
*The Effect of Loan Translation on Arabic:
A Critical Study*

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Introduction

One of the most common features of a language is that it is, in one way or another, somewhat affected by other languages. Arabic, in fact, shares this feature with other languages. On many occasions, the Arabs may use or come into contact with lexes, phrases or sentences believing that they are genuine parts of their mother tongue which really they are not. They are conveyed and inserted into Arabic, in one way or another, via the phenomenon of transference, the process in which meaning is carried-over from one language into another.

Regarding this question, some arguments may arise:

1. To what extent have such foreign uses acquired the approval of the Arab listeners or readers?
2. Why do some Arab linguists object to the phenomenon of the "linguistic loan" while the ordinary listener or reader approves it?

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3. Does preserving the borrowed expressions mean that they do contain the connotations that are exchanged in Arabic?
4. Finally, does the cultural background facilitate the comprehension, approval and the tendency to use such borrowed expressions?

In this paper, the researchers shall try to throw some light on this phenomenon and give answers to these arguments.

Discussion

From the very beginning, man has been a social being and has lived in societies. In doing so, people have a great tendency to communicate and interact with each other. Since people began to live in communities, they have invented and developed patterned ways of doing things and talking about them so as to facilitate communication and interaction necessary for social living. Thus, no wonder nowadays for anyone to acknowledge that a person may come into contact with as many as 100,000 words a day. This means that the use of language has been considered as an integral part of being human⁽¹⁾.

Since language is an integral part of being human, one can argue that language can therefore be regarded as an integral part of culture, a people's whole way of living.

(1) Aitchison, J. (1987): Linguistics, London: Hodder and Stoughton Educational, p.1.

A people's culture consists of all the ideas, beliefs, feelings and ways of doing things created by the group⁽¹⁾. The term civilization is similar, but it refers to a more advanced way of life. Civilization is the way of life that arose after people had begun to live in cities. Therefore, every human being lives within a culture, but not everyone lives within a civilization⁽²⁾. When such items become sufficiently uniform in one society and sufficiently different from those of other societies, they constitute a culture. Thus, cultures are different in their details from one part of our world to another. Therefore, when a person comes into contact with people of another culture, s/he may notice that they speak a different language, dress differently and have some characteristics of behaviour that identify them as members of a different society. This, in fact, leads to the conclusion that there are very different cultures within the societies of the human race⁽³⁾. But this does not mean that cultures are always dissimilar. Some cultures are strikingly similar, others are partially dissimilar⁽⁴⁾.

As it has already been mentioned, man is, in fact, a social being as a consequence to his/her natural tendency as well as his/her nurture to communicate with others⁽⁵⁾. By

(1) Bohannan, P. (1979): "Culture". In: The World Book Encyclopedia, Vol.4, pp.642-646.

(2) Fagan, B. M. (1979): "Civilization". In: The World Book Encyclopedia. Vol. 4, p. 499.

(3) Lado, R. (1964): Language Teaching: A Scientific Approach, McGraw-Hill, Inc., p.24.

(4) Ismail, T.A. (1988): "Notes of Culture in Translation". In: Adab Al-Rafidayn, Vol.17, No.17, pp.43-54

(5) Saleem, M. A. S. (2001): The Translation of Riddles from English to Arabic, (Unpublished M.A. Thesis), University of Mosul, p.1.

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nature, s/he directly communicates with others to express their ideas, beliefs and feelings via the mediation of language, the central component of culture and the medium through which the cultural traits are conveyed. And by nurture, s/he indirectly expresses and conveys their ideas, beliefs and feelings to others via his/her tendency to create and use metaphors, seeing similarities between things, persons, etc. in the world of experience and describing one thing or person as if it were another.

As far as translation is concerned, sometimes the target language may not contain a translation equivalence for a term or an expression being referred to in the source language. In such cases, the translator may deliberately adopt the term or expression in the TL as it is used in the SL, and this is, in fact, what is referred to by the 'linguistic loan'. It is through this process that knowledge and experiences of mankind have been carried-over among the different societies of our world in the natural course of human progress and development⁽¹⁾.

