سلسلة طويلة تشده و تربطه **ربطاً** إلى وطنه. (See Appendix A 20)

. . . Ismail used to have only the vaguest **feelings** for Egypt. He was like a grain of sand that has been merged into other sands and has become so assimilated among them that he could not be distinguished from them even when separated from all the other grains. Now, however, he felt himself to be a ring in a long chain that **tightly** bound him to his mother country.   (See Appendix B 20)
شعوراً

Surprisingly enough, (43.3%) of BA students and (43.3%) of the MA ones translated the object adequately into *feeling*, *feeling of*, and *vague feeling*. One student in each level did not provide any translation. Only one BA student rendered the object inadequately as *sensitive* (adjective) meaning easily hurt or damaged; thus, this has nothing to do with the meaning of the context. Likewise, one MA student gave an inadequate translation as: *affection*. This translation shows what kind of feeling is in which *affection* refers to feeling of loving or liking for/towards something. However, in the context such feeling is not identified.
ربطاً

None of BA students rendered the object adequately, whereas (6.6%) of MA students gave adequate translations such as *tightly* and *strongly*. Two BA students provided no translations, while only one MA student did so. Thirteen point three percent(13.3%) of semi-adequate translations were provided by BA students who tried to achieve the meaning such as *link* and *linked*. Most of BA translations were adequate representing (3.3%) as they tended to shift the object as a verb that would not have function in the context such as *connect*, *bounds tighs* (instead of tightly), *attachment*, *coach*, *connection*, and *close*. Forty percent of MA students gave inadequate translations through providing lexical terms that do not exactly fit the context such as *heavily*, *binding*, *attaching*, *connection*, *connective*, *to connect*, *connect*, *tie*, and *tying*.

(9) . . . و هذه أمه تجذب نفسها **جذباً** و تهم بتركه ، ولكنها تشير إلى فاطمة وتقول : _ تعالي يا فاطمة ، قبل أن

(See Appendix تنامي، أقطر لك في عينيك . A 22)

. . . His mother, **dragging** herself **away**, was about to leave him when she pointed to Fatima and said, "Come here, Fatima, let me put some drops in your eyes before you go to sleep." (See Appendix B 22)

جذباً

The adequate translations of BA students occupied a small percentage of their total translations constituting (6.6%). Two students rendered the object adequately as *pulling herself* and *pulling herself a way*, and one student provided no translation. Two students gave semi-adequate translations because they did not get the exact meaning such as *slowly* and *force*. In contrast, one MA student rendered it semi-adequately as *she force herself out*. The problematic issues of BA and MA inadequate translations were that they did not capture the meaning and hence translated the object literally. For example, BA students gave translations as *attracting*, *attract*, *attractive*, *strongly*, and *retreating*. These translations included a meaning as to cause somebody/something to go to or give attention to something. Also, they refer to something that pleases or interests someone. However, MA translations did not cover the intended meaning as shown in *softly*, *carefully*, *left*, *take away strongly*, which did not match in the context, in addition to *attracting*, *to attract*, *attraction*, and *attractive*.

(10) . . . لن ينكص عن أن يطعن الجهل و الخرافة في الصميم
طعنة نجلاء _ و لو فقد روحه . (See Appendix A 24)

. . . He would not flinch from delivering *a coup de grace* to the very heart of ignorance and superstition, be it the last thing he did. (See Appendix B 24)

طعنة

Neither BA students nor the MA ones gave any adequate translation to the object. Five students of the BA provided no translations, while only one MA student did so. Twenty percent (20%) of BA translations and (30%) of the MA ones were semi-adequate because the context carries a figurative meaning rather than the actual verb of *stab*. Thirteen point three percent (13.3%) of inadequate translations were provided by BA students such as *stabbed*, *as*, *thrusting*, and *twinge*. All these renderings did not express the meaning or even the idea delivering *a coup de grace*. However, (16.6%) of MA translations were inadequate as they did not cover the meaning of the object such as *stabbing*, *like*, and *thrust*.

(11) وعثرت قدمه بطفل ملقى على الرصيف، و التف حوله جموع من الشحاذين يعرضون عليه عاهات يرتزقون منها **رزقاً** حلالاً . كأنها من نعم الله عليهم ، أو مهن و صناعات. (See Appendix A 25)

His foot stumbled against a child lying on the sidewalk, while around him were crowds of beggars, exposing to his gaze their deformities from which they derived an honest **living**; it was as though these deformities were blessings bestowed upon them by God, or as if they constituted normal trades and skills. (See Appendix B 25)

رزقاً

BA students (23.3%) tended to give adequate translations more than the MA ones who (10%) whose translations included *livelihood*, *living*, and *sustenance* , but one BA student tended to provide another adequate translation that no one of the MA gave which is *living*. Three

of BA students provided no translations, while eight of the MA ones did so. The rest of BA students representing (16.6%) rendered the object inadequately as they tried to achieve the meaning by providing the near synonym to it, but they failed to give the appropriate one. Such translations included *income*, *food*, *boon*, *many of good things*, and *potboiler*. Nonetheless, (13.3%) of MA translations were inadequate including an inappropriate choice of lexical terms such as *wealth*, *feed*, and *provision*.

(12) . . . ثابر و استمر ولاحت بارقة الأمل . ففاطمة تتقدم للشفاء على يديه يوماً بعد يوم ، و إذا بها تكسب في آخر العلاج ما تأخرته في مبدئه، فهي تقفز أدواره الأخيرة **قفزاً** . (See Appendix A 30)

. . . He preserved and went on treating her until there was a faint ray of hope, after which Fatima continued to improve daily, making up at the end of her treatment for the lack of any advance at the beginning. Finally, her progress went ahead **in great leaps**. (See Appendix B 30)

قفزاً

Ten percent (10%) of BA students and (16.6%) MA students provided no translation. Only one MA student gave an adequate translation as *leaping*. Forty percent(40%) of BA translations were inadequate in terms of meaning. Students even tried to give the literal meaning of the object such as *jumping*, *jump*, and *skipping*. However, MA inadequate translations (30%) included renderings like *jumping*, *jump*, and *strongly*. These translations do not fit the context and students seem to give no account of the context.

4.3.1.3 Group C: The Complement of Cause Object / المفعول لأجله

This type of object is a gerund and shows why the action (verb) occurs; it can be answered by the question word why: لماذا. It is an indefinite object word derived from what is called in Arabic "heart verbs":أفعال قلبية that describe abstract actions. For instance, the study examines the following: سعياً، إيذاناً، إشفاقاً، حرصاً .

(1) . . . . و هاجر جدي – و هو شاب – إلى القاهرة **سعياً** للرزق. . . (See Appendix A 2)

. . . As a young man, my grandfather moved to Cairo **in search** of work. . . . (See Appendix B 2)

سعياً

Ten percent (10%) of BA students translated the object adequately, while (40%) of MA ones did so such as *seeking*, *seek to*, *pursuit*, *pursue*, *to get*, *for*, *look for*, *looking for*, *searching for*, and *in order to*. Two students in each level tended to translate the object semi-adequately as the verb: *seek* without a preposition as '*to*' which would be more accurate in clarifying its meaning: try to find or get something. Ten percent(10%) of BA translations were inadequate such as *in order* and *happy*, carrying different meanings. For example, *in order* means well-arranged, and *happy* means feeling, showing or giving pleasure or satisfaction; therefore, how could they be relevant ? Another inadequate translation is *striving* which was also translated by only one MA student. *Striving* does not give the appropriate meaning that would fit the context as it means to try very hard to do or get something.

(2) و رن جرس **إيذاناً** بموت الباخرة ، فأصبحت جثتها فريسة لجيش من النمل البشري يهاجمها. . . . (See Appendix A 17)

A bell rang, **announcing** the death of the ship; its corpse became prey to an attack by an army of human ants. . . . (See Appendix B 17)

إِيذَاناً

Thirteen point three percent(13.3%) of adequate translations were translated by BA students, while (10%) by the MA ones gave translations such as *announcing*, *notify*, and *to announce that*.   Only one of the BA provided no translation, while one of the MA students gave a semi-adequate one that did not achieve the exact intended meaning such as *telling* and *announcement*. The rest of BA students (33.3%) rendered the object inadequately because they did not cover its semantic implication such as *warning*, *alarming*, *marking*, *allow*, *permission*, *excuse*, *attention*, *reminder*, *retorted*, and *ushered in*. In the context, the bell rang to announce that the ship had arrived, rather than what the previous translations mean. Therefore, it was not to alarm people of something or to remind them, etc. On the other hand, MA students tended to provide similar translations such as *to give a permission*, *making*, *noting*, *warning*, and *sign*.

