



## An Investigation of the Difficulties of Translating Cultural Colloquial Collocations in Iraqi Dialect from Arabic Language into English Language and its Relevance to the Vocabularies of the Five Senses: Pragmatics Study

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**Abstract:** The main goal of the study is to find solutions to the difficulties encountered when translating Iraqi colloquialisms collocations based on context, cultural connotation, and pragmatic effect. In the study, samples from both qualitative and quantitative categories are employed. The qualitative samples, which are grounded in Gricean theory (2001) and focus on eight Iraqi slang collocations related to the vocabulary of the five senses, follow the translational strategies of Newmark (1988), whereas the quantitative samples relate to undergraduate M.A. students at Basra University are chosen randomly.

The purpose of this essay was to introduce the explicit/implicit dichotomy, the Gricean concept of implicature (conventional and conversational), its recent advancements, and its relationship to the speaker's goals, communicative responsibility, and reason. The Gricean distinction between "what is said" and "what is implicated"—between the proposition that a speech expresses and the implicit meaning of the utterance—was our starting point. What is at issue is a component of the speaker's meaning that is distinct from what is said and makes no contribution to the sentence's truth-conditions.

The goal of this study is to convey the same meaning and cultural influence, as well as pragmatics, to the target language by using Iraqi colloquialisms and collocations. This removes the ambiguity of these pleasant and yet strange linguistic collocations. The analysis shows that the real difficulty in translating Iraqi colloquialisms collocations is choosing the wrong translation method, especially when there is no equivalency. When a source text (SL) is written in a slang dialect, it can be difficult to translate it into the target language (TL) since it contains cultural implications and pragmatic effects. The study separates between appropriate and inappropriate translations and identifies potential Iraqi colloquialisms collocations translation solutions using suitable methodology.

Shedding light on these colloquial collocations related to the five senses that are highly used in the daily life of Iraqi individuals and this almost certainly follows the customs and traditions of peoples in all countries of the world. Shedding light on these vocabularies related to the five senses that are highly used in the daily life of Iraqi individuals, and this almost certainly follows the customs and traditions of peoples in all countries of the world. The study is based on Iraqi colloquial collocations which are related to the five senses, in order to clarify the difficulties of translation from Arabic into English, in order to convey the same cultural and pragmatic meaning which are related to these collocations, and moving away from Literal and adopting communicative translation.

**Key words:** Colloquial Collocations, Five Senses, pragmatic effect, Gricean theory.

## Introduction

The enormous differences between Arabic and English speakers, namely from Arabic into English, offer a significant challenge for M.A. students who are unsure of how to address the cognitive or cultural issues with translating Iraqi colloquialisms and collocations. Additionally, different Iraqi colloquialisms and collocations may have different meanings. First, there are the linguistic and cultural differences, especially when the TL is deficient in vocabulary. Second, because the study adopted a pragmatic perspective, Iraqi collocations' explicit meanings diverge from their implicit meanings, which are "what is said" and "what is implicated"—Thirdly, the vagueness of the context in which the Iraqi colloquialisms are used is viewed as a crucial component for translating them creatively and conveying their intended meaning to the target culture.

### 1.1 Hypotheses of the Study

1. Because they are unsure of what a pragmatic meaning is, M.A. students have problems translating Iraqi colloquialisms collocations from Arabic to English that have a pragmatic equivalent.
2. Adhering to Newmark's (1988) translation procedures is the best way to translate Iraqi colloquialisms collocations in order to avoid cultural misunderstandings.
3. M.A. students couldn't translate Iraqi colloquialisms collocations correctly since they don't understand the cultural and pragmatic context.
4. Incorrect Iraqi colloquialisms collocations translation causes break its message or its intended meaning.
5. The difficulty of translating collocations related to the vocabulary of the five senses from Iraqi colloquial dialect into English language, because of their literal translation, and this will lose its cultural and pragmatic value.

### 1.2 The Models Adopted

Using the theoretical model of Gricean theory as the study's starting point may result in the finest analysis of Iraqi colloquialisms collocations. The 2002 theory that was applied in the study. This study is based on the translation model developed by Newmark (1988), who employed it in his book *A Textbook of translation*.

