Semantic Loss of Google Translate in Translating Arabic Polysemous Texts into English

فقدان المعنى الدلالي لترجمة جوجل في ترجمة نصوص متعددة المعنى من العربية الى الإنجليزية

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538

Abstract

The current study falls within the linguistic phenomena, namely the semantic loss of Google Translate when rendering polysemous words from Arabic into English. Polysemous words challenge Google Translate due to their multiple interpretations and contextual dependencies. This study primarily seeks to evaluate and analyze the accuracy of Google Translate and human translation in rendering and interpreting the various meanings of polysemous words. It evaluates its efficacy in delivering contextually relevant translations. This study's sample analysis entails examining and contrasting the interpretations of polysemy in various Qur'anic verses by selected translators (Yusuf Ali and Abdel Haleem) and Google Translate. The findings of this study reveal a deficiency in Google Translate's interpretation of polysemous words, especially within the context of the Holy Quran. The primary focus of the current study is to determine the semantic loss of subjects of the study and to apply the strategies of communicative theory suggested by Newmark (1988), which human translators and Google Translate follow in translating polysemy in religious texts. It would show that the machine translation tool demonstrated a notable frequency of inaccuracies, contrasting with the more accurate and nuanced translations provided by human translators.

Keywords: **(Translation, Machine Translation, Google Translate, Semantic Loss Polysemy)**

المستخلص

تتناول هذه الدراسة ظاهرة لغوية تتعلق بفقدان المعنى الدلالي في ترجمة جوجل، عند نقل الكلمات متعددة المعاني من اللغة العربية إلى اللغة الإنجليزية. إن هذه كلمات تشكل تحديًا كبيرًا لترجمة جوجل، بسبب تباين تفسيراتها واعتمادها على السياق. حيث تهدف هذه الدراسة إلى تقييم وتحليل دقة ترجمة جوجل والترجمة البشرية في نقل وتفسير المعاني المتنوعة لهذه الكلمات، كما تسعى إلى قياس كفاءتها في تقديم ترجمات تتسم بالملاءمة مع السياق. تشمل عينة التحليل تحليلا ومقارنةً لتفسيرات تعدد المعاني في آيات قرآنية مختلفة، تم العمل عليها من قبل مترجمين مختارين، من ضمنهم يوسف علي وعبد الحليم، بالإضافة إلى ترجمة جوجل. تكشف نتائج هذه الدراسة عن قصور واضح في قدرة جوجل على تفسير الكلمات متعددة المعاني، لاسيما في سياق القرآن الكريم

يركز الهدف الأساسي من هذه الدراسة على تحديد فقدان المعنى الدلال لدى مترجمن و تطبيق استراتيجيات نظرية التواصل التي اقترحها نيو مارك (١٩٨٨)، والتي يعتمدها المترجمون البشريون وترجمة جوجل في التعامل مع التعدد الدلالي في النصوص الدينية. وتظهر نتائج الدراسة أن الترجمة الآلية تعاني من تكرار ملحوظ للأخطاء، مما يتناقض بوضوح مع الترجمات الأكثر دقة وعمقًا التي يقدمها المترجمون البشريون.

الكلمات الرئيسة: (الترجمة، الترجمة الالية ، ترجمة جوجل ، الفقدان الدلالي ، تعدد المعاني).

November 2024 Jumada Al-awwal 1446
Special Issue: Imam Ja'afar Al-Sadiq University: The Seventh International Scientific Conference

540

1.Introduction

Machine translation(henceforth MT) is a standard tool for assisting with translation in scholarly and popular works. Examining translations performed by translation applications across languages is regarded as the assessment of MT. Translating from one natural language to another using computers is what machine translation (MT) is all about. With MT, users may quickly and easily translate complete documents at no cost or a fraction of the cost of a human translator. MT's primary objective is to generate translations that are both human-like and well-received by both readers and human translators. According to Zakaria (2017) MT is a subfield of computational linguistics that studies how computers can translate written or spoken language into another language (Oladosu et al., 2017, p.120). According to this declaration, this study area draws on ideas and methodologies from statistics, computer science, linguistics, translation theory, and artificial intelligence (AI) to automate the use of software applications. Machine translation (MT) research aims to develop a system capable of producing high-quality translations between human languages.

