

Impact of Semantic Fields on AI and Human Translation of Camel, Alcohol and Rain

ABDULLAH SALEH AZIZ MOHAMMED

Abstract

This paper highlights the significance of culture while translating between Arabic and English with reference to two semantic fields, and suggests ways of handling such problems. Using machine and human translations, the study adopts componential analysis to compare the translation of camel vocabulary in Arabic vis-à-vis inebriation vocabulary in English as fields where translation and acculturation can be difficult due to their inherent attachment to local cultural context. The study participants were 17 undergraduates (9 males and 8 females) in their final year at an English Department at a Yemeni university, and Reverso and DeepL (both use Artificial Intelligence (AI)) were used to obtain machine-translated data for the selected semantic fields. The responses were analysed using the componential analysis method. Moreover, the changes in the rain metaphor in modern Arabic literature are shown as an example of literary and psychological acculturation and epistemological shift. The study concludes that while some semantic fields allow for varying degrees of acculturation, other semantic fields pose challenges to translators due to culture-specificity.

Keywords: Acculturation, Alcohol, Camel, Rain, Semantic Fields.

Introduction

Translating, by default, involves two languages interacting with each other, each expressing meaning in its own way. Language is the main medium of expression for humans, even though it has limitations in capturing the full essence of reality and proposes alternative ways of understanding existence that go beyond linguistic boundaries (Severino, 2024), while translation, by default, involves interaction between two languages, each expressing meaning in its

own way. This view of language does not go far from the structuralist perspective (e.g. Franz Boas and Edward Sapir) of language as a tool through which phenomena can be studied and interpreted. Conversely, some studies contend otherwise, proposing that culture and worldview shape language and not vice versa. McWhorter (2014) is one such study, emphasising that “what we speak is what we are. We are the language we speak”, tallying with deterministic insights by Sapir (1921) and Whorf (1978). Pinker (2007) emphasised that our words are intertwined with our thoughts and the world around us, telling us about ourselves. In any case, however, language is the lifeline that links individuals to their community, and it is using language that humans become fully immersed in and saturated by their culture (Sinha and Tian, 2020). In this theoretical backdrop, cultural context imposes its restrictions on how language evolves, is used, and, eventually, is interpreted, for significance in language stems from the interaction between linguistic forms and their contextual usage, through a dynamic relationship between language, cognition, and context (Feist, 2022).

Language reflects identity and culture. In fact, these three elements are so inextricably interwoven that significance must take them up all at once in order to realise adequate potential for interpretation. Each language community defines itself in terms of a shared language, identity and culture, and when translators aim to mediate between languages, they basically grapple with issues related to identity and culture along with the linguistic meaning. But not all that is in one language can easily render itself for translation into another language, particularly when translators attempt to become trailblazers for introducing cultural concepts across languages. Cultures impose constraints and limitations on translators and their intermediary role, mainly because the levels of significance in one culture may not be the same in the other culture, making the pathway to acculturation a thorny one indeed, and sometimes even a cul-de-sac. However, that does not mean that translation *is* and *will* always remain the main source of intercultural exchange and acculturation.

This paper aims to investigate this issue where translation is used as a yardstick of exchange between two cultures, Arabic and

English, showing that in certain contexts cultures allow translation to reflect interaction, while in other contexts, such interaction may not fully materialise for reasons enunciated later in the analysis.

Statement of the Problem

Language and culture are so inextricably woven into each other that understanding a language requires understanding its culture, and vice versa. The Semantic Fields theory can be a useful tool for translators at times, but it stands redundant at others. While the semantic field of rain in English found its way into Arabic, albeit reservedly, other fields such as “camel vocabulary” and “alcohol vocabulary” have remained immune to acculturation due to several factors, including lack of necessity.

Study Objective and Questions

It is known that translation is the main means of cross-cultural communication and acculturation. Also, that which can be said in one language can be said in another. However, there is a dearth of research in terms of the value of semantic fields in the study of the Arabic-English pair and how these languages interact when brought together under the lens of translation. This study aims to show that while translation-based acculturation is possible, some semantic fields do not lend themselves easily to translation, for reasons that have to do with context and cultural norms and values. At the same time, other semantic fields do cross the linguistic boundary and affect epistemological change.

As such, the study addresses the following three questions:

- 1) Does the semantic field of camel vocabulary in Arabic translate easily into English?
- 2) Does the semantic field of alcohol vocabulary in English translate easily into Arabic?
- 3) Has the semantic field of rain changed to Arabic due to English influences?

Significance of the Study

The results and conclusions drawn in this study can be valuable for cross-cultural communication and translation scholars and practitioners, not only between Arabic and English but also for other language pairs. It shows the possibilities and difficulties of acculturation and highlights the reasons for and against this. The study stresses the importance of understanding linguistic and cultural liberties and constraints while working on translation, particularly between languages belonging to two very different cultures. The study can contribute to enhancing cultural sensitivity, and propose techniques and strategies to bridge cultural gaps. Also, the study shows the potential as well as limitations of deploying Machine Translation and Artificial Intelligence tools – which are widely used by translation practitioners and students nowadays – in the processing of cultural content in translation tasks. Lastly, the study adds to the semantics literature in translation, with a focus on the Arabic-English pair.

Literature Review

Translation is known as a link between nations and cultures that bridges language barriers. Translators serve like bees inter-pollinating cultures while extracting nectars from one language to deliver it to the other language. The impact of this process varies, depending on several factors, including the need of the target language/culture (TL/TC) for a specific source language/culture (SL/SC) term and whether or not such a term can fit into it. Translators have always complained of difficulty in translating culture-specific terms, due to their specificity in SL and lack of adequate equivalence in TL/TC. One of the widely resorted to techniques is semantic fields, also defined as lexical fields, which refer to domains of words sharing common semantic properties (Cruse, 1986; Lyons, 1977). Semantic fields reflect how language communities group words, and create vocabulary to echo the nuanced shades of meaning. By analysing semantic fields, translators can grasp the subtle differences between words and select the most suitable terms in the target language. Cultural awareness can enhance a translator's “intercultural competence” and improve