### 2.1 Literature Review

The current study clarifies the difficulties in translating Iraqi colloquialisms collocations from Arabic to English as well as the Iraqi colloquialisms collocations as a language phenomenon from a pragmatics standpoint. Another challenging is adding to this study that is, the translating the vocabulary related to the five senses from cultural point of view. Additionally, the study shows the connection between language, culture and five senses vocabularies.

### 2.2 Culture and Translation

Ray (1962: 187) defined translation as "the transmission of meaning from one language to another." Literal translation above the word level is in fact "the only correct procedure if the SL and TL meanings correspond," according to Newmark (1988:7), who refers to translation as "a craft," and it is "the basic translation procedure, both in communicative and semantic translation, in that translation starts from there." Translation is "a craft that seeks to substitute a written message and/or statement in another language," according to Savory (1968: 34), in agreement with Newmark (1982: 7).

Translation is "typically seen as a project for transferring meaning from one language to another," claim Farghal & Shunnaq (1999: 2). According to Aziz (1989: 258), Nida and Taber (1969: 12), Catford (1965: 1), and Mcguire (1980: 29), translation is the process of replacing a text in one language with another. Suleiman (1999: 145) describes translation as "an art and skill, an integrated process that includes the comprehension, analysis, and reformulation of text by embracing the contextual, semantic, and socio-cultural components of source and target language texts."

### 2.3 Senses in Language and Culture

According to (Imami and Nasrullah,2021:178)) Language is typically thought of as an essential tool for communicating ethnic culture, including the ideas, customs, rituals, and behaviors that make up an ethnic group's identity. This can be interpreted as evidence that, for the majority of people, language is an essential component of human nature and is unique to particular cultural groups. As a social phenomenon in human civilization, this can also be seen as develops a collection of social and cultural norms, values, and customs that are upheld and passed down from one generation to the next and utilized as guidance for cooperating and interacting with one another. A language is a component of culture, and in some cases, a language is how a culture is expressed.

There is correlation or presence between language and senses Ali claims (2001 :227) this presence came in two forms: a metaphorical presence in the sense that the senses evoke sensations that are not by the nature of the sense, the nose summons the scents of love, sadness, death, pain, etc., and the ear hears only colored sounds, and so on with the rest of the senses, and we followed the presence of the senses in their figurative form within the structures the aforementioned narration ,As for the other form of presence, it is realistic presence, in the sense that the senses summon sensations from .The ear hears nothing but natural sounds, the eye sees only physical objects, and the nose does not smell except for smells, but what distinguishes this employment is the constructive effectiveness of the sense, which often enters directly into the core of events, but sometimes we find that the event is based on the effectiveness of the sense. Ali announces that this artistic presence of the senses came on two levels, the first, a partial level represented by the activity. The sense within the linguistic narrative fabric, which was based largely on (shifts) that made the narrative language It seems closer to the poetic language, so we were facing poetic means within the narrative area that were divided according to their presence. The text within the third topic, which was titled (Semantic Transformations and the Poetics of Narrative Discourse), so we were Small semantic units that move at the level of the line or the story sentence, as in the poetic analogy and the transmission of the senses (Ibid).

The "embodiment" movement has brought together a number of disparate lines of inquiry that put the human body as an integrated sensorium at the center of the "social sciences of the senses" movement and in psychology (such as the direct activation of motor cortex by perception of gesture or words, the understanding of one sensory domain by mapping on another, and the association of emotion with sensory experience) (Levinson,2014:6).

Language is delivered only in acoustic or visual form, and it seems ill-adapted to describing many of the senses that haunt our memories or excite our bodies, like taste and smell, touch, and proprioception. This is one of the factors that contributed to the new interest in the senses (Ibid :6).

### 2.4 Translation and Pragmatics

People who have studied pragmatics are better able to identify speech acting techniques and cross-cultural engagement tactics, which they can employ to solve communication problems in novel social situations. Translators can comprehend the varied cross-cultural meanings of languages as a result and become accustomed to their various systems, kinds, and conventions. In this context, any misinterpretation of specific pragmatic traits can lead to problems with pragmatic translation (Al-Eryani, 2020:5). The interpreter is driven to make use of his or her cross-cultural pragmatics skills in order to interpret the message without causing any misunderstandings (Ibid: 7).