According to Hatim and Munday (2004, p.4), agree with the viewpoints above, MT shows that human translators are no longer the sole arbiters of translation quality; instead, translation is becoming a process and product that uses computational power and computerized language analysis to match human ability to sense and identify suitable forms in various languages.

1.2 Machine Translation: An Overview

One branch of computational linguistics is MT. The term refers to "the process of using computer software to translate text from one natural language to another" (Alawneh & Sembok, 2011, p.343).

According to Lee (2019, p. 158), despite its flaws, MT is seeing increasing use on smartphones and computers in various contexts. Reasons for this include its efficiency, ease of use, compatibility with various languages, and speed.

(1) Comprehending the meaning of the ST.

(2) reassigning that meaning to a different language's target text(TT).

541

November 2024 Jumada Al-awwal 1446
Special Issue: Imam Ja'afar Al-Sadiq University: The Seventh International Scientific Conference

Thirdly, comparing the TT with the ST to ensure it faithfully transmits the ST's message.

To successfully translate from ST to SL, one must have a firm grasp of the SL's syntax, semantics, morphology, etc. TL expertise is required to complete steps two and three, re-encoding the meaning and assessing the TT output. The source cited is Doherty (2016).

Zong asserts that MT depends on four factors: words, syntax, meaning, and style (2018, p.4). The process begins with breaking the sentence into its words and looking up their meanings in a dictionary. Then, following grammar rules, the words are put back together to form a conceptual construct. Lastly, a target language model is employed to produce the sentence or text in the target language.

Various languages can be translated into another desired language through the use of the language model, which is the intermediate language between the source language (SL) and the target language (TL)," says Zong. The automatic translation system may translate various languages using bidirectional translation software. The same source According to Ali (2018), the latest iterations of translation systems are using deep learning capabilities of artificial intelligence to improve the quality of MT outputs. No one would dare claim that MT outputs are perfect, despite these iterative advancements in MT in this AI age, as exemplified by the neural approach to MT. Improper word choice, misspelled words, and sentences and words translated out of context are supposedly unresolved translation errors. Therefore, human proofreaders should always return and fix mistakes in MT outputs to improve them. (ibid).

1.3 Characteristics of MT Engines

Absolon (2019, p.1) asserts that T engines can be classified differently. Contemporary neural machine translation (NMT) and traditional phrase-based machine translation (PBMT) are the most recognized forms of machine translation. These engines must be accessible online at no cost or for a price, irrespective of the user. MT Engines are available to all internet users, enabling the translation of essential information. Internet-based machine translation engines are free, enabling users to obtain the information they seek.

Nevertheless, internet users must also contemplate the business

November 2024 Jumada Al-awwal 1446
Special Issue: Imam Ja'afar Al-Sadiq University: The Seventh International Scientific Conference

542

dimension of this obligation. Google Translator (GT) is indisputably the most prevalent among these widely used engines. Other reputable and commonly utilized translation applications, such as DeepL, Yandex, and Bing, can be distinguished by language and geography (ibid).

1.3.1 Google Translate

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According to Selijan et al. (2011, p. 343), Google Translate "seems to be proficiently trained and appropriate for translating common phrases." Users observed that Google Translate might improve with a background terminology library featuring multiword expressions and/or a translation memory database; nevertheless, they also indicated that the technology was inadequate in aspects where linguistic knowledge, such as gender agreement, was crucial.

Furthermore, they assert that Google Translate is an automated language translation tool capable of converting written material, spoken dialogue, and web pages in many languages. Google's translation service handles over 100 billion words daily. Nonetheless, technology is not feasible for translating quotidian conversations as effectively as it does for formal texts. A diverse array of users, including students, professors, and professionals, depend on the machine as a dependable translation resource. Google Translate is a service intended to assist

543

November 2024 Jumada Al-awwal 1446
Special Issue: Imam Ja'afar Al-Sadiq University: The Seventh International Scientific Conference

individuals who struggle with speaking or comprehending a foreign language in their communication with others (ibid, p.344).