(3) . . . و تجنبه أبوه و أمه ولم يعارضانه في شيء **إِشْفاقاً** عَلى صحته.   (See Appendix A 27)

. . . His father and mother avoided him and no longer opposed him in anything, **out of fear** for his health.   (See Appendix B 27)

إِشْفاقاً

BA students tried to give adequate translations, but only one student rendered it as so *compassioning*, and two MA students did so as *feeling petty* and *feel sorry for.* Ten percent(10%) of BA students provided no translation, while (6.6%) of the MA did so. Twenty six percent (26%) of BA translations are translated semi-adequately as trying to achieve the closest meaning such as *compassion* and *sympathy*. Similarly, four MA students gave the same translations aiming to give the nearest meaning related to the context. Ten percent(10%) of BA students gave inadequate renderings such as *pity*, which carries a negative compassion against that of the context. Twenty-three point three percent (23.3%) of MA translations were inadequate covering unrelated meanings such as *feeling*, *caution*, *pity*, and *pitying*.

(4) . . . . أهداها بعض الفطائر و السجائر فأخذتها نهمة متلهفة ، و في الصباح سألته ألا يطيل السهر **حِرْصاً** على الكهرباء. (See Appendix A 28)

. . . One day he made her a present of some pastries and cigarettes; she accepted them greedily and the very next morning asked him not to sit up so late in his room **because of** the electricity.   (See Appendix B 28)

حِرْصاً

Ten percent(10%) of BA students and (6.6%) of the MA ones translated the object adequately into *saving* and *to save*. BA students (10%) provided no translations, and (16.6%) of the MA students did not give any translation. Two BA students gave semi-adequate translations as *save* and *to be economize*. In the novel, Madam Eftalia is so miserly and is a scrounge person to such an extent that she would almost charged Ismail, who took a room in her pension, for her "Good morning," or for getting up to open the door to him; therefore, she always asks him not to sit up so late to save electricity. Twenty-three point three percent(23.3%) of BA translations were inadequate for they did not cover the intended meaning such as *in order*, *caring*,

to ensure, *inter*, and *care*. In contrast, (26.6%) of MA students rendered the object inadequately failing to choose the appropriate lexical terms such as *care*, *observe*, *cautious*, *caring*, *interest*, and *to conserve*.

4.3.1.4 Group D: The Adverbs of Time and Place / المفعول فيه: ظرفي الزمان و المكان

This type of object is used to show the time and place of the verb and includes the meaning of (in: في); otherwise, it is not considered as so, but according to its grammatical function in the sentence. It is divided into two types: adverbs of time, and adverbs of place in which both could be definite or indefinite. Adverbs of time include يوم، Some . أقرب، بين، أمام while adverbs of place include ليلة، يوماً adverbs can be considered as both of time and place; however, the context determines their type such as عند ، لدى (لديّ في النص) .

(1) . . . . و هاجر جدي – و هو شاب – إلى القاهرة سعياً للرزق. فلا عجب أن اختار لإقامته **أقرب** المساكن لجامعه المحبب.   (See Appendix A 2)

. . . As a young man, my grandfather moved to Cairo in search of work. It is no surprise that he should choose to live **as near as possible** to his much loved mosque. (See appendix B 2)

أقرب

Thirteen point three percent(13.3%) of adequate translations were provided by BA students, while (26.6%) by MA students such as *closest*, *nearest*, and *the nearest*. However, the rest of BA students who composed (26.6%) translated the object semi-adequately as they tended to provide the comparative structure rather than the superlative one which is more adequate even though one can still understand the meaning from the comparative form such as *closer*, *the closer*, *near*, *near to*, and *nearer*. This is so because in the novel when Sheikh Ragab came to Cairo, he used to go to his loved Mosque of Sayyida Zaynab kissing its entrance to obtain blessing. As result, when he moved to Cairo in search of work, it is inevitable that he would choose to live as near as possible to that mosque, i.e., not any near house but the nearest one. Similarly, (20%) of MA students gave semi-adequate translations as *nearer* and *closer*. Ten percent(10%) of BA students rendered the object inadequately as *closet* which is totally something else; it seems that they undeliberately provided wrong structure, which changed the meaning. Also, they rendered it into: *near*, and *near to* which did not give the intended meaning in the context. In contrast, only one MA student gave an inadequate translation as: *near*.

(2) . . . لعله في مقصورته ينفض يديّه و ثيابه من عمل النهار، و يجلس يتنفس الصعداء . فلو قيض **لدَيْك** أن تسمع هذا الشهيق و الزفير فانظر **عندئذٍ** إلى القبة. . .   (See Appendix A 7)

. . . Were it **your good fortune** to hear this deep breathing, you might **at that instant** take a look at the doom. . . . . (See Appendix B 7)

لدَيّ

Neither BA students nor the MA ones gave any adequate translations. Three of BA students provided no translations, while four of the MA ones did so. The inadequacy of BA students (40%) and that of the MA ones (36.6%) was because of syntactic and semantic errors they made. Some BA students misunderstood the meaning and took the object out of its context such as *owns* and *in my*

own. However, other BA and MA students failed to give the appropriate structure of the object such as: *I have*, *I am having*, *for you*, *for me*, *for*, *to*, *to you*, *with you*, *to me*, *at me*, *yours*, and *have*.

عند

BA adequate translations were less than those of the MA ones in which they rendered the object into *then*. Two BA students provided no translations, while only one MA student did so. Thirty-three point three percent (33.3%) of the inadequate translations were provided by BA students who tended to give translations that did not express the time correctly the context refers to. Such translations included *at*, *there*, *after that*, *when*, *in*, and *where upon*. However, MA inadequate translations which constitute (16.6%) were *at*, *whilst*, and *there*.

(3) يهرب من الناس و يكاد يجن لوحدته بدأ يشعر بلذة غريبة في أن يندس **بين** المترددات على المسجد، ولا سيما يوم الزيارة.
(See Appendix A 10)

He would flee from people and would go almost mad in his loneliness. He began to feel a strange delight in squeezing his way **between** the women who repaired to the mosque, in particular on special visiting days. (See Appendix B 10)

بين

Thirteen point three percent (13.3%) of BA students gave adequate translations, while (23.3%) of the MA ones did so as: *among*. Thirty-three point three percent (33.3%) of the semi-adequate translated objects were provided by BA students, whereas (20%) were provided by the MA students as: *between* which almost refers to two persons. One BA student gave an inadequate translation as *in between*; however, two MA students did so as they provided inappropriate lexical terms such as *in between* meaning situated between two, and *within* which means inside.

(4) . . . . هي بنت عمك وليس لها غيرك ، و إن شئت قرأنا الفاتحة معاً **يومنا** هذا ، عسى أن يصحب سفرك البركة واليمن.
(See Appendix A 14)

. . . She is your cousin and has no one but you. If you like, we shall read the Fatiha together **today**, so that blessings and good fortune may accompany you on your journey. (See Appendix B 14)

يوم

Students attempted to translate the object adequately, but only three BA students gave adequate translations, while five MA ones did so as *today*, *this day*, and *this our day*. One BA student provided no translation. Thirty-six point six percent(36.6%) of BA students translated the object inadequately into: *day*, whereas (33.3%) of the MA gave the same translation. They translated the object without taking into consideration the context and dealt with the object in isolation.

(5) لم ينم إسماعيل **ليلة** الوصول إلا غراراً .
(See Appendix A 16)
The night before his arrival, Ismail slept spasmodically. (See Appendix B 16)

ليلة

Thirteen point three percent(13.3%) of BA translations were translated adequately into: *the night*, *the night of*, *that night*, *night of his arrival*, whereas only (3.3%) of MA translations

were adequate as: *the night*. Thirty-six point six percent(36.6%) of BA students gave inadequate translations; however, (46.6%) of MA translations were inadequate. Their translations were inappropriate because students tended to give word-for-word translations that did not fit the context such as *night*, *one night*, *a night*, *tonight*, *even night*, and *when he come*.