### 2.5 Gricean theory as Linguistic Model

Grice has differentiated between what is said (in a sentence) from what is meant (by uttering). The former refers to the statement's conventional meaning, whilst the latter relates to what is implied or inferred by speaking a sentence.

According to Levenson, Grice's theory of meaning is built as a theory of communication, and it has the fascinating side effect of providing an explanation of how communication may be conducted in the absence of any traditional methods of communicating the desired message (1983:101). So, implicature is a type of inference, and a theory of implicature illustrates one manner in which such

inferences, and of a non-conventional kind, can be conveyed while meeting the requirement of communicated messages given in Grice's theory of meaning.

According to Levenson, Implicature; it exemplifies the nature and power of pragmatic explanations of linguistic phenomena. The other concept of the theory is how individuals utilize language. It appears to be rational considerations, which might serve as guides for the efficient and effective use of language in discussion to achieve cooperative aims (Ibid:102-103).

**2.6 Newmark (1988) Translational Model**

The translation model and related methods are based on Newmark (1988). According to Newmark (1988:11), the translator begins by reading the original text for two reasons: first, to understand what it is about, and second, to evaluate it from a 'translator's' perspective, which is different from that of a linguist or a literary critic.

**2.6.1 Communicative vs. Semantic Translation**

Startling differences exist between communicative and semantic translations. First of all, semantic translation is objective and takes particular terms into account. The original culture and the author are to blame when it is challenging to understand the connotative context of the phrase. It is subjective, as opposed to communicative translation, which stresses the reader's reaction and leaves minimal space for misunderstanding. Second, in order to make the translated text appear identical to the original in the expressive form, semantic translation strives to maintain the original text's vocative impact.

**2.6.2 Translation Strategies**

(Newmark, 1988:81) provides a detailed description of techniques used in problem solving. One of the most important approaches in translating sentences and other smaller linguistic units. When a translator employs translation techniques, the translation process can be effective and efficient. Think about the following strategies:

<b>1- Transference</b>	<b>11- Notes</b>
<b>2- Cultural Equivalent</b>	<b>12- Recognized Translation</b>
<b>3-Neutralization (i.e., functional or descriptive equivalent)</b>	<b>13-Modulation</b>
<b>4- Literal translation</b>	<b>14- Synonyms</b>
<b>5- Label</b>	<b>15-Shifts or Transpositions</b>
<b>6-Naturalization</b>	<b>16-Loan Translation</b>
<b>7-Compensation</b>	<b>17- Descriptive Equivalent</b>
<b>8-Reduction and Expansion</b>	
<b>9-Paraphrase</b>	
<b>10-Couples</b>	

### Chapter Three

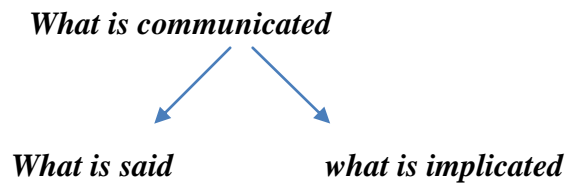
#### Methodology and Data Analysis

##### Introduction:

For this chapter, the study reviews the mechanism of data analysis and research methodology based on the method of Grice and the strategies of Newmark. The study review how to analyze and translate the pragmatic linguistic collocation from a purely cultural perspective from the Arabic language, especially in the Iraqi colloquial dialect, into the English language, and find the problems that translators faced in translating these linguistic collocation, findings and solutions.