1.3.2 The Advantages and Disadvantages of GT

According to Pym (2011), Google Translate's primary objective was to convert websites from their source languages into target languages. Since then, Google Translate has developed into an internet service and translation product compatible with more than 70 languages. It is capable of translating entire paragraphs or complete papers. Consequently, Google Translate is beneficial.

Google Translate has advantages and disadvantages. Ghasemi and Hashemian (2016, p.7) assert that Google Translate offers advantages such as free access, remarkable speed, and a statistical model considering the frequency of various language pair usages. Bear in mind that a seasoned professional translator costs substantially; however, the quality received corresponds to the investment made. They emphasize the shortcomings of Google Translate, including its imperfection, associated costs, and the inability to ascertain its accuracy. (ibid).

1.3.3 Mechanism of Google Translate

The Google Translate Team states on the Google Translate website (2013, p. 2): "When Google Translate performs a translation, it analyzes patterns in hundreds of millions of documents to determine the optimal translation for you." Google Translate can accurately infer the appropriate translation by examining patterns identified in documents previously translated by human translators. Statistical machine translation denotes the technique of examining extensive text corpora for patterns.

In October 2007, Google Translate transitioned to utilizing Systran for all 25 language pairs on the platform, all incorporating Russian (Schwartz, 2007). Historically, Google Translate employed its proprietary machine translation engine for Arabic, Chinese, and Russian. Since the launch of the Google Translator Toolkit in July 2009, translators have utilized a collaborative online translation memory system to submit documents for translation (par. 5). In February 2013, the Google Translate team announced (Chin, 2013) the incorporation of supplementary Google input tools into Google

November 2024 Jumada Al-awwal 1446
Special Issue: Imam Ja'afar Al-Sadiq University: The Seventh International Scientific Conference

544

Translate, thereby broadening the array of input options for many languages. In May 2013, Google Translate launched the phrasebook feature, enabling users to conveniently retrieve their most commonly utilized terms in their chosen language while moving. In March 2013, Google Translate launched offline packages for its Android application, accommodating fifty languages, including Arabic (Jiang, 2013).

Jiang (2013) states that users can establish a "Phrasebook" in Google Translate to retain commonly utilized translations. Despite suboptimal quality, Google Translate achieved a "70+ language milestone" in May 2013, as stated by one of the service's managers (Kelman 2013, par. 4). Furthermore, as noted by Chin (2013), the caliber of the paid YouTube video caption translation service has improved due to Google Translate.

1.4 Machine Translation and Polysemy

Polysemous words pose challenges for human interpreters. Translators often must consult both the source and target languages to identify the suitable equivalent in their translations. Machine Translation (MT) depends on established rules embedded in its programming and pre-existing language corpus. It is intriguing how computer software manages to translate some polysemous Croatian-to-English terms. Machine translations adhere to the principles and conventions of natural language during the translation process. To comprehend how machine translators manage polysemous words, we can examine the principles underlying the words chosen as output translations by the machine translator.(Tudor,2017, p. 7).

1.4.1 Translation and Polysemy

"Polysemy" is derived from the Greek terms for "many" (poly-) and "sense" (sem-). The study of the complex relationships between words and their meanings has its roots in ancient Greek philosophy, as stated by Kovács (2011, p.6). Essam (2009, p.1) contends that translators encounter challenges when polysemous words are introduced into decontextualized phrases, as there is no meaningful linguistic context to clarify the meanings of the terms and eliminate uncertainty. When this occurs, the translator is compelled to rely on the context to resolve any misunderstandings. Nevertheless, polysemous words may still result in issues if the translator fails to consider the context and adhere to the word's primary meaning, even in a substantially biased linguistic

545

November 2024 Jumada Al-awwal 1446
Special Issue: Imam Ja'afar Al-Sadiq University: The Seventh International Scientific Conference

context. Context must be taken into account in order for the translator to rectify the ambiguity. Furthermore, the translator must acknowledge his translation is feasible and logical (ibid).

1.5 Types of Polysemy

Linear and nonlinear polysemy are two distinct forms of polysemy, as per Cruse (2000, p.46). The specialization-generalization relationship between modalities is accounted for by linear polysemy, which is categorized into four types: auto hyponymy, auto meronymy, auto superordination, and autoholonymy (Blank, 1999, pp. 16-20). Therefore, the following are the various forms of polysemy:

1.5.1 Linear Polysemy

Auto-hyponymy is the phenomenon in which a word has a sense that denotes a general characteristic of the word and another sense that refers to a subtype of that general concept. Cruse (2002, p.179) offers the example of a dog, which may mean "member of a canine race" in the general sense (in contrast to other races) or "masculine member of a canine race," which differentiates between genders within the same species.