possibilities of acculturation (Rafieyan, 2016). Proper decision-making by translators depends heavily on their considering semantic features (Farghal & Almanna, 2022). However, the evolution of semantic fields depends largely on the cultural and contextual circumstances of the languages in question. Given the linguistic needs imposed by the circumstance, language communities tend to develop words to reflect the shades of differences (Ullmann, 1962). Arabs, for example, have an astonishing highly developed, and remarkable stock of camel-related vocabulary reflective of their culture and heritage to help express the shades of meanings in this semantic field (Shahawi, 2012; Irwin, 2010). Throughout history, Arabs have been associated with camels and, given their environment, camels acquired (and still have, to some extent) a great significance in their lives. Traditionally, camels were a symbol of wealth and prestige; even a bride's dowry was often paid in camels. It has been reported that the Arabic vocabulary for camels totalled to nearly 1000 terms, based on age, size, colour, number, body parts and features, speed, etc. (Hamed, 2009). Contemporarily, about 70 names for camel are still in use. While the Arabic culture and language celebrate camels and take pride in the significant number of camel vocabulary, it is obvious that the English culture and language do not feel the need to accommodate all this richness. In fact, the word “camel” itself is of Semitic origin (*Miriam-Webster*, n.d.).

On the other hand, and to draw a parallel, the English culture accepts alcohol as an integral social activity and has coined many words to reflect this cultural aspect. Crystal (2019) lists over 50 words referring to the state of being inebriated and even indicates their historical circulation. Conversely, since the advent of Islam, and its prohibition of alcohol, the wine and alcohol vocabulary has dwindled immensely, unlike the English culture that does not demonstrate any such phenomenon. As such, not all alcohol-related English words are expected to have equivalents in Arabic.

In this paper, these two semantic fields serve as examples where translation-based acculturation can hardly take place. However, there are semantic fields in which translation-based acculturation occurs, sometimes even resulting in epistemological shifts or psychological

acculturation (Boski, 2024, p.40), such as in the rain metaphor, as is shown later in this paper.

Moreover, recent technological advancements, particularly with respect to Artificial Intelligence (AI) and Large Language Models (LLMs), have ushered in dramatic changes in the world of translation as a profession and the role of a translator. LLMs utilise algorithms and datasets (containing millions of words and expressions, especially in the case of globally prominent languages, such as English) in an attempt to provide time-efficient translations. AI-powered translation services, virtual assistants, and content management systems are just a few examples where AI technology plays a major role in language; their potential for real-time language translation, cultural preservation, and breaking down of communication barriers is immense (Zhang, 2024). These tools have become indispensable to translators. Despite their advancements, however, the human element is still necessary, more so in the case of texts that are related to literary, cultural and creative contexts (Macken, 2024). As far as the translation between English and Arabic is concerned, it has been demonstrated that while AI translation tools immensely aid translators, post-editing by a human translator is still needed for ChatGPT-powered translation, the intensity of the need depending on the text type (Alkodimi, Alqahtani, & Al-Wasy, 2024; Mohammed et al, 2024; Zayed & Nuirat, 2024).

Methodology

To address the first and second research questions, lists of vocabularies have been taken from relevant sources (Hathriti, 2024; Irwin, 2010; Hamed, 2009). A total of 25 sentences using camel-related Arabic words and an equal number of English sentences using alcohol-related words (adopted from Crystal, 2019) have been used. Thereafter, the camel and alcohol vocabulary were entered in Google Gemini (an AI tool) to develop sentences, i.e., camel-related Arabic sentences, and alcohol-related English sentences. Aware of the limitations of AI in tackling cultural terms and issues, given the fact that AI is still a nascent tool, the researcher fine tuned the resulting sentences to make sure they are duly meaningful and

belong to the relevant semantic fields. The sentences were also shared with two Translation Studies experts for evaluation: their comments and observations were incorporated in the final version. The final versions of the sentences were then incorporated into an e-form (Google Forms) and sent to students for translation: 17 undergraduates (9 males and 8 females) of the final year at the English Department, College of Arts, Tamar University, Yemen, participated in this study. Also, the sentences were translated by the researcher using two machine translation (MT) tools, Reverso and DeepL (both use Artificial Intelligence (AI)). The responses were analysed using the componential analysis method (Katz & Fodor, 1963) and the results and related issues were then analysed and discussed.

The third study question was answered through a comparison between the Arabic traditional view of rain vis-à-vis excerpts from well-known Arabic Modernist poems whose poets are known to have been influenced by the English Modernists. The comparison shows how the rain metaphor has undergone a transformation and added a new semiotic dimension to Arabic through literary interaction between English and Arabic.

Results and Discussion

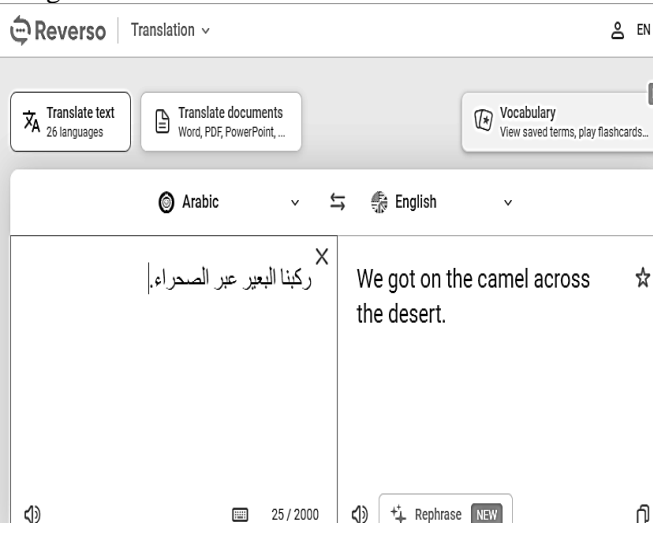
The study reached certain interesting findings. Although most of the findings were somehow expected, some observations can now be empirically substantiated. The sentences of the test were translated by 17 students of English, all Arabs and supposedly familiar with the Arabic culture, and also using AI-enabled MT websites, namely DeepL and Reverso. The following sections enumerate the findings and the analyses for each vocabulary.

a) Camel Vocabulary

In English, the camel vocabulary is limited to three words – 'camel', 'dromedary' and 'Bactrian'. Unlike Arabic, it does not grammatically or semantically distinguish between male and female camels, young or adult camels, black or white camels, or any other camel denomination that Arabic has.