**Research Question:** what is said and what is implicated

Grice's distinctions summarized:



SL My left and right hands itched

TL

- My left and right hands itched
- My hands itch
- I rub my hands both
- I scratched both of my hands
- I'm rubbing my two hands now
- I feel my left and right hands itching
- The right-hand itch has a cultural connotation. It means that, the money will come on but the left-hand itches it means money will be spent.
- The right hand means the money will come and the left hand means the money will be spent
- My left hand itched as well as the right
- Right hand itching explains getting on coins and left-hand reversing

Table No (1)

<i>Translator</i>	<i>Strategy</i>	<i>Appropriateness</i>
<i>First</i>	Literal	-
<i>Second</i>	Reduction	-
<i>Third</i>	Modulation	-
<i>Fourth</i>	Shifting	-
<i>Fifth</i>	Literal	-
<i>Sixth</i>	Literal	-
<i>Seventh</i>	Functional equivalence	+
<i>Eighth</i>	Descriptive Equivalent	+
<i>Ninth</i>	Modulation	-
<i>Tenth</i>	Paraphrase	+

**Suggested Translation:** *The right-hand itch has a cultural connotation. It means that, the money will come on but the left-hand itches it means money will be spent.*



**Discussion**

It can be noted that the subjects have applied different strategies. Subjects No. (1, 5,6) 30% failed in translating the above Arabic term and adopted the strategy of literal translation. Subject No. (2)10% failed using Reduction strategy. Subject No. (3,9)20% failed in translating the above Arabic term and adopted the strategy of Modulation. Subject No. (4)10% failed in rendering the meaning of the hashtag by using Shifting strategy.

Subject No. (7,8)20% succeeded in rendering the cultural connotation and pragmatics meaning of the Arabic Slang Text (AST) to target language by using Functional - Descriptive Equivalence strategies. Subject No. (10)10% succeeded in rendering the meaning of the Slang Text by using Paraphrase strategy.

**SL My left and right foot itched**

**TL**

- **My left and right foot itched**
- **My feet itch**
- **I rub my feet both**
- **I scratched both of my feet**
- **I'm rubbing my two feet now**
- **I feel my left or right feet itching**
- **The right-foot itch has a cultural connotation means someone reminded me of the good matters but the left-foot itches it means someone reminded me of bad matters.**
- **My left foot itched as well as the right.**
- **Right foot itching explains someone reminded me of the good matters and left foot reversing.**

**Table No. (2)**

<i>Translator</i>	<b>Strategy</b>	<b>Appropriateness</b>
<i>First</i>	Literal	-
<i>Second</i>	Reduction	-
<i>Third</i>	Modulation	-
<i>Fourth</i>	Shifting	-
<i>Fifth</i>	Literal	-
<i>Sixth</i>	Literal	-
<i>Seventh</i>	Functional equivalence	+
<i>Eighth</i>	Descriptive Equivalent	+
<i>Ninth</i>	Modulation	+
<i>Tenth</i>	Paraphrase	+

***Suggested translation***

***The right-foot itch has a cultural connotation means someone reminded me of the good matters but the left-foot itches it means someone reminded me of bad matters.***

**Discussion**

It can be noted that the subjects have applied different strategies. Subjects No. (1, 5,6) 30% failed in translating the above Arabic term and adopted the strategy of literal translation. Subject No. (2)10% failed using Reduction strategy. Subject No. (3,9)20% failed in translating the above Arabic term and adopted the strategy of Modulation. Subject No. (4)10% failed in rendering the meaning of the hashtag by using Shifting strategy.

Subject No. (7,8)20% succeeded in rendering the cultural connotation and pragmatics meaning of the Arabic Slang Text (AST) to target language by using Functional - Descriptive Equivalence strategies. Subject No. (10)10% succeeded in rendering the meaning of the Slang Text by using Paraphrase strategy.

**SL My tongue twitches or itches me**

**TL**

**My tongue twitches or itches me**

**My tongue flutters**

**My tongue itches**

**My tongue tickles me**

**I scratched my tongue**

**My tongue itches**

**I will make trouble with someone**

**It's going to be an altercation today**

**I will fight with an unknown person**

**I will definitely have a verbal altercation**

**Table No. (3)**

<i>Translator</i>	<i>Strategy</i>	<i>Appropriateness</i>
<i>First</i>	Literal	-
<i>Second</i>	Literal	-
<i>Third</i>	Literal	-
<i>Fourth</i>	Literal	-
<i>Fifth</i>	Literal	-
<i>Sixth</i>	Literal	-
<i>Seventh</i>	Functional equivalence	+
<i>Eighth</i>	Functional Equivalent	+
<i>Ninth</i>	Functional equivalence	+
<i>Tenth</i>	Paraphrase	+

***Suggested translation***

**I will definitely have a verbal altercation**

**Discussion**

It can be noted that the subjects have applied different strategies. Subjects No. (1, 2,3,4,5,6) 60% failed in translating the above Arabic term and adopted the strategy of literal translation. Subject No. Subject No. (7,8,9)30% succeeded in rendering the cultural connotation and pragmatics meaning of the Arabic Slang Text (AST) to target language by using Functional - Equivalence strategy. Subject No. (10)10% succeeded in rendering the meaning of the Slang Text by using Paraphrase strategy.

