مجلة آداب الفراهيدي

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مجلة آداب الفراهيدي

شروط النشر:

1. ان يكون البحث مطبوعاً على الحاسوب، وتزود هيئة التحرير بثلاث نسخ منه مع نسخة على قرص ليزري (CD).

2. ان لا تزيد عدد صفحات البحث عن (٢٥) صفحة ولا تقل عن (١٥) صفحة من الحجم العادي (A4) ويستثنى من ذلك النصوص المحققة على ان يدفع الباحث مبلغ (١٠) عشرة الاف دينار عن كل صفحة إضافية إذا كان البحث يزيد عن ٢٥ صفحة للبحوث داخل العراق و٨ دولارات امريكي للبحوث خارج العراق.

3. يمكن ان يكون البحث جزءاً من رسالة الماجستير أو أطروحة الدكتوراه التي أعدها الباحث على ان يلتزم الباحث بوضعه على قالب المجلة واستكمال المعلومات المطلوبة باللغتين العربية

والانكليزيـة، وألا يكون قد سبق نشره على أي نحو كـان أو تمَّ إرسـاله للنشر فـي مجلـة أخرى ويتعهد الباحث بذلك خطياً.

٤. أن يكون البحث ضمن الاختصاصات الانسانية ومن ضمن ابواب المجلة الستة الثابتة.

٥. كل بحث يجب ان يشمل على أحد المراجع الاجنبية، واعتماد مجلة آداب الفراهيدي كمصدر للاقتباس (مصدرين على الاقل)، تكون نسبة ٥٠٪ من مصادر البحث حديثة النشر وتقع ضمن السنوات العشرة الأخيرة.

٦. يعطى الباحث مدة أقصاها أسبوعين لإجراء التعديلات على بحثه ان وجدت، وللمجلة بعد ذلك الغاء الملف البحثي تلقائيا في حال تجاوز المدة المذكورة اعلاه.

٧. يخطر أصحاب البحوث بالقرار حول صلاحيتها للنشر أو عدمها خلال مدة لا تتجاوز ثلاثة أشهر من تأريخ وصوله لهيئة التحرير.

٨. لا ترد الأبحاث إلى أصحابها سواء نشرت أم لم تنشر.

٩. يلتزم الباحث بدفع أجور النشر المقررة والبالغة ١٠٠ ألف دينار عراقي داخل العراق إذا كان عدد صفحاته اقل من (٢٥) صفحة وما زاد عن ذلك يدفع الباحث مبلغ (١٠) الاف دينار عن كل صفحة اضافية و ١٠٠ دولار أمريكي خارج العراق إذا كان عدد صفحاته اقل من (٢٥) صفحة وما زاد عن ذلك يدفع الباحث مبلغ (٨) دولار عن كل صفحة اضافية وكذلك دفع مبلغ ٢٠ دولار لعمل استلال الكتروني للبحث.

١٠.يطبع البحث ببرنامج (Word)، وتوضع الرسوم أو الاشكال – إن وجدت – في مكانها من البحث على أن تكون صالحة من الناحية الفنية للطباعة.

١١.أن يكون البحث خالياً من الأخطاء اللغوية والنحوية والاملائية.

١٢.يجب اتباع الأصول العلمية والقواعد المرعية في البحث العلمي.

١٣.يجب أن تكون الخطوط كالآتي:

● **اللغة العربية**: نوع الخط (Simplified Arabic) حجم الخط (١٤).
● **اللغة الانكليزية**: نوع الخط (Times New Roman) حجم الخط (١٤).

١٤.عمل الهوامش يكون بنظام تلقائي (تعليقات ختاميـة) فـي نهايـة البحـث، ويكون الترقيم مستمراً، مع التدقيق في تسلسل الترقيم.

مجالات النشر:

١. **البحوث العلمية**: تنشر المجلة البحوث العلمية الأصيلة والمخطوطات المحققة في مجال العلوم الإنسانية.

مجلة آداب الفراهيدي

٢. **المـؤتمرات والنـدوات العلميـة**: تنشر المجلـة بحوث المـؤتمرات والنـدوات العلميـة المحليـة والعربيـة والعالميـة والتي عقدت حديثاً في مجـال العلوم الإنسانية وضـمن ابواب المجلـة الستة الثابتة.