Automeronymy is a form of homophone strikingly similar to autohyponymy. However, the specific sense can be defined as a subset of the general sense rather than a subtype. This is illustrated by the term "table," which can refer to the entire piece of furniture (legs, panel, fasteners, etc.) or merely the tabletop: Three individuals needed to relocate the table to a different room.

Cruse (ibid.) defines autosuperordination using examples. A unique illustration would be using the term "man" to denote humanity and juxtapose it with "woman."

Autoholonymy is the most obscure form of polysemy, and it is exceedingly challenging to differentiate it from automeronymy. For instance, the term "arm" encompasses the hand in one of its meanings, as in "he lost one arm in the accident but not the other" (ibid, p.179).

1.5.2 Non-Linear Polysemy

A. Metaphor: Beretta (2005, p.50) posits that metaphor is essential in the relationship between numerous word senses; numerous are metaphorically related. It may be characterized as "a figure of speech in which a word or expression ordinarily applied to one type of object,

action, etc. is extended to another."For example, the United States is widely recognized as a melting pot in which a single culture is formed from various distinct cultures. Another illustration: "His refusal triggered a series of events that culminated in his arrest." In this sentence, the term "chain" is not employed in its literal sense; instead, it indicates a sequence of interconnected events, a concept that can be likened to the physical representation of chains. (ibid).

B. Metonymy: Metonymy is conventionally defined as the use of a word that is relevantly related to the literal meaning of a person or object to refer to it. Straightforwardly, "a figure of speech in which a word or expression normally or strictly applied to one thing is applied to something physically or conceptually associated with it." In this case, the most significant aspect of polysemy is that it is based on an association. For instance, the assembly's decision is incompatible with using capital city names to refer to the entire country, such as London and Madrid, as opposed to England and Spain. (Rodd, 2013, p. 79).

Some authors regard metonymically motivated polysemy as "pure" polysemy. It is further divided into various subtypes: count/mass, container/container, producer/product, product/institution, and figure/ground (Blank, 1999, pp. 20-29).

Cruse (2000, p.57) further states, "Some cases of polysemy are systematic in the sense that the relationship between the readings recurs across a range of lexical items that are at least partially predictable on semantic grounds." He argues that metonymy can be highly systematic, while metaphor is considered the least systematic, and that linear polysemy also possesses some systematicity.

1.5.3 Polysemy in Arabic

Conversely, Arab linguists referred to polysemy as "itrak lafzi." Polysemous words are generally unrelated and lack a distinct relationship(Al-Jürjani ,1954, p.365).

According to As-Suyüti (1971, p.384), polysemy enriches language and makes it more capable of depicting the physical world. Nevertheless, he refutes the notion that "track" is based on the idea that a single word can have multiple interpretations. Conversely, he maintains that the meaning of all "track" forms of a singular expression

547

November 2024 Jumada Al-awwal 1446
Special Issue: Imam Ja'afar Al-Sadiq University: The Seventh International Scientific Conference

is identical. Consequently, the original meaning of a specific term is to be affixed with many meanings, which evolve (ibid).

According to Marzari (2006, p. 15), the Arabic language is distinguished and noteworthy due to its many concepts. Polysemy is a linguistic phenomenon that is observed in the Arabic language. It is defined by using metaphorical principles to attribute novel conceptual interpretations to words. Ali Ibn al-Hassan val-Hanay'sal-Hanay's al-Munjid fi ma ittafqa Lafḍah wa Akhtalaf Ma'nahMa'nah is the Arabic work that has garnered the most recognition (Matuq, 2012, p.88). More than 900 words in this literary work have multiple meanings. Polysemy is a prevalent linguistic phenomenon observed in all-natural languages, as per Al-Munjid (1999, p.15). As the individual in question perceives it, polysemy is the phenomenon in which a single term has multiple meanings.