(6) و وقف **أمام** البيت ، و تناول مطرقته ، و تركها تسقط فاختلطت دقتها بدقات قلبه. . . . (See Appendix A 21)

Standing **before** the house, he took hold of the knocker and let it fall back. Its knock mingled with the beatings of his heart. (See Appendix B 21)

أمام

Twenty-six point six percent(26.6%) of BA translations were adequate, while (36.6%) of the MA ones were so giving translations as *before* and *in front of*. Only one BA student provided no translation. Sixteen point six percent(16.6%) of BA students rendered semi-adequate translations and (13.3%) of MA students tended to do so. Even though the reader can get the meaning, they were structured erroneously such as: *front*, *in front*, and *front of*. One BA student gave an inadequate translation as: *a front* which would give a different meaning: the part of the face above the eyebrows.

(7) . . . ففاطمة تتقدم للشفاء على يديه **يوماً** بعد يوم ، و إذا بها تكسب في آخر العلاج ما تأخرته في مبدئه... (See Appendix A 30)

. . . after which Fatima continued to improve **daily**, making up at the end of her treatment for the lack of any advance at the beginning. (See appendix B 30)

يوماً

Ten percent (10%) of students in each level did not provide any translations. Forty percent (40%) of BA students translated the object semi-adequately, also (40%) of MA students did so as they tended to give the meaning, but out of its context such as: *day*, *one day*, *a day*, and *that day*.

4.3.1.5 Group E: The Object of Accompaniment / المفعول معه

This type of object shows what is accompanied by the verbs and occurs after a (و) that means (مع). On some occasions, the noun after the (و) can be considered either a coordinated noun: اسم معطوف or an object of accompaniment. However, it is an object of accompaniment when it can not be a coordinated noun. The study includes و أدواتٍ، و حلقةٍ، و صدى.

(1) ينقضي النهار فيودع كرش الطرشجي بقية براميله ، و تترك أقدام الخراط عملها اليومي و **أدواتها** ، لتعود بصاحبها إلى الدار. . . (See Appendix A 9)

The day draws to a close and the vendor of pickles takes his leave with his barrels, and the feet of the man with the foot-lathe leave their daily work and their **tools** to take their owner off home. . . . . (See Appendix B 9)

أدوات

Most BA students (43.3%) gave adequate translations to the object, while (40%) of the MA ones did so such as: *tools*. Two MA students provided no translations, whereas only one translation was semi-adequate translated in a singular form as: *it's tool*. Twenty-three point three percent (23.3%)

of inadequate translations were provided by BA students whose translations fit other situations such as: *material* and *equipment*.

(2) رأته يطيل جلسته بجانب الضعفاء من مرضاه، . . . لحظته (ماري) و **حلقة** المرضى و المهزومين تطبق عليه يتشبثون به، كل يطلبه لنفسه،. . . .

(See Appendix A 19)

She saw that he spent a lot of time with the weak among his patients, . . . Mary saw **the circle** of the sick and defeated closing in on him and clinging to him, each demanding him for himself, and she proceeded to awaken him forcibly, . . . (See Appendix B 18)

حلقة

Twenty-three point three percent(23.3%) of BA students gave adequate translations, while (30%) of the MA ones did so such as: *circle*, *circle of patients*, *group*, and *group of people*. Only one BA student provided no translation, whereas three of the MA ones did not give any translation. BA inadequate translations (23.3%) were literal translations that distorted the meaning intended in the context. Such translations included *ring*, *installment*, *round*, and *episode*. Nevertheless, MA inadequate translations (10%) were due to the inappropriate choice of lexical terms as *cycle* and *session*.

(3) هبط على الدار صمت مقبض كصمت القبور. في هذا البيت تعيش قراءة القرآن و الأوراد ، **وصدى** الآذان. . . . (See Appendix A 23)

A grave-like silence of despondency on the house inhabited by readings from the Qur'an and the **echo** of calls to prayer. . . . (see Appendix B 23)

صدى

Thirty-three point three percent(33.3%) of BA students translated the object adequately, while (40%) of the MA students did so as *echo*. Only two BA students provided no translations, and one student gave semi-adequate translation that explains the meaning rather than gives a translation for it as: *return voice*. The inadequacy of BA and MA translations was because of the inappropriate meanings they refer to; in which (6.6%) of BA students rendered the object into *reverberation* and *resonance*, while (10%) of MA students gave translations as *sound* and *rebound*.

4.4 Findings

In order to make some headway in describing the findings of BA and MA translations in comparison (See Tables 5 and 6 respectively), the researcher aims first to take a general look at the differences she found in students' translations based on the previous analysis. In other words, she sheds light primarily on the frequency of the differences in students' translations and problems (See Table 3) besides the frequency of those differ ences in each object type (See Table 4).

Table 3: The total percentages of BA and MA students' translations of objects

Students	Students' Translation								Translation Problems			
30 Examples (50 objects)	Adequate	%	Semi-adequate	%	Inadequate	%	No translation	%	Syntactic	%	Semantic	%
BA (50%) n=750	294	19.6	125	8.33	264	17.6	67	4.46	174	11.6	215	14.3
MA (50%) n=750	330	22	112	7.46	220	14.6	88	5.86	159	10.6	173	11.5
BA & MA (100%) n=1500	624	41.6	237	15.8	484	32.2	155	10.3	333	22.2	388	25.8

As an overall trend, it is clear that the large majority of the students (41.6%) gave adequate translations to the objects which means that 624 objects out of 1500 were translated adequately. MA students (22%) gave adequate translations to 330 objects more than the BA ones (19.6%) and gave translations to 294 objects, i.e., with a variance of only (2.4%). Almost a third (32.2%) of the students gave inadequate translations to the objects due to syntactic and semantic problems; (17.6%) of BA translations and (14.6%) MA translations were inadequate. A minority of the students constituting about (15.8%) tended to give semi-adequate translations; BA students who constitute (8.33%) gave semi-adequate translations narrowly when compared with (7.46%) MA students. The least proportion of translations for all student represents (10.3%), which means that 155 objects out of 1500 were not translated as MA students left nearly 88 objects out of 750 with no translation which equals (5.86%), whereas BA students did not give any translation for 66 objects out of 750, which represents (4.46%). With regard to translation problems, a quarter of students' errors were due to semantic problems, while syntactic ones (22.2%).

The translations of BA and MA students show somewhat preference of BA students to MA students and vice versa while translating the objects. For instance, one can notice that MA students were able to translate the objects adequately more than the BA did. However, MA students' incapability to give any translation is higher than that of the BA students; MA students represent (5.86%) whereas the BA represent (4.46%). On the other hand, BA students translated the objects semi-adequately more than the MA ones did; BA students represent (8.33%) while the MA ones constitute (7.46%). In contrast, BA students show inadequacy in translating the objects with approximately (17.6%) whereas MA students tended to give a lower proportion about (14.6%). Moreover, it seems that BA and MA students face semantic problems more than syntactic ones while translating the objects. Nonetheless, BA students tended to face problems and thus make errors more than the MA ones did in which their syntactic errors represent (11.6%) while the MA students (10.6%). Also, BA students' semantic errors constitute (14.3%) whereas the MA ones represent about (11.5%).

Table 4: The total percentages of BA and MA students' translations of each object type

BA & MA Students	Students' Translation								Problems of Translation			
30 Examples (50 objects) n=1500	Adequate	100%	Semi-adequate	100%	Inadequate	100%	No translation	100%	Syntactic	100%	Semantic	100%
(A) المفعول به n=660	357	54.1	87	13.2	157	23.8	59	8.9	118	17.8	126	19
(B) المفعول المطلق n=390	100	25.6	62	15.9	173	44.4	55	14.1	72	18.4	163	41.7
(C) المفعول لأجله n=120	37	30.8	23	19.1	45	37.5	15	12.5	15	12.5	53	44.1
(D) المفعول فيه n=240	67	27.9	63	26.2	92	38.3	18	7.5	125	52	30	12.5
(E) المفعول معه n=90	63	70	2	2.2	17	18.9	8	8.8	3	3.3	16	17.7

Note. (**A**)**:** The Direct and Indirect Object, (**B**)**:** The Cognate Object, (**C**)**:** The Complement of Cause Object, (**D**)**:** Adverbs of Time and Place, (**E**)**:** The Object of Accompaniment.