ملاحظات النشر:

١. البحوث المنشورة في المجلة تعبر عن آراء الباحثين ولا تعبر عن رأي المجلة.

٢. ترتيب البحوث في المجلة يخضع لاعتبارات فنية.

٣. تستبعد المجلة أي بحث مخالف لقواعد النشر أو الذي يرفض من قبل الخبراء.

٤. يعطى الباحث نسخة مستله من بحثه.

العنوان البريدي:

جمهوريـة العراق، محافظـة صـلاح الدين، مدينـة تكريت | جامعـة تكريت، كليـة الآداب، مجلة آداب الفراهيدي.

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المحتويات

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Problems of Translating The Mosuli Dialect into English for Non-Native Speakers

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A B S T R A C T

This paper aims at defining problems encountered by Iraqi translators using Arabic language varieties that differ from Mosuli dialect when attempting to convey this dialect into English language.

Mosuli dialect is mainly used by speakers in an area that stretches from the city of Tikrit to the city of Mosul. This dialect is characterized by special phonetic and lexical features that makes it different from other Iraqi Arabic language dialects used in other parts of Iraq.

The special and peculiar nature of this dialect makes it difficult for other Arabic language users to comprehend due to the special and unusual usage of lexical items and expressions.

The rationale for conducting this study is that the translation of Mosuli dialect has not yet been given the proper attention and that there is a clear paucity in the translation of such domain.

The problem that this study will focus on, is that non-Mosuli dialect speakers will face a two-fold difficulty when handling the task of translating Mosuli dialect into English. Firstly, they must comprehend the meaning of the text written or spoken in Mosuli dialect and secondly, they must render the resulting meaning into English. In other words, the translator should translate the source text (Mosuli dialect) into standard Arabic and then rendering the resulting meaning into English.

The main focus would be mainly focused on defining the problems and difficulties encountered by non-Mosuli dialect speakers when attempting to translate this dialect into English, in addition to analyzing the translation errors committed by the respondents when conducting the translation task.

The study hypothesizes that there is no one-to-one translation equivalence between the SL and TL texts. It also hypothesizes that translating Mosuli dialect requires special knowledge and expertise that only competent translators possess. Conversely, novice and incompetent translators will find it difficult to handle such task properly.

The model of Wilson (2009) will be adopted for this study, since it provides an appropriate framework for the translation of Mosuli dialect from Arabic into English.

As for the procedures followed, there will be a selection of certain problematic Mosuli dialect excerpts for analysis. These excerpts will be translated by four non-Mosuli dialect speakers from different parts of Iraq. Their translation versions will be analyzed to determine errors and misinterpretations.

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The Theoretical Part:

Definition of Translation:

Numerous translation definitions have been proposed by many scholars. Part of them have focused on how to attain equivalence, while the remaining definitions have focused on how to convey the original meaning.

Ray (1962: 187), views translation as "the transference of meaning from one language into another". Savory (1968: 34), approves Newmark (1982: 7) perspective and portrays translation as: "A craft attempting to replace a written message and/or statement in another language". Farghal and Shunnaq (1999: 2) confirms that translation is "often regarded as a project for transferring meaning from one language to another".

Aziz (1989: 258), Mcguire (1980: 29), Catford (1965: 1), Aziz and Lastaiwish (2000: 61), Nida and Taber (1974: 12),) who favors to follow the equivalence approach, consider translation as "a process of replacing a text in a certain language for a text in another one". De Beaugrande (1978: 13) emphasizes that "translation should not be studied as a comparison and contrast of two texts, but as a process of interaction between author, translator, and reader of the translation". For Schaffner (2000: 146), translation requires "an awareness of and conscious reflection on all the relevant factors for the production of a target text that appropriately fulfills its specified function for its target addressees". Sulaiman (1999: 145) perceives translation as a "an art and skill, an integrated process which involves the comprehension, analysis, reformulation of text by incorporating the contextual, semantic, and socio-cultural aspects of source language and target language text".

Translation and Equivalence:

Equivalence is regarded as a main issue in the process of translation. It's clear that performing the task of translation without paying enough attention to equivalence will be totally inappropriate.