Starting with the first research question, the translations by both MT and human translators have yielded insights that emphasise the importance of cultural sensitivity in translating. As far as MT is concerned, it is surprising to find that while both websites, DeepL and Reverso, were unable to capture all the cultural connotations in the words and sentences, DeepL performed much better than Reverso in many respects.

One of the interesting findings of MT websites is that both did not yield identical translations, implying that even machine translation has room for subjectivity. Not only that, even the degree of formality and register varies. For example, see Table (1) below.

Arabic ST	<p>ركبنا البعير عبر الصحراء.</p> <p>Transliteration: <i>rakibna al-ba'eer 'abral-sahra'</i></p> <p>Translation: We rode the camel across the desert.</p>
Reverso	<p>We got on the camel across the desert.</p> 

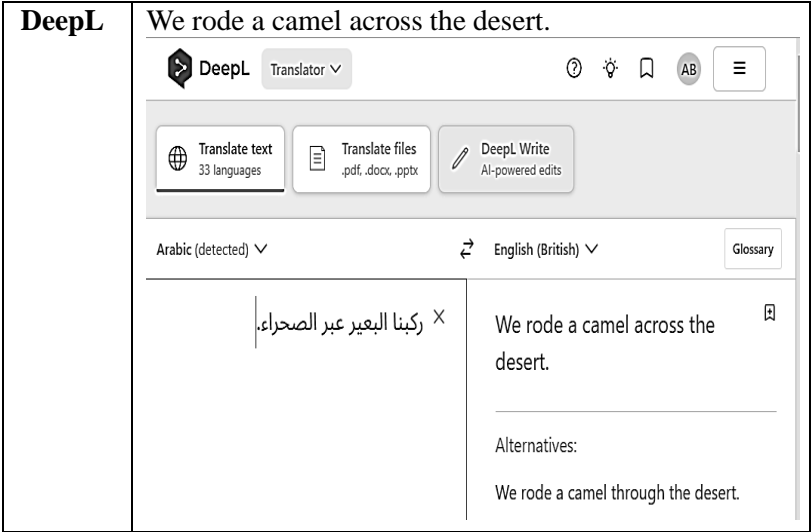


Table (1): Screenshots of MT

The Arabic word, البعير (“al-ba’eer”; the+camel+singular+male+adult+generic) is more generic than الجمل (“al-jamal”; the+camel+singular+male+adult+male) although both carry a masculine form (Baniamer, 2015). Given that English does not have the camel-related vocabulary to imply the distinction, DeepL proves to grasp this point and reflect it on the verb choice while Reverso does not.

Also, MT has failed to reflect a culturally interesting issue ingrained in a grammatical form. Arabs tend to appreciate female camels more than male camels; in fact, there are well-known poems on female camels (e.g. Turfa's Hanged Poem). English is gender-neutral and MT appears to have domesticated the TT at the cost of losing meaning components of the ST (See Table 2 below).


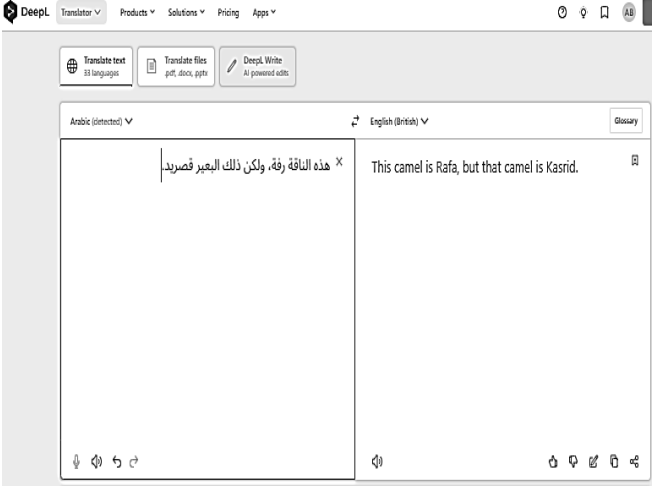
Arabic ST	<p>هذه الناقة رفة، ولكن ذلك البعير قصريد.</p> <p>Transliteration: <i>haathihi an-naaqatu raffatun, wa laakinna thalika al-ba'eer-u qašreed.</i></p> <p>Translation: This she-camel drinks any time, but that camel drinks little water.</p>
Reverso	<p>This hypocrisy is a shelf, but that camel is honest.</p> 
DeepL	<p>This camel is <i>Rafa</i>, but that camel is <i>Qasrid</i>.</p> 

Table (2): Screenshots of MT

The literal meaning of the sentence is “This she-camel drinks water any time, but that male camel drinks only little water”. Apart from gender issues, it is observed that while DeepL resorted to transliteration to make up for lack of cultural awareness, turning both adjectives (*rafah* “female drinking any time”, and *qisreed* “male drinking a little”) into proper nouns, Reverso went much off the mark. Indeed, mistranslation is a characteristic of MT insofar as culturally-loaded words are concerned, which is quite expected, proving that MT still has a long way to go to produce acceptable translations and that the human element is still indispensable in translation.

Grammatical issues in MT were also observed in the tense. Arabic and English have very different ways of expressing the tense: Arabic has only present and past tenses (the future being an aspect expressed by adding a grammatical inflection to the present form of the verb), English abounds in tense (and aspect) variations. The following sentences reflect this point:

Arabic ST	<p>كان الجمل يحمل الكثير من البضائع.</p> <p>Transcription: <i>Kaana aljamalu yahmilu alkatheera mina albadha'ie</i></p> <p>Translation: The camel was carrying a lot of goods.</p>
Reverso	The camel carried a lot of goods.
DeepL	The camel carried a lot of goods.
Arabic ST	<p>كانت الناقة ترعى في المراعي.</p> <p>Transcription: <i>Kaanati an-naaqatu tar'aa fi almaraa'ee</i></p> <p>Translation: The she-camel was grazing in the pastures.</p>
Reverso	Hypocrisy was grazing in pastures.
DeepL	The camel grazed in the pastures.

In both Arabic sentences, while Arabic does not have a continuous past as an autonomous tense, it has tools to express it within the past tense. Both Arabic sentences were intended to reflect the continuous past: “The male camel was carrying a lot of goods” and “The female camel was grazing in the pastures”. In the first sentence, both DeepL and Reverso failed to grasp this point (as well as the gender difference), interestingly producing identical translations. In the second sentence, Reverso did grasp it, albeit producing an erroneous translation of the term الناقة “she-camel”.