As a matter of fact, the linguistic loan is one of the important means of the enrichment of any living language. In addition to borrowed structures, it enriches the TL with borrowed lexicons of simple usage; that is, the added words have no derivations. It is also one of the outstanding types of translation. If we want to mention the main types of translation, we will be able to deal with literary translation, literal translation, adaptation, equivalence, transposition,

(1) Illyas, A. I. (1989): Theories of Translation (Theoretical Issues and Practical Implications), Mosul, Mosul University Press, p.61.

calque, transliteration and loan translation. So, it is indispensable to find a new term in the TL taken as it is from the SL. This is done because there is no equivalence of that term or expression in the TL. Instead of explaining such term or expression it will be preferable to borrow it directly and within the course of time it will become completely absorbed by the TL. In this case, there is no need for any definition or explanation of these expressions. The translator in his turn will adopt them directly. In fact, this is not a real negation of translation, and it is not a way of avoiding translation, but it is a real enrichment of the TL. Such a method has its concrete lexical utility.

We can find, for instance, many words in Arabic with some changes in pronunciation like;

شامبو /ʃæmbɔ: / ، هيتير /hi:tər / ، كُمبِيوتِر /kumpju:tər / ، رادار /rædæɾ/
 فديو /vi:di:ɔ: / ، فلاش /flæʃ / ، كامرة /kæmɪrə / ، كارتون /kærtɔ:n/
 كيك /ki:k/ etc.

We should bear in mind that the linguistic loan contains two types of borrowings:

- (1) Loan words.
- (2) Loan expressions.

In this paper, the researchers are focusing on the foreign expressions that are carried-over and inserted into Arabic via pure transference, the type of transference in which the SL contextual meaning is carried-over into the TL without transferring any of the SL lexical or phonological forms⁽¹⁾. In such a type of transference, the SL connotation or denotation

(1) Illyas, A.I. (1989): Theories of Translation (Theoretical issues and practical Implications), Mosul, Mosul University Press, p. 63.

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with some of its contextual circumstances are carried over and inserted into the TL.

As a consequence to the frequent use, such structures affect the language of the society into which they are carried-over to the degree that they become to be thought of as genuine parts of that language.

Technical Arabic contains a great number of foreign terminology. Such terms are written and pronounced in such a way so as to be compatible with the SL uses. Sometimes, slight differences may take place in their pronunciation. This results from the fact that the linguistic loan is, indeed, regarded as a new linguistic property in which the borrowed words or expressions have to reflect their SL identity in the TL.

One can argue that the loan words, in fact, fall into three categories:

A. Loan Words of Common Global Destination:

Many of the borrowed words have acquired a common global destination in that they are used and understood by the public all over the world. Arabic, especially technical Arabic, has borrowed a great number of such words, which is explicit in the following:

كامرة /kæmɪrə / ، تلفون /tələfɔ:n / ، هيتير /hi:tər / ، كُمبيوتير /kumpijutər/
، سلايد /slaid / ، لتر /lɔtr / ، هيدفون /hi:dfɔ:n / ، فلاش /flæʃ / ، رادار /rædær/
فلتر /filtər / ، متر /mɔtr / ، كيلومتر /ki:lɔ:mɔtr / ، ملتر /Mililɔtr / ، كيلو /ki:lɔ:/
etc.

B. Loan Words of Common Domestic Destination:

A great number of loan words have acquired a common domestic destination in that they are used and understood by

the public of a particular society. Arabic, in fact, has borrowed a great number of such words. Some of them involve the use of figuration as illustrated in the following list:

بندول /bəndɔ:l/ ، سينما /si:nəmə/ ، روزنامه /ru:znəmə / ، رنده /rəndə/ etc.

C. Loan Words of Specific Common Global Destination

A great number of loan words have acquired a common universal destination among the specialists in different fields of research and vocations. The following are explicit examples:

لاينونايب /lamɔ:taip/ ، زكوغراف /ziŋɔ:gra:f/ ، اوفسيت /ɔfset/ ، لئيرپرس /letərpres/
 مونتاچ /mɔnta:dʒ / ، نيكايف /negətiv / ، بوزتيف /pɔzətiv / ، استرلون /əstərlɔ:n/
 ريتاردنت /ritərdənt/ ، سلك سكرين /silk skri:n/ ، شابلون /ʃæblɔ:n/ ، رتوش /rutu:ʃ/
 سكويجي /skwi:dʒi: / ، دينستي ميتر /densətɪ mi:tər / ، كوريل درو /kɔrɪl drɔ:/
 فوتوشوب /fɔtɔ:ʃɔp/ ، داتاشو /dætəʃɔ:/ ، مذبورد /mɔðərbɔ:rd/ ، سوفت وير /sɔft wi:r/
 etc.