Farghal and Shunnaq (1999: 4) and Obeidat (1998: 1) emphasize that "equivalence represents an important element in studying translation and also in translating various kinds of texts". Equivalence was assessed and evaluated from different perspectives and standpoints. For example, Catford (1965: 27) views equivalence as "an empirical phenomenon which can be discovered by comparing the SL text with the TL text". He differentiates between textual equivalence and formal equivalence.

Catford (1965: 27), emphasizes that formal equivalence is "any TL category which can be said to occupy the same place in the economy of the TL, as the given SL category occupies in the SL". Conversely, textual equivalence is "any TL form (text or portion of a text) which is observed to be the equivalent of a given SL form (text or portion of a text)".

Nida (1964: 159) "argues that there are two different types of equivalence, formal equivalence and dynamic equivalence, formal equivalence focuses attention on the message itself in both form and content, while dynamic equivalence is based on the principle of equivalent effect". Nida confirms that, "the principle of equivalent effect is basically receptor oriented and aims at reproducing an equivalent effect on the TL receiver as that

experienced by the SL receiver, that is, it tries to establish a similar relationship between the SL receiver and the TL message" (Nida, 1964: 166-167).

Furthermore, Popovic (1967, cited in Mcguire, 1980: 25) differentiates four kinds of equivalence:

1. "Linguistic equivalence: a word for a word translation in which there is equivalence in both the SL and the TL texts on the linguistic level".
2. "Paradigmatic equivalence: an equivalence of elements of grammar".
3. "Stylistic equivalence: a functional equivalence of elements in both original and translated texts".
4. "Textual equivalence: an equivalence of the syntagmatic structuring of a text. In other words, equivalence of form and shape" (ibid: 26).

Baker (1992: 11-13), differentiates three types of equivalence:

1. "Grammatical equivalence which is related to the variety of grammatical categories in different languages. Baker asserts that languages vary with relation to their grammatical rules and this might lead to certain obstacles with relation to finding the right equivalent in the TL. She believes that SL and TL various grammatical structures may result in certain changes in the way the message is delivered".
2. "Textual equivalence that refers to the equivalence between a SL text and a TL text in terms of information and cohesion. Texture is a very important feature in translation since it provides useful guidelines for the comprehension and analysis of the SL text which can help the translator in his attempt to produce a cohesive and coherent text for the TL reader in a specific context".
3. "Pragmatic equivalence which refers to implicatures and strategies of avoidance during the translation process. Implicatures is not about what is explicitly said, but what is implied, therefore the translator needs to deduce the meaning in translation in order to get the original message across. The role of the translator is to recreate the author's intention in another culture in such a way that enables the TL reader to understand it clearly", (Baker, 1992: 11-13).

Ghazala (1994: 9) considers the "stylistic equivalence", or "the proper choice of the TL text style that is derived from the style of the SL text, unless available in the TL". He argues that "the style of a particular text is a combination of syntactic/grammatical and semantic/lexical features of language chosen from a language system in preference to others available to the author. The features which characterize style in that text are spotted intuitively by the translator". "(see Robberecht, 1982:223; Kuepper, 1977: 243; Aziz and Latiwish, 2000: 66; Wendland, 2000: 4; Nemet-Nejat, 1991: 1)".

Translation Strategies

For Lorscher (1991: 70) the prominent characteristic of the expression (strategy) "is that it must be conscious". He emphasizes that "translation strategy is a potentially conscious procedure for the solution of a problem

which an individual is faced with when translating a text segment from one language to another".

Dancette (1997) stresses that translation strategies could be portrayed as a sequence of organized procedures that are used by the translator when confronted by a certain problem.

Lorscher (1991) asserts that the term "translation strategy" is not utilized in translation theory and thus it has not been specified in a clear way. This aspect has attracted the attention of many scholars, among them are "Chesterman, 2005; Kearns, 2009; Chesterman, 1997 and Hejwowski, 2004" they all confirm that (strategy) indicates a number of aspects, and that several expressions could designate a similar meaning.

Krings (1986: 18) considers" translation strategy as translator's potentially conscious plan for solving concrete translation problems in the framework of a concrete translation task". In the previously outlined standpoints of Lorscher, Dancette and Krings, the aspect of "consciousness" was mentioned frequently to make a distinction between strategies employed by translators and other kinds of strategies used by learners.