Depending on culture, speakers tend to have distinctive names for the type of hair of indigenous animals. Rabbit's and fox's hair is called fur and sheep's hair is called wool. Arabic, too, has a specific term for camel's hair, known as *wabar*. While this point may not carry much weight, a great many other culturally important camel-related terms have been mistranslated by MT. It has been mentioned above that Arabic culture pays great attention to nuances in camel vocabulary, having classified camels in different categories, including based on age, colour, gender, number, and even behaviour. The term حادي “hadi” is used specifically for the caravan leader, the one who walks ahead of the first camel in the caravan. MT has failed to capture this point – look at the translations below:

Arabic ST	<p>الحادي يشكو من ناقته ويقول إنها عيوف... قد تموت في الطريق إذا لم تشرب.</p> <p>Transcription: <i>Al-haadi yashko min naaqaatika wa yaqulu annahaa 'ayuf... qad tamootu fi at-tariqi etha lam tashrab</i></p> <p>Translation: The caravan leader complains about your she-camel and says it is reluctant to water... it might die on the way if it doesn't drink.</p>
Reverso	<p>The first one complains about your elegance and says it's guests... You might die on the way if you don't drink.</p>
DeepL	<p>The eleventh one complains about your camel and says it is ayyuf... You may die on the road if you don't drink.</p>

The Arabic sentence translates as “The caravan leader complains about your she-camel, and says it rejects water. It might die on the way if she doesn't drink.” One might be misled to think that Reverso came close to the correct translation at the beginning of the sentence, but it does not. It actually assumes the word “*hadi*” to refer to the numerical denomination for one following tens, i.e. 21 “*al-hadi wa al-eshrun*”, 31 “*al-hadi wa ath-thalathun*”, etc. Moreover, both MT translations erred also in the pronoun in the second part of the sentence, using the pronoun “you” instead of “it”, most probably confused by the similarity of the Arabic form *تشرب tashrab* “she/it drinks; you drink”.

Generally speaking, culturally loaded terms constitute a major challenge for MT and the post-editing by a human translator is still a prerequisite to ensure not only stylistic adequacy but also content correctness (Sofer, 2013). The translation of most of the sentences entered in the MT tools (both Arabic and English) suffered a loss, and the fact is this loss is expected considering the lack of as much camel vocabulary in English as there is in Arabic, and vice versa, the lack of alcohol vocabulary in Arabic compared to the English language (Metwally, 2022; Bahumaid, 2017).

Moving to the performance of human translators, the evaluation of the translated sentences demonstrated that human translators were more contextually situated and culturally aware of MT. However, most of the problems associated with the disparity of the number of vocabulary in each semantic field persisted. For example, in “*ركبنا البعير عبر الصحراء*” /*rakibna al-ba'eer 'abara al sahraa'*/, the level of formality inherent in the word *البعير* (*al-ba'eer*, male camel) was grasped by 14 out of 17 respondents (using the verbs “rode” and “mounted” instead of “got on”, but due to the lack in English camel vocabulary, translators shifted the sense of formality to the verb. This result tallies with DeepL translation and implies that formality remained a meaning component in the minds of translators, which they delivered through verb use to make up for the lack of camel vocabulary in English.

Most of the translators stressed transferring the feminine meaning component of the word *الناقة* “she-camel” into English. While English is gender-neutral in terms of camel, it is obvious that Arabic

translators felt the need to reflect their awareness of the significance of differentiation between male and female camels in Arabic and would want English readers to appreciate that aspect, given that the term 'camel' expresses both genders in English. The same applies to the word الحوار “al-hawaar” (a baby/young camel). The translators managed to avoid the polysemic trap of the word (the Arabic word can be mistaken to mean “dialogue”, as did Reverso) and translated it into “baby camel.”

Further, all participants confirmed that they used translator tools (dictionaries and internet search engines) to look up the meaning of some Arabic camel words. This result can be attributed to the fact that some of the words have become obsolete as the camel-raising culture has been dwindling since the advent of motor vehicles and increased urbanisation. Few people tend to use camels for transportation. Camels are now mainly used for meat, milk, and sometimes hobby-related activities. Not only that, the term “Bactrian” was only used by two of the respondent translators for the terms “الطبرز / القرملة / الدهامج”; while the remaining translators used “two-hump camel” or “camel with two humps” instead. This camel species is not indigenous to the Arabian Peninsula, and therefore it has only a few extant words.

Finally, evaluating the adequacy of human translations, there have been gender-based differences in favour of male translators. This result goes in line with the study of Hayeri (2014), and in this case, it can be attributable to the fact that males in Arabic are more in contact with camel-related activities than females are. Thus, the typical male's camel repertoire is bigger and more accurate than their female counterpart. Another interesting finding is the fact that all respondents used CAT tools, either to translate or to search for the meanings of words, even in Arabic. Some Arabic words are indeed so obsolete that many respondents either mistranslated or did not translate them at all. This result tallies with Al-Khadem (2024), which highlighted that translation students need to dig deep into cultural differences in case of translating culture-specific terms.

b) Alcohol Vocabulary

Crystal (2019, p.94) brings forth an interesting aspect of how the state of being inebriated evolved linguistically over a period spanning more than 70 years; for this purpose, he lists 53 synonyms of the inebriated state, as follows:

pifflicated 1900s	tanked 1905	gassed 1915	lubricated 1927	boxed 1950s
ginned 1900	spifflicated 1906	hooted 1915	stinko 1927	crashed 1950s
lit 1900	slopped 1907	jugged 1919	wall-eyed 1927	sloshed 1950s
ossified 1901	bunned 1908	buried 1920s	busted 1928	zonked 1950s
pot-eyed 1901	jingled 1908	canned 1920s	pissed 1929	clobbered 1951
saturated 1902	orie-eyed 1910	fried 1920s	flooey 1930	bevved 1960
petrified 1903	pipied 1912	juiced 1920s	rum-dum 1931	smashed 1962
pie-eyed 1904	plastered 1912	paralytic 1921	bombed 1940s	wrecked 1968
blotto 1905	polluted 1912	potted 1922	looped 1940s	legless 1976
rose y 1905	organized 1914	illuminate d 1926	shit-faced 1940s	
shellacked 1905	aped 1915	crooked 1927	swacked 1941	