1.6 Translational Communication Theory

Peter Newmark introduces the Communicative Translation Theory, which promotes the classification of texts into expressive, informative, and vocative categories. This theory also establishes a clear distinction between communicative translation and semantic translation, which is based on these textual categories. The source text, its construction, and the intentions of its author are the primary focus of semantic translation, which adheres to conventional practices. It is particularly well-suited for technical texts, authoritative documents, expressive text, and those that prioritize the author's thoughts and sentiments over the reader's experience (Cai, 2019).

1.6.1 Methods of Translation

The methods of translation that Newmark (1998, p.172) recommended are illustrated below:

A-Word for word Translation

This type of translation preserves the word order of the source language, as words are translated out of context by their most prevalent meaning, as per Newmark (1988). This form of translation is occasionally employed as a preliminary stage but is never employed for actual translation projects.

This method of translation, also referred to as literal translation or interlinear translation, involves the direct and sequential translation of

November 2024 Jumada Al-awwal 1446
Special Issue: Imam Ja'afar Al-Sadiq University: The Seventh International Scientific Conference

548

each word in the source language into the target language without taking into account the grammatical structures or idiomatic expressions of the target language, as per Munday (2016). The primary objective of this approach is to maintain the precise lexical and syntactic components of the source language text.

For instance, "I am a student." "انا أكون طالبا" B-Free Translation

This approach preserves the original meaning while utilizing the natural forms of the target language (TL), including standard word order and syntax, to facilitate the natural comprehension of the translation. It preserves the content at the expense of the original's form and offers a more extensive paraphrase.

C-Idiomatic Translation

According to Newmark (1998), this form of translation motivates translators to implement equivalent idiomatic expressions and colloquialisms in the target language. This ensures that the translated text retains the intended meaning and cultural character, enabling the target audience to understand the text naturally and comfortably. It is essential to acknowledge that idiomatic translation is merely one of the numerous strategies that Newmark and other translation theorists have proposed. The application of this strategy is contingent upon the specific context, purpose, and intended audience of the translation task.

D-Faithful Translation

A faithful translation aims to convey the source language's contextual significance accurately. This approach maintains a harmonious equilibrium between the SL term's literal meaning and the TL's syntactic structures. It is more logical because it considers the context and endeavours to generate SL texts with a more precise meaning. (Newmark, 1998)

E- Semantic Translation

As long as it is reasonable, this method compromises the message while considering the aesthetics of the original language, in contrast to faithful translation. Additionally, neutral phrases or functional ones could be used to translate words that possess only a very limited number of cultural connotations. The distinction between faithful and semantic translation is that semantic translation is more adaptable. The

549

semantic translation approach allows for empathy when translating the source language. (Newmark, 1998).

For example: "A dog that bites" "الكلب يعض" F-Communicative

Translation This approach endeavours to replicate the original's precise contextual meaning in a manner that is readily comprehensible and accepted by the readership, ensuring that both the content and language are accurately represented. In the communicative translation of vocative texts, however, the equal effect is not only desired but also necessary. Communicative translation aims to produce an impression on the reader that is as similar to that of the original as feasible. Semantic translation endeavours to replicate the precise contextual meaning of the source as accurately as the semantic and syntactic structures of the second language permit (Newmark, 1981).

For instance: "A dog that bites" " احترس من الكلب "

1.7 Semantic Loss

Semantic loss, which pertains to the incorrect, over-, or under-translation of a source text, can result in a partial or complete loss of meaning in the destination language. Semantic loss is inevitable when translating from a source language due to the absence of equivalents in the destination language for specific cultural vocabulary. Baker's typology of equivalence was employed to identify the underlying causes of errors in the two English translations. This typology encompasses equivalence at the word, grammatical, textual, and pragmatic levels. This qualitative research is founded on hermeneutics, an interpretive framework employed in translation studies. (Baker,1992).

1.7.1 Challenges Associated with Semantic Loss in Translation.

1.7.1.1 The Ambiguity of Meaning.

The semantic relationship between words in two distinct languages is not consistent with one-to-one or even one-to-many sets, and the boundaries between any two languages are characterized by a significant amount of fuzziness, obscurity, and ambiguity (Nida, 1994). Translation teams are confronted with the possibility of losing meaning due to the intricate boundaries between languages. The TL's linguistic system cannot accommodate the SL's numerous meanings. For

November 2024 Jumada Al-awwal 1446
Special Issue: Imam Ja'afar Al-Sadiq University: The Seventh International Scientific Conference

550

example, the plural form of numerous English language terms would substantially alter their meaning (Abdul-Raof, 2004).