Cohen (1998: 4) confirms that "the element of consciousness is what distinguishes strategies from these processes that are not strategic". Hejwowski (2004: 76) provides another suitable definition as "a translator's consciously or unconsciously preferred procedure within an entire text or its significant passages".

Vinay and Darbelnet (1958: 46) identify (7) translation strategies that translators might resort to when handling the task of translation. These strategies are, (borrowing, calque, literal translation, transposition, modulation, equivalence and adaptation).

Translation and Culture

For oxford dictionary, culture is defined as "the inherited knowledge, values, feelings, activities, traditions, customs, attitudes, beliefs, ideas, arts, social behavior, and the way of life shared by a particular organization, country or group of people or society".

Bing (2006:95) defines culture as "the knowledge and traditions possessed by a certain group of people including, language, music, habits, religion, arts, foods and different types of clothes and fashion prevalent in that community".

Hence, the prevalent social norms or culture could decide the types of garments that we put on and wear. For instance, the traditional Arabic gown is normally used by people in several Arab countries and in several countries, it is regarded as the official wear especially Arabian Gulf countries.

Conversely, many types of clothing are used elsewhere. For example, the gown (Sari) is mainly used in Pakistan and India. "This diversity of habits and social norms is mainly determined by the prevailing traditions and culture which will be demonstrated clearly in peoples' inclinations and preferences relevant to their wear, food, habits, social relations, etc." (Ilyas, 1989: 45).

Terms and expressions utilized by a specific community are different from expressions used by other communities. This means that such expressions and terms and their relevant meanings are closely connected with their cultures and communities. This might consequently result in various challenges and difficulties that translators might face in their attempt to achieve the most acceptable translation equivalence for such terms and expressions. These are also known as culture specific terms.

Bing (2006) asserts that translation based on culture might result in deep obstacles and problems for translators because some SL culture specific terms might not be present in the TL culture and this indicates that the target language do not have any acceptable equivalents for these expressions. therefore," a lexical gap could appear in the target language and that would render the translator unable to benefit from various translation options except resorting to certain approaches to convey the required meaning accurately, such as using footnotes or extra clarifications for the meanings of the SL expressions" (Newmark, 1982:55).

Dialects:

Dialect is a term that indicates a variety of language spoken by a certain group of people situated in a certain area or by a particular speech community (Preston, 1993).

Crystal defines dialect as "a geographical variety of a certain language that is spoken in a certain area and which manifests some linguistic differences from other geographical varieties belonging to the same language". (Crystal, 1987: 60).

Dialect might refer to a social or regional variety of language which differ from other language varieties in terms of grammar usage, choice of pronunciation and vocabulary in addition to other linguistic aspects (ibid).

"Dialects are considered as a unique system having its own rules and features making it different from other language varieties. Thus, we may consider dialects as rule-governed systems that intrinsically differ from other varieties related to the same language" (Crystal, 1987:65).

Yule (2006:195), argues that dialect is used to explain main features of language such as, grammar, vocabulary and other pronunciation aspects.

Dialects might appear when there is a certain contact with other languages or as a result of using certain features of language by speakers, such features might be common within certain speech communities (Wolfram, Adger, & Christian, 1999).

Dialect designates a variety of language that deviates from the standard variety in terms of pronunciation, grammar and vocabulary. This deviated and nonstandard language variety is spoken by a certain group of people located in a certain area or by a particular speech community (Preston, 1993).

This term might also be used to define a certain way of language use that might be different from other varieties of language which are considered as standard varieties of that language. (ibid).

Social and Regional Dialects:

Dialects can be classified into regional and social dialects and this is mainly dependent on the speech community that uses this dialect and also related to the area in which the dialect is mainly spoken.

Holmes (2013:131) emphasizes that" individuals tend to use language to indicate their affiliation to a specific community or social group and to reveal some aspects of their personal identity such as, age, gender, ethnicity, and social status".

Holmes asserts that speakers use language differently even if they belong to the same geographical area. consequently, we might see certain differences between speakers in terms of pronunciation, vocabulary and grammar (ibid).

Regional dialects might be seen in using English language by Scottish speakers where we can notice certain differences from English speakers in London for instance. Holmes argues that regional variation might involve differences in pronunciation, grammar and vocabulary. Examples of this usage is evident in the use of English language in the United Kingdom, New Zealand and Australia (ibid).