In this table, the researcher touches upon the frequency of translations and problems vertically in terms of every evaluation criterion separately with regard to all object types, as well as, horizontally showing the discrepancy in terms of every object type separately covering all evaluation criteria together.

Among the objects compared, a very large majority of students' translations to the object of accompaniment were adequate with a percentage of (70%), which means that this object did not constitute many problems for the students to translate. More than half (54.1%) of the translations to the direct and indirect object, and (30.8%) of the translations to the complement of cause object were adequate. The adequate translations of the adverbs of time and place represent (27.9%). The least proportion of adequate translations was given to the cognate object representing (25.6%). With regard to semi-adequate translations, the adverbs of time and place represent the greatest percentage among other objects with about (26.2%), the complement of cause constitutes (19.1%) while the cognate object translations represent approximately less than a fifth (15.9%). A minority (13.2%) of the students gave semi-appropriate translations to the direct and indirect objects whereas the principle obstacle was in translating the object of accompaniment as only (2.2%) of the students tended to give semi-adequate translations.

The inadequacy of students' translations varies. The cognate object constitutes a main problem while translating with a percentage of (44.4%), then follows the adverbs of time and place representing (38.3%). The third object students found difficult to translate is the complement of cause object that constitutes (37.5%). However, students faced less pitfalls while translating the direct and indirect objects and the object of accompaniment. They provided (23.8%) and (18.9%) of inadequate translations to those two objects respectively, which means that both objects were somehow easy to translate despite the problems students encountered. It seems here that students tended to provide no translations when they may face a problem while translating showing incompetency to adopt appropriate solutions to tackle such

obstacles. For example, (14.1%) of no translations were to the cognate object, while the complement of cause object, the direct and indirect objects, the object of accompaniment, and the adverbs of time and place represent (12.5%), (8.9%), (8.8%), and (7.5%) of no translations, respectively.

Students faced syntactic problems in translating the adverbs of time and place more than any other type of objects. Just over half (52%) of their problems in this object were syntactic ones. Also, they made structural errors while translating the cognate object representing (18.4%), in addition to (17.8%) in the direct and indirect objects, and (12.5%) erroneous translations in the complement of cause object. In contrast, the object of accompaniment occupied a small percentage of the syntactic errors constituting only (3.3%). On the other hand, semantic problems students faced were mostly in the complement of cause object representing (44.1%), while (41.7%) in the cognate object, (19%) in the direct and indirect objects, and (17.7%) in the object of accompaniment. The adverbs of time and place represent the least percentage where students faced problems related to semantic issues which constitute (12.5%).

On the other trend (horizontally), (54.1%) of the direct and indirect object translations were adequate, while (13.2%) were semi-adequately translated. Students show inadequacy about (23.7%) of the translations whereas only (8.9%) of no translations. Translating this object, students tended to face more semantic problems that represent (19%) than syntactic ones representing (17.8%). A significant proportion (70%) of students' translations to the object of accompaniment were adequate, while only (2.2%) were semi-adequate. Their inadequate translations represent about (18.9%) and (8.8%) with no translations. A noticeable trend here is that the cognate object, the complement of cause object, and the adverbs of time and place carry the same hierarchy in the sense where students gave the greatest or the least proportion. For example, the greatest proportions were because of inadequacy in students' translations: (44.4%) to the cognate object, (37.5%) to the complement of cause object, and (38.3%) to the object of accompaniment, also, (25.6%), (30.8%), and (27.9%) for adequate translations,

respectively; in addition, (15.9%), (19.1%), and (26.2%) for semi-adequate translations. Moreov er, (14.1%), (12.5%), and (7.5%) showed no translations. With regard to the problems, students faced mostly semantic problems in translating the cognate object and the complement of cause object with proportions (41.7%) and (44.1%), respectively, and (28.4%), and (12.5%) for syntactic obstacles. However, students made syntactic errors representing (52%) in

translating the adverbs of time and place more than semantic problems that represent (12.5%).

After reviewing the differences of the 30 students' (BA and MA) translations and problems, the researcher should mention in detail how these general differences are apparent through the comparison between the translations of the BA and MA students as shown in tables 5 and 6.

Table 5: The total percentages of BA students' translations of each object type

BA Students	Students' Translation								Translation Problems			
30 Examples (50 objects) n=750	Adequate	50 %	Semi-adequate	50%	Inadequate	50 %	No translation	50 %	Syntactic	50 %	Semantic	50 %
(A) المفعول به n=330	167	25.3	43	6.5	93	14	27	4	62	9.3	74	11.2
(B) المفعول المطلق n=195	53	13.5	34	8.7	88	22.5	20	5.1	38	9.7	84	21.5
(C) المفعول لأجله n=60	18	15	12	10	23	19.1	7	5.8	6	5	29	24.1
(D) المفعول فيه n=120	26	10.8	35	14.5	49	20.4	10	4.1	66	27.5	18	7.5
(E) المفعول معه n=45	30	33.3	1	1.1	11	12.2	3	3.3	2	2.2	10	11.1

Table 6: The total percentages of MA students' translations of each object type

MA Students	Students' Translation								Translation Problems			
30 Examples (50 objects) n=750	Adequate	50 %	Semi-adequate	50%	Inadequate	50 %	No translation	50 %	Syntactic	50 %	Semantic	50 %
(A) المفعول به n=330	190	28.7	44	6.6	64	9.6	32	4.8	56	8.4	52	7.8
(B) المفعول المطلق n=195	47	12	28	7.17	85	21.7	35	8.9	34	8.7	79	20.2
(C) المفعول لأجله n=60	19	15.8	11	9.16	22	18.3	8	6.6	9	7.5	24	20
(D) المفعول فيه n=120	41	17	28	11.6	43	17.9	8	3.3	59	24.5	12	5
(E) المفعول معه n=45	33	36.6	1	1.1	6	6.6	5	5.5	1	1.1	6	6.6

The two tables compare the translations of BA and MA students in terms of each object type. It can be clearly seen that BA and MA students gave the greatest percentage of adequate translations to the object of accompaniment, followed by the direct and indirect objects. However, the least object to be translated properly by BA students was the adverbs of time and place representing (15%) whereas for the MA students it was the cognate object representing (15.8%). With regard to the semi-adequate translations, BA and MA students showed the same hierarchy in which the adverbs of time and place were the most to be translated semi-adequately, (14.4%) for BA students and (11.6%) for the MA ones. In contrast, the object of accompaniment was the least to be translated semi-adequately; the translations in each level represent (1.1%). Likewise, BA and MA inadequate translations were mostly in the cognate objects and the adverbs of time and place. However, students gave

less inappropriate translations of the object of accompaniment.

BA students tended to provide no translations mostly to the complement of cause object, while MA students' largest percentage was to the cognate object. The complement of cause object occupied the least proportion where BA students did not provide any translation; nevertheless, MA students tended to give a higher percentage constituting (5.5%) of no translations of the adverbs of time and place. In terms of translation problems, it seems that the adverbs of time and place were the most to constitute a difficulty due to syntactic matters for BA and MA students, followed by the cognate object, the direct and indirect objects, the complement of cause, and the object of accompaniment being the least to pose difficulties with about (2.2%) for BA students, and only (1.1%) for the MA ones. On the other hand, semantic errors were mainly in translating the

complement of cause for BA students representing (24.1%), the cognate object for MA students representing (20.2%). In contrast, the translations of the adverbs of time and place were the least including semantic problems for BA and MA students.

In terms of each object type, students' translations showed some similarities and differences. For example, BA and MA students gave most adequate translations to the direct and indirect objects, but MA students who represent (28.7%) tended to give adequate translations more than the BA students did who represent (25.3%). About (14%) BA students gave inadequate translations to this object while MA students represent (9.6%). However, MA students gave a higher percentage of semi-adequate translations and no translations in contrast to the BA students.   Similarly, translating the object of accompaniment, students gave mostly adequate translations: MA students representing (36.6%) rendered the object adequately more than the BA representing (33.3%) and they also tended to provide no translations more the BA students did, as well. Accordingly, BA inadequate translations which constitute (12.2%) were more than those of the MA students that represent (6.6%). Students in each level gave similar percentages of semi-adequate translations in which each of them represents only (1.1%).