The Arabic terms for "wind" [alriah] and "alreeh" [alreeh] have two distinct meanings. The plural form of the word connotes favour, while the singular form expresses punishment. The loss of meaning during translation may occur due to disparities in the way in which different languages map their vocabulary.

Languages map words in various ways; an idea that can be conveyed in English with a single word may necessitate multiple words to do so in another language. For example, the English term "table" can be translated into numerous lexemes in Polish (Ameel et al., 2009). This is also a frequent occurrence in Arabic.

Many lexemes with varying degrees of meaning can be used to translate the English word "cup" into the Arabic language. In Arabic and the Qur'an, the term "cup" can connote "ka/as," "our," and "breed."

The difficulty of translation caused by the mapping vocabulary divide elevates the probability of loss. Disregarding the ST's literariness or figurativeness may result in semantic losses, cultural losses, or inequities.

Occasionally, translators need help with the rhetorical devices or figures of speech of the SL. In addition, they occasionally encounter difficulties with symbolism, which leads to a degradation in literary translation (Al-Masri, 2009).

This is also true for the Holy Qur'an, written in a more intricate language than literary works. Linguistic (semantic and syntactic) and cultural issues are the two primary translation issues that may result in semantic loss. Semantic issues encompass lexical and morphological concerns.

The change in meaning that occurs when a term used in a semantic region is improper is one of the frequent forms of loss in Ali's translation of the Surah. A semantic field is a subset of reality represented by a collection of related terms united by a shared semantic characteristic (Brinton, 2000).

Consequently, although numerous words may possess comparable hues of meaning, they do differ in both their denotations and connotations. Translators occasionally opt for one term over the other,

551

November 2024 Jumada Al-awwal 1446
Special Issue: Imam Ja'afar Al-Sadiq University: The Seventh International Scientific Conference

despite the latter being the more precise alternative as evidenced by the translation of "الواقعة" as "When the Event inevitable cometh to pass," the translator frequently selects words that do not accurately represent the intended meaning.

It is incorrect to translate "الواقعة" alwaqiAAat as "the event inevitable," as the two terms are not equivalent. The English language defines an event as "something that occurs, particularly when it is unusual or significant" (Collins, 2006).

The Arabic term employed in the Qur'an as one of its titles indicates that there will be only one Day of Judgment despite the possibility of a significant number of occurrences. The verse discusses the Day of Judgment, which is a significant event. (Ibn Kathir, 1995)

Furthermore, the translation fails to convey the meaning a native Arabic speaker would promptly comprehend. The term's literal meaning refers to an object that plummets from a height before becoming immobile.

(Qutb, 2006)

This term is consistently used to describe unpleasant circumstances and penalties. For example, in another verse, "واقع بعذاب سائل سأل" translates to "a questioner inquired about a penalty that would befall." (Translation by Yusuf Ali)

Consequently, the Arabic term's fundamental significance in this context is punishment. Furthermore, the phrase "comes to pass" is an inadequate translation of the Arabic term "وقعت"("waqaAAati)," which in its original SL translation signifies "to occur" or "fall" and signifies a significant event.(Al-Waseet Dictionary, p. 1050)

No one will be allowed to access the garden unless they are Jewish or Christian. They are exclusively responding with "Amen" to their leaders. He asserts that Irving confused the letter (اماني) for the word "amen," which has an appreciative connotation. "Amen to that is a phrase used at the end of a prayer or hymn to convey the sentiment "so be it" or "may it be so," as in the phrase "I agree." Indeed, I agreed. The semantic loss in this verse suggests that the veneration is limited to a

November 2024 Jumada Al-awwal 1446
Special Issue: Imam Ja'afar Al-Sadiq University: The Seventh International Scientific Conference