Table (3): List of alcohol vocabulary from Crystal (2019)

Sentences were constructed using these words and were submitted for translation by MT websites and human translators. Compared to the translation from Arabic into English, the MT attempts by both

websites showed better performance in translating from English into Arabic, although DeepL proved to excel Reverso immensely. This can be attributed to the fact that English corpus and material online – which enrich the AI-based MT websites—are far more than those of the Arabic language. Reverso applied literal translation to all alcohol vocabulary and failed to capture the inebriation-associated connotations. DeepL managed to capture the state of inebriation in about 70% of the relevant vocabulary (17 out of the 25 sentences); however, as expected, there is a very limited number of alcohol-related vocabulary in Arabic, hence the results focused on the condition of being drunk rather than the extra or metaphorical associations – only three Arabic words, مخمور “makhmoor”, ثمل “thamil”, and سكران “sakran”, all of which mean “drunk”. Even trying to find dynamic equivalence would therefore be unattainable. In other words, the semantic field of alcohol in English has so many items (culturally loaded) that the counterpart Arabic semantic field cannot accommodate with ease; in which case, the translator may, if need be, elaborate using paratextual techniques, such as footnotes, annotations etc.

Literalism is a poor tool to deal with culturally loaded terms, and Reverso depended almost solely on this method, thus rendering mistranslations, vague sentences, and context-detached results. DeepL used literal translation but to a lesser extent. As far as context is concerned, there is an interesting finding in the translation of the term “hooted” to mean drunk. Crystal (2019) indicated that this word had been in use to mean drunk in 1950. Both MT websites failed to capture this sense, implying that the word has either undergone a semantic change or lost a connotative association and narrowed the scope of its meaning(s) (Narrog, 2012).

English ST	They were hooted after celebrating their team's victory.
Reverso	تم صيحههم بعد الاحتفال بفوز فريقهم. Transliteration: <i>Tamma saiuhum ba'da al-ehitfal befawzi fariqehum</i> *
Backtranslation	They were shouted after celebrating their team's win.*
DeepL	كانوا يصرخون بعد الاحتفال بفوز فريقهم. Transliteration: <i>Kanu yasrokhuna ba'da al-ehitfal befawzi fariqehum</i>
Backtranslation	They were shouting after celebrating their team's victory.

Reverso produced a mistranslation. The word “saihahum”* is not even used in Arabic, despite its attempt to carry something related to shouting. DeepL tried to contextualise the word “hoot” and translated the sentence as [backtranslation: “They were shouting after celebrating their team's victory”]. For this reason, historical context is sometimes a requirement to translate certain words or phrases.

In addition to literalism, which often produces unacceptable translations, another interesting point about Reverso is its sporadic attempts to invent Arabic words. Here, literalism must be distinguished from literal translation, which is aptly regarded by many prominent scholars to be the first option a translator should tap into to ensure fidelity (Mohanty, 2006; Newmark, 1988; Duff, 1992). Despite following possible morphological (derivational and inflectional) rules, the results are semantically unacceptable. Here is an instance of dysfunctional communication, or what Riley (2007, p. 190) calls “pragmatic failure”. Look at the italicised examples below:

English ST	He was so ginned he couldn't walk a straight line.
Reverso	لقد كان محلوّجاً (<i>woven</i>) لدرجة أنه لم يستطع السير في خط مستقيم.
Backtranslation	He was woven to the degree that he was unable to walk a straight line.*

English ST	He was so lubricated he kept slipping and sliding on the dance floor.
Reverso	كان مزلقاً لدرجة أنه استمر في الانزلاق والانزلاق على حلبة الرقص.
Backtranslation	He was so slippery that he continued slipping on the dance floor.

Analysing the human translations of English sentences, the problem of lack of vocabulary in the relevant semantic field faced by translators into English resurfaced while translating alcohol-related vocabulary into Arabic. The translators had to grapple with a few Arabic words to render all the English words of the state of being inebriated. Some translators resorted to literalism, rendering mostly awkward translations that, even if they sometimes reflect a physical state (e.g. متحجر ossified), have nothing to do with inebriation in Arabic culture.

Some translators, particularly males, used very informal (even vulgar) words to translate English drunkenness vocabulary into Arabic, sometimes hinting at negative (rather than humorous) implications (See Table 4 below).

✗ She was completely [REDACTED] after the frat party, unable to remember anything. _____ / 1

من شرب الخمر في نهاية الحفلة لدرجة أنها لا تتذكر شيئاً

Add individual feedback

✗ By the end of the night, they were all tanked, singing karaoke at the top of their lungs. _____ / 1

في نهاية الليلة كانوا معبثين بالخمر ويغنون غروب بناء الكاريوكي

Add individual feedback

✗ He was so [REDACTED] by whiskey he slept for 14 hours straight. _____ / 1

ع بالويسكي لدرجة أنه نام 14 ساعة متواصلة

Add individual feedback

✗ They were absolutely [REDACTED] after the pub crawl. _____ / 1

من الشراب في الحالة وأحدثوا مشاكل

Add individual feedback

X He was so [REDACTED] he thought he could see dancing stars. / 1

يسبب الشرب لدرجة أنه في عقله شعر وكأنه يرى النجوم مكرّص [REDACTED]

Add individual feedback

Table (4): Examples of some translations of inebriation states

Again, male translators performed better in terms of vocabulary choice than female translators in this semantic field. Also, it is obvious that historical context played a major part in understanding the ST meaning - the word “hotted” was translated as مخمور/سكران “drunk” only by 4 translators. Finally, all translators answered positively to their use of electronic tools to search for meaning, proving that the internet is an indispensable source for translators and can be of great help to decipher cultural codes in words.

c) Rain Metaphor

Arabia, being mostly desert and arid lands, historically depended heavily on trade and herding as the main economic sources of livelihood. To them, rain, given its rarity, is an occasion to celebrate, a promise of revival, and a renewed hope of abundance. A study (Jabir, 2009) indicated 179 names of rain and its types. In their poetry, Arabs always portrayed rain as a harbinger of rebirth, wealth, and continued survival. However, some Modernist Arab poets appear to have been influenced by the gloomy perspective of rain upheld by Modernist English and American litterateurs, such as Ernest Hemingway (1899-1961), T.S. Eliot (1888-1965), Ezra Pound (1885-1972). An extract from a well-known Modernist Arabic poet, Bader Shaker Al-Sayab's (1926-1964) masterpiece “Rain Song” (1960) can illustrate this point (Bsharat, 2024; Hamoodi, 2022; Nagi, 2020):