While translating the cognate object, BA students tended to give adequate translations representing (13.5%) more than the MA students that represent (12%). However, BA students also showed inadequacy with a percentage (22.5%) which is higher than the MA students who represent (21.7%). On the other hand, MA students tended to render the object semi-adequately than the BA ones did, as well as, provided no translations. With regard to the translation of the complement of cause, MA students showed adequacy in translating the object more than the BA students; they also provided no translations to this object. In contrast, BA students gave more semi-adequate translations representing about (10%) than the MA who represent (9.16%), but they showed inadequacy by (19.1%) of the translation than the MA students who constitute (18.3%).

Finally, the adverbs of time and place were translated adequately by MA students who represent (17%) more than the BA students who gave (10.8%). However, BA students gave a higher percentage than the MA ones regarding the semi-adequate translations of the object, the inadequacy of their translations, and where they did not give any translation in which they gave (14.5%), (20.4%), and (4.1%), respectively. In contrast, MA translations occupied lower percentages than those of the BA in which they include (11.6%), (17.9%), and (3.3%).   In terms of translation problems, BA and MA students faced syntactic problems while translating the direct and indirect object, the cognate object, and the object of accompaniment in which BA students made more errors in translating the cognate object by (9.7%), and the object of accompaniment (2.2%). However, MA students made more structural errors while translating the complement of cause representing (7.5%). BA students tended to make errors more than the MA students while translating the direct and indirect objects in which BA students faced semantic problems (11.2%) more

than syntactic ones (9.3%), but MA students faced syntactic problems (8.4%) more than semantic ones (7.8%). Similarly, while translating the adverbs of time and place, BA students made more errors than the MA ones; they gave (27.5%) syntactic erroneous translated objects while the MA represent (24.5%). Also, (7.5%) of semantic errors were provided by BA students whereas the (6.6%) by MA students.

5. Conclusion

On the basis of the discussion, BA and MA students' translations show harmony in some aspects and inconsistency in others. Their semi-adequate and inadequate translations were due to different syntactic and semantic issues which lead to erroneous renderings at both levels. The main problem springs from their inadequacy of understanding the context; as a result, they provided translations with unrelated meanings or even sometimes rendered the objects in isolation. To be more accurate, in translating the direct and indirect objects, BA and MA students gave ungrammatical structures or inadequate forms of the objects. They also tended to provide inappropriate lexical terms that carry different meanings, do not cover the intended one, distort the logical sense of the context, and provide inappropriate equivalents. With regard to the cognate object, students tended to substitute the object by inappropriate forms, and to provide synonyms which seem to be relevant, but do not fit the context. In translating the complement of cause, the adverbs of time and place and the object of accompaniment, students tended mainly to give the closest meaning, but unfortunately it does fit the context; also they gave translations that did not cover the intended meaning through producing inappropriate lexical terms.

Students adopted different strategies sparingly to cope with the problems they encountered while translating objects. Students tended to give **faithful translations** referred to in the discussion as adequate translations in which they attempted to produce the precise contextual meaning of the ST with the constraints of the TL grammatical structures. In addition, they managed to translate objects by **word-for-word translation** where objects were translated singly by their most common meanings, out of context. Moreover, **literal translation** was used as a method where the SL grammatical constructions are converted to their nearest TL equivalent, but objects are translated in isolation, out of context. Furthermore, they sometimes resorted to **shifting, transference** and **omission** to overcome such problems.

It must be acknowledged here in brief that the translation of objects from Arabic into English poses a real challenge to students for they encounter problems at the syntactic and semantic levels. Students translate objects mostly out of context, provide ungrammatical forms of objects, show inadequacy of understanding the context, give inappropriate lexical terms, and give translations that do not cover the intended meaning or carry different ones. Consequently, the researcher attempts to provide a set of recommendations aiming to tackle the problems from different angles.

6. Recommendations

1) Context must be counted by students since its ignorance leads to multiple meanings and ambiguities.
2) To provide appropriate lexical terms of objects, it is helpful to adopt the communicative translation by producing a similar impression to that of the ST and the semantic translation in which the translation is in light of the syntactic and semantic restrictions of the TL and the contextual meaning.
3) Word-for-word translation is unacceptable and should be avoided for it precludes giving appropriate translations at the syntactic and semantic levels.
4) Students should bear in mind the syntactic structure of Arabic and English which poses restrictions in covering the message. Their syntactic structure mismatches in such aspects; as a result, the more competent students are, the less inadequacy they provide.
5) As meaning highlights the limits of the semantic implications a text carries, students should give utmost care to the meaning determined by the context to fulfill the translation intention of covering the message.
6) To tackle problems arising from the various patterns of each object type, students need to recognize their functions to provide natural translations in light of the SL message and TL structure.
7) This study would provide ample guidance to bring many issues under discussion. It will invite researchers to raise discussions about various critical topics. Thus, it is recommended that future translation studies tackle other sides of objects in translation such as the difference of stylistic values between Arabic and English in translating objects, the translatability of objects in the Glorious Qur'an. In addition, focus may be on how such peculiarities of Arabic objects patterns would change or affect the context when translated into English. Moreover, other contrastive studies can be conducted on the translatability of objects between Arabic and another language where the participants can be native speakers of Arabic and the other language. Suffice it to say, this study would open the doors for researchers to carry out more studies.

Endnotes

1) This paper is taken from the researcher's MA thesis under the supervision of Prof. Abdullah Shunnaq. **Reference**: Aqel,T.(2017). *The Translatability of Arabic Objects into English in Yahya Hakki's Novel "The Lamp of Umm Hashim"* (Published master's thesis). Yarmouk University, Jordon.
2) **Yayah Hakki** (author of the novel) is an Egyptian writer born in 1905, studied law and served for some years in the diplomatic service, travelled widely in Europe and spoke English, French, Italian, and Turkish. He has published several volumes of short stories, besides a study of the early short story in Egypt. Many of his works have been translated into English, French, German, and Russian. A very popular novel of Kakki is "*The Lamp of Umm Hashim*" which was written between 1939-1940 and was translated into English by Denys Johnson-Davies. It deals with great sensitivity with the problem of a religious and conservative Egyptian, who is educated in England and is then faced, on his return, with choosing between the Western and Eastern ways of life and values.
3) The adopted Arabic version in the study is that published by Maktabat Al-Usra (2000), see Arabic reference: (حقي, 2000) . However, the first published version is by Dar Al-Ma'arif (1944).
4) **Denys Johnson-Davies** (translator of the novel) was born in Vancouver-Canada in 1922 and spent his youth in Sudan and East Africa, lived much of the time in Cairo. He studied Arabic at the School of Oriental Studies and London Universities, in 1937 and later obtained a degree from Cambridge University. He worked variously with BBC Arabic section, as a lecturer at Cairo University, as a director of an Arabic broadcasting station in the Gulf, and as a barrister in London. Davies is a pioneer translator of modern Arabic literature and is considered as the first to translate for Naguib Mahfouz. In 2007, he was awarded the Sheikh Zayed Book Award "*Culture Personality of the Year*".
5) See reference: Hakki (2004) .
6) Translatability: the capacity for some kinds of meaning to be transferred from one language to another without undergoing radical changes. (See Pym and Turk, 1998, p.273)
7) The difference between an indirect object and a benefactive object is that an indirect object has the thing given in hand after the transfer, whereas the benefactive object does not. (In many books, the distinction between indirect and benefactive object is not made. Both can be called indirect object). One easy way to keep these two aparts is by changing the sentence word order and see which preposition must be used. The preposition *to* indicates an indirect object, and the preposition *for*, a benefactive one. For example: I give the ball *to you*$^{I.O}$ I bought the ball *for you*$^{B.O}$ (see Verspoor, M. &Sauter, K. 2000, p. 26-27). **More clarification by the researcher:** However, the difference between the indirect object and the benefactive object is that: the indirect object is a grammatical role (would change) whereas the benefactive object is a semantic role (would not change); for example, *I sent a letter **for/to** you*, grammatically: I(subject), letter (obj), you(indirect obj); while semantically: I (agent), letter (patient), *for **you*** (beneficiary) while *to **you*** (goal).