In regard to the borrowed structures or expressions, Arabic has borrowed a great number of them in different fields of man's activities and experiences. Many of such structures have been carried- over and inserted into Arabic along with their connotations as well as their contextual circumstances and stylistic savour.

The connotation of the borrowed expression 'الكرة في ملعبك', for instance, signifies: 'It's now your responsibility /your mission has begun' in some particular contextual circumstances.

The connotation of the borrowed political expression 'سياسة العصا والجزرة' that is repeatedly used in the mass media signifies the policy which depends on incitement and intimidation.

The same thing applies to the borrowed expression 'بين المطرقة والسندان' which is used in various contextual circumstances whether political or not and signifies critical situations surrounded with hazardous destiny.

Also, the connotation of the political foreign structure 'الكيل بمكيالين' signifies unjust dual standards or unjust treatment.

Similarly, the signification of the borrowed expression 'سياسة لوي الذراع' is the tendency toward passionate intolerance, deception, procrastination and rapacity of rights.

Likewise, the connotation of the borrowed structure 'سياسة مسك العصا من الوسط' signifies the balance in political procedures between different parties or ethnical groups.

The connotation of the borrowed expression 'حمامات الدم' signifies the situation in which a town or province undergoes much bloodshed and massacres.

Finally the connotation of the expression 'دموع التماسيح' signifies the fabricated sympathy of hypocrites.

As a result of repetition and continuous use, the Arab listener or reader approves such borrowed connotations as they, in one way or another, seem to be compatible with the Arab cultural background. This, indeed, is a consequence to the cultural contact between the Arab and European societies.

In any society, the users of language are literate, illiterate or specialists in different fields of knowledge and research. One of the fields of knowledge and research is language and literature. On many occasions, some of the Arab linguists or men of letters object to the literal use of such expressions. They prefer the substitution of some words with

synonyms to make the structure more adequate and compatible with the semantic level in Arabic. Many others, on the contrary, approve the use of such expressions without any substitution since the structure is syntactically acceptable in Arabic. Thus, the borrowed expression ‘لعب دوراً مهماً’, for instance, is acceptable for the second group, but the first group, on the contrary, prefers to change it into ‘أدى دوراً مهماً’ so as to be more acceptable on the semantic level. That is to say, the grammarians prefer the use of denotation rather than connotation.

Many of the other borrowed expressions hold denotations rather than connotations. A great number of such expressions are used in different fields of man’s knowledge and experience. Examples are: ‘عبارات جامدة’ frozen statements/frozen expressions, ‘سيولة نقدية’ currency of denominations, ‘أرضية مشتركة’ a common ground, ‘المياه الإقليمية’ territorial waters, ‘عجز مالي’ financial deficit, ‘على أرضية’ on the ground of, ‘نظرة شمولية’ a bird’s eye view, ‘تحت شعار’ under the slogan of/under the motto of, ‘كذبة نيسان’ April fool, ‘عيد ميلاد’ birthday/charismas, ‘حقيبة وزارية’ portfolio, ‘وزير بلا وزارة’ minister without portfolio, ‘محاوَر صحفية’ journalistic axes, ‘صناع القرار’ decision makers, ‘صناعة القرار’ decision making, ‘قاسم مشترك’ common denominator, etc.

Sometimes, slight differences, especially in regard to the use of prepositions, may take place in the TL form of an expression. The origin of the borrowed expression ‘أنا في الطريق’, for instance, is ‘I’m on the way’. The Arab use the preposition ‘في’ instead of ‘على’ which is the natural

equivalence of the preposition 'on'. This, in fact, results from the language specific characteristics.

Finally, there are also a great number of proverbs which have enriched our living language via loan translation, but they are neglected in this paper since they universally belong to the human mind.

On the following pages tables are used that involve borrowed expressions, their use whether connotatively or denotatively together with their signification.