"English speakers use the phrase (single parents) whereas, Australians and New Zealanders use (solo parents). In the US English, speakers prefer to say (do you have)? while British English speakers say, have you got?" Holmes (2013:133).

Coates (1998: 120), focuses on the role of gender and social dialects. He confirms that there are multiple linguistic differences between women and men. For instance, men speak or use language in a way that shows dominance and higher status. Women on the other hand tend to use language in a way that shows less tendency for dominance and superiority. Coates also asserts "that women use more polite language than men and that might be attributed to their desire to be less offensive on the one hand and also in response to their communities demands that expect them to do so on the other" (ibid).

Coates (1998: 122), talks about social status role emphasizing that individuals who are highly educated uses language differently from less educated community members. He argues that "higher class language is mainly characterized by extensive use of polite and prestigious forms which reflect their higher social status in the community. Conversely, the language of lower social class members might reflect their lower social status in the speech community and hence characterized by the use of non-standard language compared by the use of standard language forms by the higher social class members"(ibid).

Mosuli Dialect:

Mosuli dialect represents a unique variety of Arabic language. This dialect has its roots in the Mosuli history and heritage. This language variety is one of the dialects of northern Mesopotamian province and represents a mixture of the dialects of the Arabic tribes which had migrated to the area of Mosul and remained there after the Islamic conquests in Iraq and Levant.

The Mosuli dialect is mainly used by speakers in an area that stretches from the city of Tikrit until reaching the city of Mosul in northern Iraq. This dialect is characterized by special phonetic and lexical features which distinguish its speakers from other Arabic language users in other parts of Iraq.

Translation of Dialects:

Antoine Berman, a translation theorist who worked mainly on literary translation, states the following: "Unfortunately, a dialct clings tightly to its soil and completely resists any direct translating. It is by its very nature more physical, more iconic than standard languages" Berman (1994: 286).

Based on the aforementioned framework, we can readily confirm that translating dialects might poses certain challenges for translators especially those who are not well acquainted with the related dialect or even those who are not initially native speakers of such dialects.

The origin of these challenges stem from the fact that dialects are abundant with numerous instances of special and unusual vocabularies and lexical items. These vocabularies have evolved through many generations and that would ultimately make it difficult for unskilled translators to translate properly.

Thus, translators should be fully aware of the dialect in order to properly implement the translation task.

The Practical Part:
Data analysis:

This part of the research comprises different kinds of texts in Mosuli dialect, such as, daily language expressions, proverbs and other kinds of spoken language.

To verify the hypotheses outlined in this paper, a questionnaire has been handed over to (4) non-Mosuli dialect speakers. Their task centers around the translation of a number of Mosuli dialect excerpts into English. Their renderings will be assessed and verified to pinpoint weakness points and translation errors.

The literal renderings of the Mosuli expressions and excerpts in addition to their intended meaning will be outlined in the analysis tables in order to give the readers a closer look at the nature and characteristics of the Mosuli culture on the one hand and to preserve the distinctive tinge and flavor of the Mosuli heritage on the other.

Throughout the analysis, an explanation of the original meaning of each expression will be provided, in order to give the readers, the opportunity to comprehend the meaning of the expressions and to allow them to make a comparison between the original meaning of the expressions and the translators' provided meaning through their proposed renderings.

In this study two main strategies will be adopted namely, literal translation and adaptation strategies since they represent the most frequently used strategies in translating Mosuli dialect expressions.

١. يبيع السمك بالشط.

SL text	يبيع السمك بالشط
Literal translation of the SL text	Selling fish in the river
Sense of the SL text	Smart people can make money easily

TL texts	Sense of the TL text	Strategy used	Compatibility of sense
sells fish at the beach market	Someone who sells fish at the beach	Adaptation	_
Sells fish in the river	selling fish while still in the river	Literal translation	+
Sells fish in the river	Selling fish while still in the river	Literal translation	+
Sells fish at the beach market	Selling fish in a location at the beach	Adaptation	_

Discussion:

The intended SL text meaning focuses on someone who masters deceiving people just like someone who could sell fish to others before it is hunted and while still in the river.

Translators' 2 and 3 renderings conforms to the SL original meaning, therefore deemed appropriate renderings of the SL text. Translators' 1 and 4 renderings on the other hand contradict the SL text meaning and thus deemed inappropriate renderings of the SL text.