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Appendix A

The translation task

ترجم/ي ما تحته خط فيما يلي إلى الإنجليزية:

1) كان جدي الشيخ رجب عبد الله إذا قدم القاهرة و هو صبي مع رجال الأسرة و نسائها للتبرك بزيارة أهل البيت ، دفعه أبوه إذا أشرفوا على — فيهوي —مدخل مسجد السيدة زينب، و غريزة التقليد تغني عن الدفع معهم على عتبته الرخامية يرشقها بقبلاته ، و أقدام الداخلين و الخارجين تكاد تصدم **رأسه**. و إذا شاهد **فعلتهم** أحد رجال الدين المتعلمين أشاح بوجهه ناقماً على الزمن ، مستعيذاً بالله من البدع والشرك و الجهالة. (ص:59)

2) أما أغلبية الشعب فتبسم لسذاجة هؤلاء القرويين – ورائحة اللبن و الطين و الحلبة تفوح من ثيابهم – و تفهم ما في قلوبهم من حرارة الشوق و التبجيل ، لا يجدون **وسيلة** للتعبير عن عواطفهم إلا ما يفعلونه : و الأعمال بالنيات. و هاجر جدي – و هو شاب – إلى القاهرة **سعياً** للرزق. فلا عجب أن اختار لإقامته **أقرب** المساكن لجامعه المحبب. (ص:59-60)

3) بقي الابن الأصغر – عمي إسماعيل أخر العنقود، بهيئة القدر واتساع رزق أبيه لمستقبل أبهى و أعطر ، لعله خشي في مبدأ الأمر ، عندما أجبره أبوه على حفظ القرآن أن يدفع به إلى الأزهر، لأنه يرى **صبية** الميدان تلاحق **الفتية** المعممين بهذا الهتاف البذيء : شد العمة شد، تحت العمة قرد . . . . . (ص:60-61)

4) أصبح ، و هو لم يزل صبياً ، لا ينادى إلا ب (سي إسماعيل) أو إسماعيل أفندي ، و لا يعامل إلا **معاملة** الرجال. له أطيب ما في الطعام والفاكهة. (ص:61)

5) إذا أوى إلى فراشه فعندئذ، و عندئذ حسب، تشعر الأسرة أن يومها انقضى ، و تبدأ تفكر فيما يلزمه بالغد. كل حياتها وحركاتها وقف على توفير راحته. جيل يفني نفسه لينشأ فرد واحد من ذريته. محبة وصلت من قوتها إلى عنفوان الغريزة الحيوانية : . . . . . هل هي هيئات من فيض كرم ؟ أم جذية جبار مستبد ، إرادته حديد ، له في كل عنق طوق ، و في كل ساق قيد ؟ **تَعلقُ** هذه الأسرة بولدها **تعلقَ** مسلوب الحرية و الإرادة ! **فأين** بربك جماله ؟ جواب هذا السؤال عند قلبي . (ص:63)

6) أما جدتي — الست عديلة ، بسذاجتها و طيبتها ، فمن السخف أن يقال إنها من البشر ، و إلا فكيف إذا تكون الملائكة ! ما أبشع **الدنيا** وأبغضها لو خلت من مثل تسليمها و إيمانها. (ص:63)

7) إذا أقبل المساء و زالت حدة الشمس و انقلبت الخيوط والانعكاسات إلى انحناءات و أوهام ، أفاق الميدان إلى نفسه و تخلص من الزوار و الغرباء إذا أصخت السمع و كنت نقي الضمير فطنت إلى تنفس خفي عميق يجوب الميدان لعله سيدي العتريس بواب الست – أليس اسمه من أسماء الخدم ؟– لعله في مقصورته ينفض **يديه** و ثيابه من عمل النهار، و يجلس يتنفس **الصعداء** . فلو قيض **لديك** أن تسمع **هذا** الشهيق و الزفير فانظر **عندئذ** إلى القبة. لألاء من نور يطوف بها، يضعف و يقوى كومضات مصباح يلاعبه الهواء. هذا هو قنديل أم هاشم المعلق فوق المقام. هيهات للجدران أن تحجب أضواءه. (ص:66)

8) صفوف تستند إلى جدار الجامع جالسة على الأرض ، و بعضهم يتوسد **الرصيف** . خليط من رجال و نساء و أطفال، لا تدري من أين جاؤوا و لا كيف سيختفون ، ثمار سقطت من شجرة الحياة فتعفنت في كنفها.(ص:67)

9) ينقضي النهار فيودع كرش الطرشجي بقية براميله ، و تترك أقدام الخراط عملها اليومي و **أدواتها** ، لتعود بصاحبها إلى الدار. لا يزال الترام هنا وحشاً مفترساً له في كل يوم ضحية غريرة . يتقدم المساء ينعشه نسيم ذو دلال . تسمع من القهاوي ضحكات غضة و أخرى غليظة ((حشاشي)) . (ص:68) يهرب من الناس و يكاد يجن لوحدته بدأ يشعر بلذة غريبة في أن يندس **بين** المترددات على المسجد ، ولا سيما يوم الزيارة . (ص:71)

10) يتنسم إسماعيل عندما يرى الشيخ دردري—خادم المقام – وسطهنّ كالديك بين الدجاج . يعرفهن واحدة واحدة و يسأل عن الغائبات ، يأخذ من هذه شمعتها ، ويوسع لأخرى طريق صندوق النذور. يتبدل رضاه فجأة ، فيزجر هن و يدفعهن **دفعاً** إلى الخارج. تأتي إليه أيضا نسوة و رجال يسألونه شيئاً من زيت قنديل أم هاشم ، لعلاج عيونهم أو عيون أعزائهم . يشفى بالزيت من كانت بصيرته وضاءة بالإيمان ، فلا بصر مع فقد البصيرة . و من لم يشف فليس لهوان الزيت ، بل لأن أم هاشم لم يسعها بعد أن تشمله برضاها. (ص:72)

11) آه لو علموا كيف عقد الشيخ رجب نيته على أن يدفع بابنه إلى الصفوف الاولى ! ! يذهب هنا و هناك يسأل عن حل . . لا أدري من الذي قال له : لماذا لا ترسل به إلى أوروبا ؟ بات الشيخ رجب ليلته يتقلب على جنبيه . علم **أن هذا الحل سيكلفه من عشرة إلى خمسة عشر** جنيهاً في الشهر ، غير ما يلزم لابنه في أول الأمر من نفقات الطريق و ثياب تقيه برد الشتاء؟ (ص:76)

12) وهل يقوى على دفع هذا المبلغ بانتظام كل شهر !؟ إنه لو فعل هذا لما بقي للأسرة كلها إلا ما تعيش به على الكفاف و الشظف . و إلى متى؟ ست سنوات أو سبعاً ، و الزمان قاس يدور **دورة** عكس. (ص:76)

13) ثم صمت الأب قليلاً و عاد يقول : و اعلم أن أمك و أنا قد اتفقنا على أن تنتظر**ك** فاطمة النبوية فأنت أحق بها و هي أحق بك . هي بنت عمك وليس لها غيرك ، و إن شئت قرأنا **الفاتحة معاً يومنا** هذا ، عسى أن يصحب سفرك البركة واليمن. (ص:78)

14) أقبل يا إسماعيل فإنا إليك مشتاقون . لم نرك منذ سبع سنوات مرت كأنها دهور. كانت رسائلك المتوالية ثم المتراخية ، لا تنفع في إرواء غلتنا ، أقبل إلينا **قدوم** العافية والغيث ، وخذ مكانك في الأسرة ، فستراها كالآلة قد صدئت لأن محركها قد انتزع منها. آه ! كم بذلت هذا الأسرة لك . فهل تدري؟ (ص:84)

15) لم ينم إسماعيل **ليلة** الوصول إلا غراراً . قفز إلى ظهر الباخرة مع الفجر يريد ألا يفوته أول ما يبدو من شاطئ الإسكندرية. لا يرى شيئاً على الأفق ، ولكن خياشيمه تتشمم في النسيم رائحة لم يألفها من قبل. (ص:84)