Conclusion

Arabic has, in one way or another, acquired a great deal of loan words and expressions via loan translation. Loan words and expression have acquired the approval of the ordinary Arab listeners or readers. The connotations of many borrowed expressions somewhat seem to be compatible with the connotations that are exchanged in Arabic. This compatibility is, in fact, due to the cultural contact between the Arabs and other societies, especially European societies. Therefore, the resultant cultural background facilitates the comprehension, approval, and the tendency to use many foreign expressions as if they were genuine parts of Arabic.

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Dictionaries:

1. Oxford Advanced Learner's Dictionary of Current English.
2. Al-Mawrid, Dictionary. Al-Balabki.

APPENDIX

	Borrowed Expression	Connotation	Denotation	Signification
1.	الكرة في ملعبك	+	-	your mission has begun/It's now your responsibility
2.	انت ملك الساحة	+	-	the floor is yours
3.	يعزف على الوتر الحساس	+	-	touch on a sensitive spot
4.	يعزف على نفس الوتر	+	-	touch on the same sensitive spot
5.	ذهب مع الريح	+	-	has been in vain/has ended in smoke
6.	يذهب إدراج الرياح	+	-	to end in smoke/to be in vain
7.	لا غبار عليه	+	-	crystal clear/ straight forward
8.	الكيل بمكيالين	+	-	unjust dual standards / unjust treatment
9.	سياسة العصا والجزرة	+	-	The policy which depends on incitement and intimidation
10.	بين المطرقة والسندان	+	-	Critical situation surrounded with hazardous destiny
11.	عربة الزمن	+	-	The effect of the duration of time on events
12.	الأحداث في مد وجزر	+	-	The events are swaying between tension and pacification
13.	سهل مثل شربة الماء	+	-	Something that is very easy
14.	مفصل على	+	-	Something that suits something or someone
15.	اقلب الصفحة	+	-	Change the subject / resume a new start
16.	الطريق ممهدة	+	-	The procedure is smooth
17.	نافذة على العالم	+	-	A panoramic view

	Borrowed Expression	Connotation	Denotation	Signification
18.	على نفس الخط	+	-	Doing the same thing
19.	ما بين السطور	+	-	Mind forecast
20.	أغلق الباب علينا	+	-	Brought us to a dead end
21.	طريق مسدود	+	-	A dead end
22.	على المحك	+	-	In danger
23.	أجد نفسي أمامك مثل الكتاب المفتوح	+	-	You can read my mind
24.	زوبعة في فنجان	+	-	Nonsense/ rubbish/ idol talk
25.	حلقة مفرغة	+	-	A situation of finding no solution
26.	سياسة مسك العصا من الوسط	+	-	The balance in political procedure between different parties or ethnical groups
27.	يدق على الخشب	+	-	Fear of envy
28.	يلعب على الوجهين	+	-	To act cunningly
29.	حمامات الدم	+	-	The situation in which a town or a province undergoes bloodshed and massacres
30.	على مسيرة خطوات	+	-	Nearly comes to an end/ very close to
31.	ضع أعصابك في ثلاجة	+	-	Relax
32.	يتجرع كأس السم	+	-	To unwillingly accept unfavorable situation
33.	خط احمر	+	-	Something that is prohibited
34.	يعطي الضوء الأخضر	+	-	To permit
35.	وجهين لعملة واحدة	+	-	The same
36.	حبة تحت التبن	+	-	A snake in the grass/a hidden danger
37.	القائمة السوداء	+	-	The list of suspects
38.	وضع العصي في الدواليب	+		To put a spoke on sb's wheel so as to hinder