**SL My left eye twitches and so does the right**

**TL**

**My left eye twitches and so does the right**

**Both my eyes twitch**

**My eyes twitch**

**My eyes are racking**

**Left or right eye twitched**

**My left or right eye has been racked**

**I will cry today**

**Of course, today I shed tears of sadness**

**There is no doubt that I will cry today**

**My eyes twitched, I will definitely cry today**

**Table No. (4)**

<i>Translator</i>	<i>Strategy</i>	<i>Appropriateness</i>
<i>First</i>	Literal	-
<i>Second</i>	Literal	-
<i>Third</i>	Literal	-
<i>Fourth</i>	Literal	-
<i>Fifth</i>	Literal	-
<i>Sixth</i>	Literal	-
<i>Seventh</i>	Functional equivalence	+
<i>Eighth</i>	Functional Equivalent	+
<i>Ninth</i>	Functional equivalence	+
<i>Tenth</i>	Paraphrase	+

*Suggested translation*

**My eyes twitched, I will definitely cry today**

**Discussion**

It can be noted that the subjects have applied different strategies. Subjects No. (1, 2,3,4,5,6) 60% failed in translating the above Arabic term and adopted the strategy of literal translation. Subject No. Subject No. (7,8,9)30% succeeded in rendering the cultural connotation and pragmatics meaning of the Arabic Slang Text (AST) to target language by using Functional - Equivalence strategy. Subject No. (10)10% succeeded in rendering the meaning of the Slang Text by using Paraphrase strategy.

**5-SL My ears buzzed**

**-TL**

**My ears buzzed**

**My ears made a sound**

**My ears just buzzed**

**My ears made a noise**

**My ears have balloons**

**My ears are buzzing**

**Someone reminded me**

**Reminds me the angel of death**

**Someone has been talking about me**

**Table No. (5)**

<i>Translator</i>	<i>Strategy</i>	<i>Appropriateness</i>
<i>First</i>	Literal	-
<i>Second</i>	Literal	-
<i>Third</i>	Literal	-
<i>Fourth</i>	Literal	-
<i>Fifth</i>	Literal	-



<i>Sixth</i>	Literal	-
<i>Seventh</i>	Functional equivalence	+
<i>Eighth</i>	Functional Equivalent	+
<i>Ninth</i>	Compensation	+
<i>Tenth</i>	Functional equivalence	+

*Suggested translation*

**Reminds me the angel of death ( or) Someone has been talking about me**

**Discussion**

It can be noted that the subjects have applied different strategies. Subjects No. (1, 2,3,4,5,6) 60% failed in translating the above Arabic term and adopted the strategy of literal translation. Subject No. Subject No. (7,8,9)30% succeeded in rendering the cultural connotation and pragmatics meaning of the Arabic Slang Text (AST) to target language by using Functional - Equivalence strategy. Subject No. (10)10% succeeded in rendering the meaning of the Slang Text by using Paraphrase strategy.

**6- SL My lips are itching**

- TL
- My lips are itching
- My lips itched
- My lips itch
- I rub my lips both
- I scratched both of my lips
- I'm rubbing my two lips now
- I feel my upper or lower lips itching
- A visitor will come to us
- A visitor will come to us and I will kiss him\her
- I will kiss someone today

**Table No. (6)**

<i>Translator</i>	<b>Strategy</b>	<b>Appropriateness</b>
<i>First</i>	Literal	-
<i>Second</i>	Literal	-
<i>Third</i>	Literal	-
<i>Fourth</i>	Literal	-
<i>Fifth</i>	Literal	-
<i>Sixth</i>	Literal	-
<i>Seventh</i>	Functional Equivalence	+
<i>Eighth</i>	Functional Equivalence	+
<i>Ninth</i>	Functional Equivalence	+
<i>Tenth</i>	Functional Equivalence	+