English TT	Arabic ST
<p><i>Do you know what sadness the rain evokes?</i> <i>And how gutters sob when it pours down?</i> <i>And how the lonely feels lost in it?</i> <i>Without end, like spilt blood, like the hungry,</i> <i>Like love, like children, like the dead: it is rain!</i> [My translation]</p>	<p>أتعلمين أيَّ حُزْنٍ يبعث المطرُ؟ وكيف تنشج المزاريب إذا انهزم؟ وكيف يشعر الوحيد فيه بالضياع؟ بلا انتهاء - كالدَّم المراق، كالجياغ، كالحب، كالأطفال، كالموتى - هو المطرُ!</p>

Adonis (1930-present), another famous Arab modernist, invokes the rain, not for the sake of rebirth or revival, but rather to wash off horrendous scenery (Adonis, 1988: 223).

English TT	Arabic ST
<p>And you, O rain, O rain that washes away ruins and rubble, O rain that washes away the corpses, Have mercy and wash away the history of my people. [My translation]</p>	<p>وأنت أيها المطر، أيها المطر الذي يغسل الانقراض والخرائب، أيها المطر الذي يغسل الجيف، ترفق أيضا واغسل تاريخ شعبي.</p>

Kharyush (2020) states that some Modernist Arab poets have introduced “bold” images of rain into Arabic literary paradigms unknown hitherto. Despite the fact that this conceptualisation of rain is still not common in Arabic culture, this evidence clearly shows acculturation at the semiotic and epistemological levels and the exchange of ideas between cultures. The trend to consider rain as an evoker of sadness and loneliness is taking shape slowly, particularly in literary circles, reflecting the increased urbanism in Arabia and the decreasing reliance on local agriculture and herding. Ultimately, Arabic culture is open to acculturation even since the Medieval Islamic era (Bsoul, 2019), and accommodating the Western Modernist associations of rain can be attributed to this openness, despite all context-related odds.

Conclusion

Cultures and languages differ, but that is exactly the modus vivendi of translating and translators; they bridge gaps, create common grounds, and ensure cross-cultural and cross-lingual pollination. Mohanty (2006, p.25) rightly accentuates the necessity for a translator to be sensitive not only to “the social distance between the SL and the TL” fostered by cultural differences but also to the text function, and choose the appropriate translation strategies and techniques, accordingly. Some areas easily allow for acculturation, while others have less potential for acculturation. That is because cultures may have different needs. This is demonstrated by the study findings: while the English culture has little to do with the camel-related semantic field, the Arabic culture reciprocates in terms of the spirits-related semantic field. That is why it is difficult to ensure proportionate acculturation between Arabic and English in these two semantic fields. It is possible that the speakers of English and their context and pragmatic field do not see any need to enlarge their camel-related stock of vocabulary, as a result of the nature of their environment, history, and culture. The same thing can be claimed with reference to alcohol vocabulary in Arabic. Therefore, both the first and second research questions do not show much potential for acculturation, and translators are expected to encounter difficulties in the transference of meaning and cross-cultural communication between the two languages. Yet, there are areas where both cultures do converge and show the possibility for exchange. The third research question proves this point, just as English culture found room for “The last straw that broke the camel’s back”, a proverb which is derived from the Arabic (القشة التي قصمت ظهر البعير) (Longman Dictionary, 2009). In any case, translators must be aware of the cultural values and associations attached to words in order to locate the areas of loss and gain in translation and implement suitable strategies, methods and techniques to make up for any shortcomings. Bellos (2011, p.146) aptly suggests that what can be said in one language can also be said in another. Translators, thus, need to find the proper ways to accomplish this mission.

Limitations of the Study

This research is limited to three semantic fields between Arabic and English: camel, spirits, and rain. It is recommended to conduct studies on more semantic fields and between different (other) language pairs. The more findings the better, in order to provide translators and scholars with more insights and enhance their cultural sensitivity.

References

- ADONIS, A. (1988). *The Complete Poetic Works* (5th ed., Vol.1). Dar Al-Awdah.
https://archive.org/details/3_20190912_20190912/%D8%A7%D9%84%D8%A3%D8%B9%D9%85%D8%A7%D9%84%20%D8%A7%D9%84%D8%B4%D8%B9%D8%B1%D9%8A%203/.
- Al-KHADEM, K. (2024). Translating Culture-Specific Expressions from English into Arabic: Yemeni Students as a Case Study. *World Journal of English Language*, 14(5), 341-347.
<https://doi.org/10.5430/wjel.v14n5p341>
- ALKODIMI, K., ALQAHTANI, O., & Al-WASY, B. (2024). Human-AI Collaboration in Translation and Back Translation of Literary Texts. *Journal of Social Studies*, 30(2). 173–192.
<https://doi.org/10.20428/jss.v30i2.2404>
- BAHUMAID, S. (2017). Culture-bound Terms in Arabic-English Translation: Difficulties and Implications. *Linguistics Applied* 6, 25-39.
<https://repozytorium.ukw.edu.pl/bitstream/handle/item/4215/Culture%20bound%20terms%20in%20Arabic%20English%20translation%20difficulties%20and%20implications.pdf?sequence=1&isAllowed=y>
- BELLOS, D. (2011). *Is That a Fish in Your Ear: Translation and the Meaning of Everything*. Faber & Faber.
- BANIAMER, A. (2015). The Effect of Camel in the Arabic Criticism Discourse. *Sultan Qaboos University's Journal of Arts & Social Studies*, 18(2). 441-485 [Arabic].
<https://journals.squ.edu.om/index.php/jass/article/download/1129/1102/2273>
- BOA, F. (1962). *Anthropology and Modern Life*. The Norton Library.