٢. العنده جمجة ما تشتعل ايده.

SL text	العنده جمجة ما تشتعل ايده
Literal translation of the SL text	He who has a ladle won't burn his hand
Sense of the SL text	People with connections will benefit from them

TL texts	Sense of the TL text	Strategy used	Compatibility of sense
Who has a ladle will not burn his hand	Who uses a ladle to serve food won't burn his hand	Literal translation	+
Who has a spoon doesn't work with his hand	Who uses a spoon doesn't use his hands	adaptation	_
One who has a spoon never needs his hand	Who uses a spoon doesn't need to use his hands	adaptation	_
Who owns a ladle will not burn his hand	Who uses a spoon will not burn his hand	Literal translation	+

Discussion:

The original meaning of the SL text refers to the fact that having relationships and connections with lots of people will make things easier to accomplish.

This expression is commonly used among Mosuli dialect speakers to confirm the fact that people who have connections and acquaintances will definitely be able to realize their objectives easily.

Translators' 1 and 4 renderings respond to the SL text meaning therefore, their translation versions are considered appropriate rendering of the SL text.

Conversely, translators' 2 and 3 renderings fall short of responding to the original meaning. Thus, their translation versions are inappropriate renderings of the SL text.

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٣. البطاني أغلى من الوج.

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SL text	البطاني أغلى من الوج
Literal translation of the SL text	The mattress lining is more expensive than the cover
Sense of the SL text	The cost of goods is too high

TL texts	Sense of the TL text	Strategy used	Compatibility of sense
The lining is more expensive than the cover	The filling is more valuable than the face	Literal translation	+
The cotton is more expensive than the filling	The cotton is more valuable than the face	Adaptation	_
The wool is more expensive than the filling	The filling is more valuable than the face	Adaptation	_
The lining is more expensive than the cover	The filling is more valuable than the cover	Literal translation	+

Discussion:

The original meaning of this expression is related to the conception of a bad purchase or deal when the buyer is cheated or deceived by the seller. So, the speaker would mention this expression to confirm the fact that he has paid more price than average for what he has purchased.

Translators 1 and 4 renderings comply with the original meaning and thus, deemed appropriate translations of the SL text.

Translators 2 and 3 renderings contradict the targeted meaning and thus considered inadequate renderings of the SL text.

<div dir="rtl">

٤. اللحية الي تفارقا لا تستحي منا.

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SL text	اللحية الي تفارقا لا تستحي منا
Literal translation of the SL text	Do not be embarrassed from a beard you have abandoned
Sense of the SL text	Don't pay attention to people that you won't meet again

TL texts	Sense of the TL text	Strategy used	Compatibility of sense
Don't be ashamed from the beard you have left	One shouldn't be embarrassed from the people he has left	Literal translation	+
Leave the beard you have missed	Leave the man that you won't meet	Adaptation	_

Forget the beard you have missed	Forget the people that you won't meet	Adaptation	–
Don't be ashamed from the beard you have abandoned	Don't be ashamed from people you have left	Literal translation	+

Discussion:

The original meaning of this Mosuli dialect proverb is represented in the fact that people shouldn't care about or pay attention to others who are not present or far away because there is no direct relationship or contacts that might bring about or result in obligations and commitments toward those people. This concept is also found in the English literature represented by the proverb (away from eyes, away from heart).

The meaning of this proverb was properly conveyed by translators 1 and 4. Their translation versions respond to the intended meaning and thus regarded adequate renderings of the SL text.

Ultimately, translation versions provided by translators 2 and 3 don't respond to the SL intended meaning and hence considered inadequate renderings of the original text.

٥. ويصب تغوح داغوح معاك.

SL text	ويصب تغوح داغوح معاك
Literal translation of the SL text	Where ever you go I will go with you
Sense of the SL text	I will always be on your side

TL texts	Sense of the TL text	Strategy used	Compatibility of sense
We will always be together	staying together	Adaptation	+
Where will you go	Where is your destination	Adaptation	–
Where can we go together	A place we can go together	Adaptation	–
I will always be with you	staying together	adaptation	+

Discussion:

The original meaning of this expression is that the speaker is telling the hearer (I will always be with you) as an indication of good relationship and support. This meaning was not achieved by translators 2 and 3 renderings. Their translations contradict the SL text meaning. Hence, regarded inappropriate renderings of the SL text.