16) و رن جرس **إيذاناً** بموت الباخرة ، فأصبحت جثتها فريسة لجيش من النمل البشري يهاجمها. جنود وضباط ، و إخواننا المحتلون ولو أنهم أخلاط مطربشون ، و حمالون وصيارفة و زوار. (ص:85)

17) رأته يطيل جلسته بجانب الضعفاء من مرضاه، و يخص بعطفه من يلحظ فيه آثار تخريب الزمن للأعصاب و العقول- و ما أكثرهم في أوربا ، يجلس صامتاً ينصت لشكواهم. و كان أكبر كرم منه أن يماشي منطقه منطقهم المريض. لحظته(ماري) و **حلقة** المرضى و المهزومين تطبق عليه يتشبثون به، كل يطلبه لنفسه، فأقدمت و أيقظته بعنف :
— أنت لست المسيح بن مريم ! ((من طلب أخلاق الملائكة غلبته أخلاق البهائم !)) و ((الإحسان أن تبدأ بنفسك)) .
(ص: 87-88)

18) و لعل أكبر دليل على شفائه أنه بدأ يتخلص من سيطرة (ماري) عليه . أصبح لا يجلس بين يديها **جلسة** المريد أمام المقطب ، بل جلسة الزميل إلى زميله . لم يدهش ، ولم يتألم كثيراً ، عندما رآها تبتعد عنه و تنصرف إلى زميل من جنسها و لونها. إنها ككل فنان يمل عمله حين يتم . (ص:89)

19) كان إسماعيل لا يشعر بمصر إلا **شعوراً** مبهماً، هو كذرة الرمل اندمجت في الرمال واندست فيها ، فلا تمييز منها ولو أنها مع ذلك منفصلة عن كل ذرة أخرى .أما الآن فقد بدأ يشعر بنفسه كحلة في سلسلة طويلة تشده و تربطه **ربطاً** إلى وطنه. (ص:91)

20) و وقف **أمام** البيت ، و تناول **مطرقته** ، و تركها تسقط فاختلطت دقتها بدقات قلبه. سمع صوتاً رقيقاً ينادي بلهجة نساء القاهرة :
— مين ؟
— أنا إسماعيل ! افتحي يا فاطمة ! (ص:94)

21) و أعد الفراش ، و أبى الشيخ رجب إلا **الانصراف** إلى غرفته ليترك ابنه يستريح من عناء السفر. و هذه أمه تجذب نفسها **جذباً** و تهم بتركه ، ولكنها تشير إلى فاطمة وتقول :
— تعالي يا فاطمة ، قبل أن تنامي، أقطر لك في عينيك . (ص:97)

22) هبط على الدار صمت مقبض كصمت القبور. في هذا البيت تعيش قراءة القرآن و الأوراد ، و **صدى** الآذان. كأنها جميعها استيقظت وانتبهت ، ثم أطرقت و انطفأت ،و حل محلها ظلام و رهبة . . . لا عيش لها مع هذه الروح الغريبة التي جاءت لهم من وراء البحار. (ص:99)

23) و في طريقه وجد **عصا** أبيه فأخذ**ها** ثم هرب من الدار جرياً . لن ينكص عن أن يطعن **الجهل** و الخرافة في الصميم **طعنة** نجلاء _ و لو فقد روحه . (ص:100)

(24) وعثرت قدمه بطفل ملقى على الرصيف ، و التف حوله جموع من الشحاذين يعرضون عليه عاهات يرتزقون منها **رزقاً حلالاً** . كأنها من نعم الله عليهم ، أو مهن و صناعات. (ص:103)

(25) و احتمله إلى الدار ، و وضعو**ه** على الفراش، و اجتمعت الأسرة في ليلة الفرح بعودته تبكي **صوابه** المفقود. (ص:105)

(26) لقد عالج في أوربا أكثر من مائة حالة مثلها ، فلم يخنه التوفيق في واحدة. فلماذا لا ينجح مع فاطمة أيضاً ؟ و سلمت الفتاة إليه نفسها مطمئنة ، لا يهمها مرضها بقدر ما يهمها أن تكون بين يديه ، موضع عنايته و رفقه . و تجنبه أبوه و أمه ولم يعارضانه في شيء **إشفاقاً ع**لى صحته. (ص: 108)

(27) باع كتبه و بعض الأدوات التي أحضرها معه من أوربا ، و سكن في غرفة ضيقة في بنسيون مدام إفتاليا و هي سيدة يونانية بدينة أخذت تستغله منذ أول وقوعه في يدها حتى لتكاد تضع في كشف الحسب تحية الصباح ، او تستقضيه خطوتها إذا قامت وفتحت له الباب حاسبته مرة على قطعة سكر استزادها في إفطاره. يحس بابتسامتها أصابع تفتش جيوبه . أهداها بعض الفطائر و السجائر فأخذتها نهمة متلهفة ، و في الصباح سألته ألا يطيل السهر **حرصاً** على الكهرباء. (ص:111-112)

(28) و دار بعينيه في الميدان و تريثت نظرته على الجموع فاحتملها. و ابتدأ يبتسم لبعض النكات والضحكات التي تصل إلى سمعه فتذكره هي و النداءات التي يسمعها بأيام صباه . . . ما يظن **أن هناك شعبا كالمصريين حافظ على طابعه و ميزته** رغم تقلب الحوادث و تغير الحاكمين. (ص:116)

(29) و عاد من جديد إلى علمه و طبه يسنده الإيمان . لم ييأس عندما وجد الداء متشبثاً قديماً ، يجادل بعناد ولا يتزحزح . ثابر و استمر ولاحت بارقة الأمل . ففاطمة تتقدم للشفاء على يديه **يوماً** بعد يوم ، و إذا بها تكسب في آخر العلاج ما تأخرته في مبدئه، فهي تقفز **أدواره** الأخيرة **قفزاً** . (ص:119)

Appendix B

The suggested translation by Davis: TT

(1). My grandfather, Sheikh Ragab Abdullah, coming to Cairo as a young boy with the men and women of the family to obtain blessings from visiting the family of the Prophet, would be pushed forward as they approached the entrance to the Mosque of SayyidaZaynab. The instinct to imitate the others made it unnecessary to push the boy; along with them, he would drop down and cover the marble doorstep with kisses, while the feet of those going in and out of the mosque almost knocked against his **head**. If their **action** were witnessed by one of the self-righteous men of religion, he would turn his face a way in indignation at the times and would invoke God's aid against idolatry, ignorance, and such heresies. (p:45)

(2). As for most people, they would simply smile at the naivety of these country folk, with the smile of milk, mud, and fenugreek emanating from their clothes; they would understand in their hearts the warmth of these people's longing and veneration for the place they were visiting, people unable to find **any other way** than this to express their emotions. Deeds, as the saying has it, are by intention. As a young man, my grandfather moved to Cairo **in search** of work. It is no surprise that he should choose to live **as near as possible** to his much loved mosque. (p:45-46)

(3). There remained the youngest son, the last child—my uncle Ismail—for whom fate, and the improvement in his father's fortunes, made it possible to provide a brighter future. At first, his father was perhaps frightened, having forced his son to learn the Qur'an by heart, to send him to al-Azhar, for he could see the **young boys** in the square calling after **young men** with turbans:
Pull of the turban —
Under the turban a monkey you'll find ! (p:46-47)

(4). While still a lad he came to be called Mr. Ismail or Ismail Effendi and was treated **like** a grown man, being given the best of food and fruits. (p: 47)

(5). When he retired to bed, and only then, did the family feel that its day had ended; only then did it begin to think about tomorrow's needs. Its life, its movements were dedicated to his comfort. A generation was annihilating itself so that a single member of its progeny might come into being: it was a love whose strength had attained the force of an animal instinct. . . . . Are such instincts a bountiful gift, or are they a tribute paid to some despotic tyrant of iron will, with a yoke around every neck, shackles on every leg? The family clung to this boy **with the ardor** of those deprived of all liberty and free will. **Where** in God's name was the beauty in it ? The answer to that question lies in my heart. (p:48)