552

single location, namely the eyes when intended to encompass the entire body. Moreover, God designated the eye as a symbol of reverence, as it represents the dignity of all who possess dignity and the humiliation of all who are humiliated. (اَشِعَّ خُ) signifies the veneration of the entire body, including the eyes, as opposed to the reverence of the eye alone. Some translations incorrectly state that their irises blink. (Qutb, 2006)

One of the obstacles to translating the Holy Qur'an is that specific lexicons are exclusive to the Qur'an and need more English equivalents. For example, the English language lacks a term that is equivalent to the Qur'anic term تيمموا] tayammamoo1]. Consequently, the term's original meaning may be forgotten if it were to be translated into English.(Khalaf and Yusoff, 2012)

1.8 Translation Procedures
A-Literal Translation
Newmark (1988, p. 46) said that this type of translation preserves the grammatical structures of the source language by rendering them into their nearest equivalents in the destination language. This transpires when the source language and target language possess identical structures. The translation of words devoid of context and without regard for their connotative meanings.

B-Transference
Newmark (1998) asserts that transference, as a translation approach, entails directly incorporating words or phrases from the source language into the target language text without translation. This method is generally employed when the phrases being transferred are familiar or include particular cultural or technical implications that are challenging to express effectively through translation.

C-Naturalization
Newmark (1988) posits that the naturalization method in translation entails modifying the source language content to render it more natural and idiomatic in the target language. Its objective is to provide a translated work that is fluent, culturally relevant, and readily comprehensible to the intended audience. This method frequently entails altering linguistic structures, idiomatic expressions, and cultural allusions to conform to the norms and customs of the target language.

553

November 2024 Jumada Al-awwal 1446
Special Issue: Imam Ja'afar Al-Sadiq University: The Seventh International Scientific Conference

D-Cultural Equivalent

According to Newmark (1988), the cultural equivalent technique involves directly translating a source language cultural term into a target cultural term.

E-Modulation

Newmark (1988) defines "modulation" as modifying the message of the source text in the target language due to differing perspectives in the source and target languages. This method involves altering the message due to a shift in perspective.

1.9 Methodology

1.9.1 Data collection

The data of the current study is meticulously gathered from the sacred Quran. The data consists of four selected polysomic words that were extracted from the Holy Quran. Two primary subjects are the distribution of these polysomic words: first, Google Translate as a machine translation tool, and second, human translators, including two significant and well-known translations of the sacred Quran: Yusuf Ali's translation in 1934 and Abdel Haleem's translation in 2004. Qualitative methodologies were implemented to accumulate these data.

1.9.2 Data analysis

The selected polysemous words are identified and chosen for analysis in the current study based on Newmark's communicative approach as an analytical instrument for evaluating translations. This approach helps identify and analyze the semantic loss, appropriateness, and effectiveness in conveying the intended meaning of polysemous words in the target language.

Sample No. (1)

﴿وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ﴾/ سورة الرحمن:٦.

(1) Google Translate
"(And the stars and trees prostrate)"
(2) Yusuf Ali's translation"
"(And the herbs and the trees - both (alike) prostrate in adoration.)"
(3) "Abdel Haleem's translation"
"(The plants and the trees submit to His designs)"

Translation Analysis:
The term mentioned above is polysemous, which possesses

November 2024 Jumada Al-awwal 1446
Special Issue: Imam Ja'afar Al-Sadiq University: The Seventh International Scientific Conference

554

numerous meanings. In the Quran context, "Najim" denotes plants or trees that prostrate to God rather than stars. Google Translate inadequately conveys this concept due to its reliance on literal translation. The term is rendered as "stars," omitting the intended allusion to plants. This indicates a semantic loss in translation, wherein the technology emphasizes form rather than meaning. Subject no.2 effectively employs communicative translation, translating "Najim" as "stars" while preserving the intended meaning and impact. This method utilizes a cultural equivalent and emphasizes conveying the contextual significance rather than the precise structure. Likewise, subject no.3 interprets "Najim" as "plants," a precise translation of the original meaning via the same cultural comparable technique. Moreover, translation loss arises when the literal translation method (used by Google Translate) results in misinterpretation. In contrast, communicative translation (utilized by subject no 2 and 3) maintains the intended meaning through culturally relevant equivalents.