*Suggested translation - A visitor will come to us and I will kiss him\her*

**Discussion**

It can be noted that the subjects have applied different strategies. Subjects No. (1, 2,3,4,5,6) 60% failed in translating the above Arabic term and adopted the strategy of literal translation. Subject No. Subject No. (7,8,9,10)40% succeeded in rendering the cultural connotation and pragmatics meaning of the Arabic Slang Text (AST) to target language by using Functional Equivalence

**7-SL My nose is itching**

**TL**

- **My nose is itching**
- **My nose itched**
- **My nose itches**
- **I rub my nose**
- **I scratched my nose**
- **I'm rubbing my nose now**
- **I will eat fish today**
- **I will eat fish today**
- **I will eat fish today**
- **I will eat fish today**

**Discussion**

It can be noted that the subjects have applied different strategies. Subjects No. (1, 2,3,4,5,6) 60% failed in translating the above Arabic term and adopted the strategy of literal translation. Subject No. Subject No. (7,8,9,10)40% succeeded in rendering the cultural connotation and pragmatics meaning of the Arabic Slang Text (AST) to target language by using Paraphrase strategy.

**8-SL The bite stopped**

**TL**

**The bite stopped**

**Dive into food**

**He stuffed food into his tonsils**

**Food stopped in his\her throat**

**The food has been stopped in my throat**

**Choked on food**

**Someone in my family is hungry**

**One of my family members is starving**

**My son or daughter is so hungry**

**My dearest people are starving**

**Table No. (8)**

<i>Translator</i>	<i>Strategy</i>	<i>Appropriateness</i>
<b>First</b>	Literal	-
<b>Second</b>	Literal	-
<b>Third</b>	Literal	-
<b>Fourth</b>	Literal	-
<b>Fifth</b>	Literal	-
<b>Sixth</b>	Literal	-
<b>Seventh</b>	Cultural Equivalence	+
<b>Eighth</b>	Cultural Equivalence	+
<b>Ninth</b>	Cultural Equivalence	+
<b>Tenth</b>	Cultural Equivalence	+

*Suggested translation*

**One of my family (dearest people) members is starving**

It can be noted that the subjects have applied different strategies. Subjects No. (1, 2,3,4,5,6) 60% failed in translating the above Arabic term and adopted the strategy of literal translation. Subject No. Subject No. (7,8,9,10)40% succeeded in rendering the cultural connotation and pragmatics meaning of the Arabic Slang Text (AST) to target language by using Cultural Equivalence.

**Conclusion**

These findings are the result of the current study:

1. The most frequent problems that translators run across are a lack of cultural awareness and comprehension between Arabic and English cultures.
2. The communicative technique is the best way to translate an Arabic slang collocation because it may provide cultural connotation and practical consequence to the target language (TL) while still conveying the original meaning of the collocation in Arabic. Despite being practically a literal translation, the semantic approach does not transmit the pragmatic effect or cultural connotations.
3. The following are the proper strategies that translators have employed when translating Arabic slang collocation depending on their level of success in the process. They are listed below:

➤ Functional equivalence	➤ Cultural equivalence
➤ Descriptive Equivalence	➤ Compensation
➤ Paraphrase	

**Table (7) Final percentage of translated Arabic slang collocation by the translators:**

Category	Appropriateness	Un suitable Strategy	Suitable strategy
<b>Total</b>	39%	61%	39%

**Table (8) Final percentages of Translators' success and failure in translating the Arabic slang collocation:**

Trans. NO.	Percentage of success	Percentage of failure
<b>T1</b>	0 %	100%
<b>T2</b>	0%	100%
<b>T3</b>	0 %	100%
<b>T4</b>	0 %	100%
<b>T5</b>	0%	100%
<b>T6</b>	0 %	100%
<b>T7</b>	100 %	0 %
<b>T8</b>	100 %	0%
<b>T9</b>	90%	10 %
<b>T10</b>	100 %	0 %
<b>Total:</b>	39 %	61 %

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