(6). As for my grandmother, the Lady Adeela, with her naïve goodness, it would be stupid to think of her as being human, for, if so, then what would angels be like! How hateful and ugly **the world** would be were it to be devoid of such submission, such faith! (p:48-49)

(7). With the coming of the evening and the waning violence of the sun, when the sharp reflections and straight lines had changed to curves an illusions, the square would come to itself and would be empty of visitors and strangers. If you are of pure heart and conscience and listen carefully, you will be conscious of a deep, secret breathing traversing the square. Perhaps it is Sidi al-Itris, the mosque's doorkeeper— for is not his name numbered among the Servants?—sitting in his private quarters, shaking the dust of the day's work from **his hands** and clothing as he breathes **a sigh of satisfaction**. Were it **your good fortune** to hear **this** deep breathing, you might **at that instant** take a look at the doom and see it engirdled by a radiance of light, fading then growing stronger like the flickerings of a lamp toyed with by the breeze. This is the lamp of Umm Hashim that hangs over the shrine—walls cannot obscure its rays. (p:50)

(8). Rows of people are seated on the ground with their backs to the wall of the mosque; some squat on **the pavement**: a medley of men, women, and children. You don't know where they have come from nor how they will pass from sight: fruit that has fallen from the tree of life and has become moldy under its canopy.(p:50-51)

(9). The day draws to a close and the vendor of pickles takes his leave with his barrels, and the feet of the man with the foot-lathe leave their daily work and their **tools** to take their owner off home. The tram remains a rapacious beast, claiming its daily toll. The evening draws on, freshened by a diffident breeze. Soft laughter mingles with harsh guffaws of men high on hashish. (p:51)

(10). He would flee from people and would go almost mad in his loneliness. He began to feel a strange delight in squeezing his way **between** the women who repaired to the mosque, in particular on special visiting days. (p:53)

(11). Ismail smiled when he saw Sheikh Dardiri, the attendant of the shrine, amid the women, like a cock among hens. He knew them one by one and inquired about those who were absent. He would take a candle from this one and make way for another one to proceed to the donations box. His good will would change all of a sudden and he would scold them and **push** them outside. Men and women would also come to him asking for a little of the oil from the lamp of Umm Hashim to treat their eyes or the eyes of those dear

to them. The holy oil would cure those whose perception shone brightly with faith, for there was no restoration of sight without such inner perception. And it was no fault of the oil if someone was not cured; rather it was because Umm Hashim had not as yet extended her grace to him. (p:54)

(12). If only they had known how determined Sheikh Ragab was to push his son into the front ranks! He sought here and there for some sort of solution to the problem. I don't know who it was said to him, "Why not send your son to Europe?"

(13). Was he able to afford to pay such a sum regularly every month? Were he to do so, the family would be left to live on a mere pittance. And for how long? For six or seven years—and time could be cruel and **turn** against him. (p. 57)

(14). The father was silent for a while, then continued. "You should know that your mother and I have agreed that Fatimah al-Nabawiya should wait for **you**, for you are the person most worthy of her and she of you. She is your cousin and has no one but you. If you like, we shall read **the Fatiha** together **today**, so that blessings and good fortune may accompany you on your journey." (p:58)

(15). Come along, Ismail, for we are looking forward to having you back. For seven years that have passed like centuries we have not seen you. Your regular letters, which became less frequent, were not sufficient to quench our burning longing for you. Come to us, **as welcome as** good health and rain, and take your place in the family, for you will find that it has become like a machine that has rusted up and come to a stop because its engine has been wrenched from it. What sacrifices this family has made for you! Do you realize? (p:62)

(16).The night before his arrival, Ismail slept spasmodically. At dawn he hurried up on deck, not wanting to miss the first glimpse of the coast of Alexandria. Though he could see nothing on the horizon, his nostrils breathed in from the breeze an unfamiliar smell. (p:62)

(17). A bell rang, **announcing** the death of the ship; its corpse became prey to an attack by an army of human ants: soldiers and officers, and our brethren the occupiers(even though mixed up among the others and tarbushed like them), as well as porters, money-changers, and visitors. (p:63-64)

(18). She saw that he spent a lot of time with the weak among his patients, giving his special attention to those whose nerves and minds had been affected by the destructive effects of time—and how many such people there are in Europe! In silence he would sit and listen to their complaints. The greatest expression of generosity he showed was to align his own reasoning to their sick way of thinking. Mary saw **the circle** of the sick and defeated closing in on him and clinging to him, each demanding him for himself, and she proceeded to awaken him forcibly. "You are not the Messiah, the son of Mary. He who seeks the disposition of angels is overwhelmed by the disposition of beasts. Charity is to begin with yourself. (P: 66).

(19). Perhaps the best evidence of his cure was that he had begun to free himself from the hold Mary had over him. No longer did he sit before her **like** a disciple before his master, but as a colleague. He was not astonished, nor greatly hurt, when he saw her moving away from him and taking up with a fellow student of her own race and color—as with every artist she was growing bored with her work of art once it had been completed. (p:67)

(20). Ismail used to have only the vaguest **feelings** for Egypt. He was like a grain of sand that has been merged into other sands and has become so assimilated among them that he could not be distinguished from them even when separated from all the other grains. Now, however, he felt himself to be a ring in a long chain that **tightly** bound him to his mother country. (p:68)

(21). Standing **before** the house, he took hold of **the knocker** and let it fall back. Its knock mingled with the beatings of his heart. He heard a gentle voice calling in the tone used by the women of Cairo : "Who?"

"It's me—Ismail! Open the door, Fatima!" (p:71)

(22). His bed was made ready and Sheikh Ragab insisted on **retiring** to his room so that his son might be left to rest from the fatigue of traveling. His mother, **dragging** herself **away**, was about to leave him when she pointed to Fatima and said, "Come here, Fatima, let me put some drops in your eyes before you go to sleep." (p:72-73)

(23). A grave-like silence of despondency on the house inhabited by readings from the Qur'an and the **echo** of calls to prayer. It was as though all these had woken up, sprung into life, and then been extinguished, only to be replaced by a gloomy darkness. There was no life for this house now that this strange spirit had come to it from across the seas. (p:75)

(24). On the way out he found his father's **walking stick**. Taking **it** up, he ran out of the house. He would not flinch from delivering *a coup de grace* to the very heart of **ignorance** and superstition, be it the last thing he did. (p:75)

(25). His foot stumbled against a child lying on the sidewalk, while around him were crowds of beggars, exposing to his gaze their deformities from which they derived an honest **living**; it was as though these deformities were blessings bestowed upon them by God, or as if they constituted normal trades and skills. (p:77)

(26). They carried him home and put **him** to bed. The family gathered around him in a night of joy at his returns as they wept for the loss of his **reason**. (p:78)

(27). In Europe he had treated more than a hundred similar cases and not once had he failed. So why should he not succeed with Fatima too ? The girl gave herself over to him calmly, concerned not so much with her disease as with being the object of his attention and kindness. His father and mother avoided him and no longer opposed him in anything, **out of fear** for his health. (p:80)

(28). Selling his books and some of his instruments he had brought with him from Europe, he took a small room in the pension of Madam Eftalia, a portly Greek woman who, from the first moment he fell into her clutches, began to exploit him to such an extent that she almost charged him for her "Good morning," or for getting up to open the door to him. On one occasion she actually charged him for an extra lump of sugar he had taken with his breakfast. When she smiled he felt as though fingers were searching out his pockets. One day he made her a present of some pastries and cigarettes; she accepted them greedily and the very next morning asked him not to sit up so late in his room **because of** the electricity. (p:81)

(29). He looked around him in the square, his gaze lingering on the masses. He found that he could tolerate them, and he began smiling at some of the jokes and laughter that reached his hearing, and these and the street calls took him back to the days of his childhood. He did not think **there was a people like the Egyptians, with their ability to retain their distinctive character and temperament** despite the vicissitudes of the times and the change of rulers. (p:83)

(30). He went back again to his medicine and science. But now he was given the support of faith. He did not despair when he found that the disease had taken a   strong hold on her and none of his efforts seemed to have any effect. He preserved and went on treating her until there was a faint ray of hope, after which Fatima continued   to improve **daily**, making up at the end of her treatment   for the lack of any advance at the beginning.   Finally, her **progress** went ahead **in great leaps**. (p:86)