- BROWN, C. H. (1999). *Lexical Acculturation in Native American Language*. Oxford University Press.
- BSHARAT, A. (2024). The Narrative Sequence in Badr Shakir Al-Sayyab's "The Rain Song" Using Technology Drawing: A Semiotic Reading. *Kurdish Studies*, 12(2). 2937-2954.
- BSOUL, L.A. (2019). *Translation Movement and Acculturation in the Medieval Islamic World*. Palgrave Macmillan.
- CRUSE, D.A. (1986). *Lexical Semantics*. Cambridge University Press.
- CRYSTAL, D. (2019). *The Cambridge Encyclopaedia of the English Language* (3rd ed.). Cambridge University Press.
- DUFF, A. (1989). *Translation*. John Benjamins.
- FARGHAL, M., & ALMANNA, A. (2022). Translating Semantic Features Between English and Arabic. *Journal of Southwest Jiaotong University*, 57(6) 306-318. DOI:10.35741/issn.0258-2724.57.6.29
- FEIST, J. (2022). *Significance in Language: A Theory of Semantics*. Routledge.
- HAMED, M. (2009). *Encyclopedia of Camels*. Dar Dijlah.
- HAMOODI, H. (2022). Cultural Intertextuality in Badr Shakir Al Sayab's Translations of T. S. Eliot's Poetry. *International Journal of Humanities and Social Sciences*, 35. 167-178.
<https://ijohss.com/index.php/IJoHSS/article/view/438>
- HATHRITI, ALI. (2024). Rajaz Poetry of Ro'yat Ibn Ajaj: Form and function, a Descriptive Approach. *Journal of Arabic Studies*, 49(5), 2511-2524. <https://doi.org/10.21608/dram.2024.341200>
- HAYERI, N. (2014). *Does Gender Affect Translation? Analysis of English Talks Translated to Arabic*. Doctoral Dissertation. The University of Texas at Austin.
- IRWIN, R. (2010). *Camel*. Reaktion Books Ltd.
- JABIR, SM. (2009). Rain Glossary. *Aal Albait Univ. Journal*, 1(7). 185-215. <https://abu.edu.iq/sites/default/files/journals/abu/7/7-10.pdf>
- KATZ, J. and FODOR, J. (1963). The Structure of a Semantic Theory. *Language*, 39(2). 170-210. <http://www.jstor.org/stable/411200>
- KHARYUSH, H.Y. (2020). Rain in the Modern Arabic Poem. *Al-Balqa Journal for Research and Studies*, 2(1). 161-183. [Arabic]. <https://digitalcommons.aaru.edu.jo/albalqa/vol2/iss1/5>
- Longman Dictionary of Contemporary English*. (2009). 5th ed. Pearson Longman.
- LYONS, J. (1977/9). *Semantics*. Vol. I & II. Cambridge University Press.

- MACKEN, L. (2024). Machine Translation Meets Large Language Models: Evaluating ChatGPT's Ability to Automatically Post-Edit Literary Texts. In B. Vanroy, M.-A. Lefer, L. Macken, & P. Ruffo (Eds.), *Proceedings of the First Workshop on Creative-text Translation and Technology*. 65–81.
- MCWHORTER, J. (2014). *The Language Hoax: Why the World Looks the Same in any Language*. Oxford University Press.
- METWALLY, A. (2022). An Investigation of the Translation of English Culture-bound Expressions into Arabic. *International Journal of English Language Studies*. 13-21.
<http://dx.doi.org/10.32996/ijels.2022.4.2.2>.
- MERRIAM-WEBSTER. (n.d.). *Camel*. In *Merriam-Webster.com Dictionary*.
<https://www.merriam-webster.com/dictionary/camel>.
- MOHAMED, Y., KHANAN, A., BASHIR, M., MOHAMED, A., ADIEL, M. & ELSADIG, M.. (2024). The Impact of Artificial Intelligence on Language Translation: A Review. *IEEE*, 12. 25553-25579. DOI: <https://doi.org/10.1109/>
- MOHANTY, P. (2006). Two Lectures on Translation. *International Journal of Dravidian Linguistics*, 35(1). 13-28.
- NAGI, A. (2020). Eliotic Seeds in B. S. Al Sayyab's Poem “The Rain Song”: An Analytical Study. *Humanities and Educational Sciences Journal*, 5(12). 499-533.
<https://hesj.org/ojs/index.php/hesj/article/view/181>
- NARROG, H. (2012). *Modality, Subjectivity, and Semantic Change: A Cross-linguistic Perspective*. Oxford University Press.
- NEWMARK, P. (1988). *A Textbook of Translation*. 2nd ed. Prentice Hall International (UK) Ltd.
- PINKER, S. (2007). *The Stuff of Thought: Language as a Window into Human Nature*. Penguin.
- RAFIEYAN, V. (2016). Relationship between Acculturation Attitude and Translation of Culture-bound Texts. *Journal of Studies in Education*, 6(2). 144-149.
- RILEY, P. (2007). *Language, Culture and Identity: An Ethnolinguistic Perspective*. Continuum.
- SAM, D.L. & BERRY, J.W. (Ed.). (2006). *The Cambridge Handbook of Acculturation Psychology*. Cambridge University Press.
- SAPIR, E. (1921). *Language: An Introduction to the Study of Speech*. Harcourt, Brace & World Inc.

- SAYYAB, B. (1960/2015). *Rain Song*. Hindawi Foundation for Education and Culture.
- SEVERINO, E. (2024). *Beyond Language* (Sacco, Damiano, Trans. and G. Goggi, D. Sacco, & I. Testoni, Eds.). Bloomsbury Academic.
- SHAHAWI, S. (2012). Camels in Arabic and Islamic Tradition: Bedouin's Desert Ship and Bride's Dowry. *Al-Da'ee Magazine*, 3.
<http://www.darululoom-deoband.com/arabic/magazine/tmp/1328163423fix4sub3file.htm>.
- SINHA, V. & Tian, A. (2020). *Language, Culture and Identity: Signs of Life*. John Benjamins Publishing Company.
- SOFER, M. (2013). *The Global Translator's Handbook*. Taylor Trade Publishing.
- ULLMANN, S. (1962). *Semantics: An Introduction to the Science of Meaning*. Barnes and Noble.
- WHORF, B.L. (1957/78). *Language, Thought, and Reality* (John Carroll, Ed.). The MIT Press.
- ZHANG, Z. (2024). Advancements and Challenges in AI-driven Language Technologies: From Natural Language Processing to Language Acquisition. *Applied and Computational Engineering*, 57.146-152.

Appendix 1

Machine Translation of Sentences

Reverso Translation

Reverso Translation Context Grammar Check Synonyms Conjugation ...