Translation versions provided by translators 1 and 4 conforms to the original meaning, hence considered adequate rendering of the SL text.

٦. تغشعني بعين اغشعك بعينتين.

SL text	تغشعني بعين اغشعك بعينتين
Literal translation of the SL text	If you see me in one eye, I will see you in two
Sense of the SL text	If you are generous with me, I will be as twice as generous

TL texts	Sense of the TL text	Strategy used	Compatibility of sense
You can see me well	You can see me well	Adaptation	–
You see me with both eyes	You can see me	Adaptation	–
Look at me	Look at me	Adaptation	–
You can look at me	You can see me	Adaptation	–

Discussion:

This Mosuli proverb is used among community members to refer to the fact that generous people should be treated with more generosity from the others as well.

All translators' renderings have fallen short of achieving the intended meaning of the SL text. The original meaning of this Mosuli proverb indicates the conception that good actions should always be rewarded with better ones This meaning was not conveyed by all the translators who had misunderstood the intended meaning and consequently had provided inappropriate renderings that clearly contradict the SL text meaning and thus deemed inadequate renderings of the original text.

The inability of the translators to comprehend and properly translate this proverb might give us a hint about the complexity of some of the exceptional Mosuli dialect expressions which may prove challenging for other Arabic dialects speakers to understand.

Our proposed rendering would be (*if you see me in one eye, I will see you in two).*

٧. ما أحد يقول لبني حامض.

SL text	ما أحد يقول لبني حامض
Literal translation of the SL text	No one says my milk is sour
Sense of the SL text	A trader wouldn't show defects of his merchandize

TL texts	Sense of the TL text	Strategy used	Compatibility of sense
No one says my milk is sour	No one would claim that he owns bad things	Literal translation	+
No seller says my milk is sour	A seller wouldn't claim selling bad things	Literal translation	+
The seller says my milk is sour	The seller claims selling bad things	Adaptation	–
The seller says my milk is bad	The seller claims selling bad things	Adaptation	–

Discussion:

This excerpt represents a Mosuli dialect proverb which convey the conception that people wouldn't say anything bad about what they own or about what they intend to sell to others. This meaning was properly conveyed by translators 1 and 2, therefore, their renderings are deemed appropriate translations of the SL text.

Consequently, renderings of translators 3 and 4 contradict the intended meaning of the original text, conversely, their renderings are considered inadequate translations of the SL text.

٨. طعم الثم تستحي العين.

SL text	طعم الثم تستحي العين
Literal translation of the SL text	Feed the mouth then the eyes will be shy
Sense of the SL text	Being beneficial to people will make them beneficial too

TL texts	Sense of the TL text	Strategy used	Compatibility of sense
Feed the mouth and the eye	Give food to others	Literal translation	_
help others and they will help you	help others so they will help you	Adaptation	+
Support others and they will support you	Be supportive to others so they will support you	Adaptation	+
Help others and they will help you	Be helpful to others and they will help you	Adaptation	+

Discussion:

The word (الثم) in the Mosuli dialect is used to refer to the mouth. This proverb is common and widely used in the Mosuli culture to refer to certain situations when generous people deeds must be rewarded.

This meaning was properly conveyed through translators 2, 3 and 4 renderings. Their translations conform to the intended meaning and thus, deemed appropriate translations of the SL text. Translator's 1 rendering is inconsistent with the SL intended meaning and consequently regarded inadequate translation of the original text.

Conclusions and main findings:

The study arrives at the following conclusions:

    1. Mosuli dialect is a unique Arabic language variety with special characteristics and features that makes it different from all Arabic language varieties.

    2. Comprehending the meaning of the Mosuli dialect is a difficult task for speakers of other Arabic dialects.

    3. Understanding and conveying Mosuli dialect into English is a double fold challenge for interpreters. Initially it requires understanding the Arabic meaning and then rendering it into English.

    4. Translators who are initially native speakers of Mosuli dialect or who are well acquainted with this dialect will be more capable in performing the task of translation.

    5. Based on the aforementioned conclusions, we may confirm that our hypotheses were appropriately realized.

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