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	Borrowed Expression	Connotation	Denotation	Signification
39.	وضع المحراث أمام الثور	+	-	To put the cart before the horse to do things in orderly ways
40.	الحمل الوديع	+	-	As meek as a lamb/ very peacefully
41.	تنقيبة الأجواء	+	-	Imposing pacification
42.	جسر جوي	+	-	Air-lift
43.	سلاح ذو حدين	+	-	A double-edged weapon
44.	سقف زمني	+	-	Within a particular period of time
45.	يصطاد في الماء العكر	+	-	to take benefit during a period of trouble
46.	يلقي بضلاله على	+	-	To throw/ shed light on/ to put in focus
47.	يلقي الضوء على	+	-	To clarify
48.	عملية قيصرية	+	-	Caesarean operation
49.	يذرف دموع التماسيح	+	-	Fabricated sympathy of hypocrites
50.	غسيل الأموال/ تبييض الأموال	+	-	Money washing/ money laundering
51.	في ظل ما تقدم	-	+	In the light of what has been mentioned
52.	سيولة نقدية	-	+	Currency of denominations
53.	عجز مالي	-	+	Financial deficit
54.	في غضون ذلك	-	+	Meanwhile
55.	المياه الإقليمية	-	+	Territorial waters
56.	نظرة شمولية	-	+	A bird's eye view
57.	كلام فارغ	-	+	Idle talk
58.	وجبات سريعة	-	+	Snacks
59.	في السادس من الجاري	-	+	On the 6 th instant
60.	يسلط الضوء على	-	+	To shed some light on
61.	بناء الأجسام	-	+	Body-building
62.	صندوق خيري	-	+	Charity fund

	Borrowed Expression	Connotation	Denotation	Signification
63.	مؤتمر القمة	-	+	The summit
64.	اجتماع مغلق	-	+	A closed meeting
65.	العاب سحرية	-	+	Magic plays
66.	الدرع الصاروخية	-	+	Missile shield
67.	حقيبة وزارية	-	+	Portfolio
68.	وزير بلا وزارة	-	+	Minister without portfolio
69.	شهد نموا غير مسبوق	-	+	Witnessed an unprecedented development
70.	قاسم مشترك	-	+	Common denominator
71.	يقولب	-	+	Mold
72.	صناعة القرار	-	+	Decision making
73.	صناع القرار	-	+	Decision makers
74.	رأسا على عقب	-	+	Upside-down
75.	على الهواء	-	+	On the air
76.	على شاشة التلفزيون	-	+	On TV
77.	أنا في الطريق	-	+	I'm on the way...
78.	على طاولة المفاوضات	-	+	On the negotiating table
79.	المائدة المستديرة	-	+	The round table
80.	عيد ميلاد	-	+	Birthday/Christmas
81.	طلبة لامعين	-	+	Bright students
82.	وقف إطلاق النار	-	+	Cease fire
83.	الأرض الحرام	-	+	The no man's land
84.	سياسة الأرض المحروقة	-	+	Scorched-land policy
85.	رصاصه الرحمة	-	+	Coup de grace*
86.	مباغته	-	+	Coup de main*
87.	عمل متقن/ضربة معلم	-	+	Coup de maitre*
88.	ضربة شمس	-	+	Coup de soleil*
89.	نظرة خاطفة	-	+	Coup'oeil*

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	Borrowed Expression	Connotation	Denotation	Signification
90.	إطار عمل	-	+	Framework
91.	في إطار	-	+	Within the frame of...
92.	تحت شعار	-	+	under the slogan/motto of
93.	على ضوء ما تقدم	-	+	in the light of what has been mentioned
94.	يعكر صفو العلاقات	-	+	To spoil friendly relations
95.	أرضية مشتركة	-	+	Common ground

* These expressions are of French origin but they are of frequent use in English.

تأثير ترجمة الكلمات الدخيلة على اللغة العربية:

دراسة نقدية

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الملخص

هذا البحث دراسة نقدية لتأثير ترجمة الكلمات والتعبير الدخيلة أو المستعارة على اللغة العربية. حيث تعد الاستعارة اللغوية بمثابة صفة بارزة موجودة في كل اللغات. وتتأثر كل لغة حية تأثراً ايجابياً بهذه الظاهرة. فهي عبارة عن نتيجة طبيعية لما يسمى بالترجمة الافتراضية والتي تعد نوعاً مهماً من أنواع الترجمة. كما وتعد أيضاً إحدى وسائل الإثراء اللغوي في أي لغة حية. تبين بأن اللغة العربية قد حصلت على الكثير من الاستعارة اللغوية عبر الترجمة الافتراضية على المستويين التركيبي والمفرداتي. كما وتبين أيضاً بأن الافتراض اللغوي قد حصل بطريقة أو بأخرى على استحسان مستخدمي اللغة العربية من الناس العاديين والاختصاصيين في مجال اللغة والأدب على السواء. وهكذا فقد برهنت اللغة العربية حيويتها فضلاً عن قابليتها على التواصل مع غيرها من اللغات الحية.

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