Sample No. (2)

﴿وَلَا تَيْأَسُوا مِنْ رَوْحِ اللهِ﴾/ يوسف: ٨٧.

(1) Google Translate
("And do not despair of the Spirit of God, for He does not despair of the Spirit of God")
(2) Yusuf Ali's translation"
("and never give up hope of Allah's Soothing Mercy").
(3) "Abdel Haleem's translation"
("and do not despair of God's mercy– only disbelievers' despair of God's mercy.'")

Translation Analysis

According to Al-Tabari (1997), the term "Rooh" does not denote Allah's benevolence. Google Translate must convey this idea more effectively because it relies on literal translation, which leads to a loss of the intended semantic substance. Subjects no 2 and 3 successfully translate "Rooh" through communicative translation, prioritizing conveying the intended meaning over the literal form. Both subjects employ the method of cultural equivalence, which aids in maintaining the intended significance of the term, thereby guaranteeing that the mercy of Allah is effectively conveyed in English. As Google Translate

555

exemplifies, semantic loss transpires when translation inadequately conveys a word's profound meaning. However, the communicative technique employed by subjects 2 and 3 mitigates this loss by emphasizing contextual and cultural significance.

Sample No. (3)

﴿وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ﴾/ يس: ١٢.

(1) Google Translate
"And everything We have enumerated in a clear Imam."
(2) Yusuf Ali's translation"
("And of all things have We taken account in a clear Book (of evidence")
(3) "Abdel Haleem's translation"
(We keep an account of everything in a clear "Record")

Translation Analysis

In this context , the term "Imam" is polysemous, it has multiple meanings such as "leader," "prayer leader," "military chief," and "book." According to Al-Tabari, "Imam" refers to a "book," something inscribed in this specific context. Google Translate, however, makes an error by using a transference method, directly translating "Imam" without considering its contextual meaning, resulting in a semantic loss. Subjects 2 and 3, on the other hand, successfully translate "Imam" into "book" and "record" by considering the context. Participant 2 uses paraphrase, while subject 3 employs modulation, both methods preserving the intended meaning. The semantic loss occurs when Google Translate fails to capture the specific context of "Imam" as "book," whereas subjects 2 and 3 prevent this loss by using strategies that account for the word's contextual significance.

Sample No. (4)

﴿تَجْرِي بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ كُفِرَ﴾/ القمر/ ١٤.

(1) Google Translate
"Running before our eyes as a recompense for those who disbelieved")
(2) Yusuf Ali's translation"
("Sailing under Our observation as reward for he who had been denied")

November 2024 Jumada Al-awwal 1446
Special Issue: Imam Ja'afar Al-Sadiq University: The Seventh International Scientific Conference

556

(3) "Abdel Haleem's translation"

("That floated under Our watchful eye, a reward for the one who had been rejected")

Translation Analysis

In this analysis, the term "Aian" is polysemous, encompassing meanings such as "eye," "spring," and "observation." In this context, Al-Tabari (1997) refers to "observation." Google Translate fails to accurately transmit meaning due to its reliance on literal translation, neglecting contextual factors, which leads to semantic loss. Subject 2 effectively translates "Aian" by analyzing the context and employing a paraphrasing method, so maintaining the intended meaning of "observation." Subject 3 employs literal translation, failing to convey the true meaning and producing an erroneous translation. Semantic loss transpires when translation neglects contextual meaning, exemplified by Google Translate and subjects 3, but subject 2 mitigates this loss with a more contextually attuned approach.

Conclusion

It can be concluded that semantic loss occurs due to insufficient translation procedures, especially when employing a literal translation method, as exemplified by Google Translate. The primary concern in all samples is that Google Translate frequently emphasizes form over meaning, resulting in misinterpretations of polysemous phrases with varying meanings based on context. Conversely, participants employing communicative translation (Subjects 2 and 3) had more success maintaining the intended meaning by considering context and utilizing tactics such as paraphrasing and modulation. These strategies alleviate semantic loss by emphasizing the contextual and cultural importance of the words rather than solely their literal translations.

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557

November 2024 Jumada Al-awwal 1446
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558

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559

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560

November 2024 Jumada Al-awwal 1446
Special Issue: Imam Ja'afar Al-Sadiq University: The Seventh International Scientific Conference