Download for Windows Login EN

Arabic English

1	ركب الجير عبر الصحراء.	1	We got on the camel across the desert.
2	تربية الإبل مية تقليدية في المنطقة.	2	Raising camels is a traditional career in the region.
3	كان الجمل يحمل الكثير من البضائع.	3	The camel carried a lot of goods.
4	كنت البقة ترضع في المراعي.	4	Hypocrisy was grazing in pastures.
5	الدهايج / الطير / القمل لا يعيش في جزيرة العرب.	5	Al Dahmagh/Al Dahmeh/Al Dahmeh/Lice does not live in the arab
6	في هذه القافلة هناك هائج.	6	In this convoy is a raging errant.
7	هذا التاجر لديه 30 حلاًماً تحمل الأمتعة من مدينة إلى أخرى.	7	This merchant has 30 nudges carrying luggage from city to city.
8	ركبت الجمل حارلاً وأخي ركب بقعة حذراً.	8	I rode the camels warmly and my brother rode his hypocrisy tight.
9	ضع الجانبة على السنام واربطها وثيقاً.	9	Put the novelty on the hump and tie it closely.
10	في قبليتي نوع جئهم وعل.	10	In my flock, a stupid tune.
11	استخدم البدو وير الإبل لصنع الحيام والمجس.	11	Use nomads and camels to make tents and clothes.
12	لا تشرب شرب البهم.	12	Don't drink here.
13	معظم القطيع جبان ولكن البعض منه عباً مثلاً، ولدي خمسة جمال رعب.	13	Most of the herd is stupid, but some of it is stupid, and I have five beautiful quarters.
14	هذه البقة رافة، ولكن تلك الجير قصير.	14	This hypocrisy is a shelf, but that camel is honest.
15	تلك البقصة اسمها ردهي، وهي سلوف.	15	That imperfect name and sacrifice, a slave.
16	الحادي يضحى من تلك ويقول إنها عوف... قد توفت في الغريق إذا لم تشرب.	16	The first one complains about your elegance and says it's guests... You might die on the way if you don't drink.
17	لقد كبر حوارك وأصبح عللاً! ألا ترى بضنه قد كبرت وهاجبه المسترق؟	17	Your conversation has grown and become treacherous. Don't you see his belly growing up and his constant rampage?
18	عندما مررت بالصحراء اليوم رأيتا بعيراً هلال.	18	When we passed the desert today, we saw a Hamla eye.
19	هذا الراعي لديه سبع قممات وخمس حلمات وثلاث ممكرات.	19	This shepherd has nine vaccines, five residues and three twists.
20	تلك البقة خرف مات أبنا قبل أسبوع، وقد تحتاج إلى خير كامل لتسمع صوت.	20	That hypocritical bay her son died a week ago, and you might need a whole month to get faint.
21	هذا الحوار ممتأ أنه ويجب أن تجد له بقعة مضيق لترضعه.	21	This dialogue is his mother's dead and we must find him a bad chic to breastfeed.
22	هذه بقعة فراء فائقة.	22	This is stylish, fancy pimps.
23	دع الطفل يركب هذه البقة فهي وجدها، بل وعصاه.	23	Let the child ride this hypocrisy, she and the children, even obstructive.
24	هذا المكان يركب للزوم من الإبل.	24	This place is enough camels.
25	دعي أهن عند تلك القطيع من الإبل، أهن أهن أهن عكراً.	25	Let me guess how many of that herd of camels; I'm buzzing.

1146 / 2000

Rephrase NEW

Reverso Translation Context Grammar Check Synonyms Conjugation ... Download for Windows Login EN

English Arabic

After three margaritas, he was pie-eyed, mistaking the lamppost for his Uber. 26
Feeling a little spifficated, he started telling everyone embarrassing childhood stories. 27
They were so spifficated they forgot the cake was in the oven! (Spifficated can also be used ironically) 28
She was completely blotto after the frat party, unable to remember anything. 29
By the end of the night, they were all tanked, singing karaoke at the top of their lungs. 30
He was so ginned he couldn't walk a straight line. 31
The partygoers were completely saturated in alcohol, their inhibitions gone. 32
He was so shellacked (completely covered) he slept for 14 hours straight. 33
After a night of heavy drinking, he woke up feeling ossified (turned to bone) with a pounding headache. 34
They were absolutely bevied (been drinking) after the pub crawl. 35
They partied all night and woke up feeling absolutely smashed, with blurry memories and a throbbing headache. 36
He was so slopped from the cheap beer that he spilled his drink all over himself. 37
They were hooted after celebrating their team's victory. 38
They were so canned they couldn't remember how they got home. 39
He was completely plastered after downing shots all night. 40
They were so fried they couldn't hold a conversation. 41
They were absolutely sloshed spilling drinks everywhere. 42
Her eyes were a little orie-eyed from the previous night's drinking. 43
He was so piped he barely remembered the fancy dinner. 44
He was so looped his words were slurred and nonsensical. 45
He was completely zonked after a long day and a few too many drinks. 46
He was so illuminated he thought he could see dancing stars. 47
He was so lubricated he kept slipping and sliding on the dance floor. 48
They were feeling a little crooked after a few glasses of wine. 49
He was so wall-eyed from the tequila shots that he could barely focus. 50

بد ثلاث مارجريتا، كان ذو عيون غفراء، ويخطئ في صعود الإنارة المباشرة أوبر. 26
حس بالصفق قليلاً، بدأ يخبر الجميع بقصص الطفولة المزعجة. 27
كانت مشددة تماماً بعد حفلة الأصدقاء، عبر لفترة طوي تتذكر أي شيء. 28
بحلول نهاية الليل، تم تقيم جيبناً، وهم يعنون الكويكي في أعلى راقص. 30
كان مطرباً للدرجة أنه لم يستطع السير في خط مستقيم. 31
كان رواد الحفلات متعبين تماماً بالكحول، وذهبت موانعهم. 32
لقد تعرض للصف (معنى بالكامل) الفرجة أنه نام لمدة 14 ساعة متواصلة. 33
بعد ليلة من الإفراط في الشرب، استيقظ وهو يشعر بالتعب (تحويل إلى عظم) مع صناع شديد. 34
لقد كانوا امتصين تماماً (كانوا يخرجون) بعد زحف الحفلة. 35
شاركوا طوال الليل واستيقظوا وهم يشعرون بالتعب، مع ترويت حديدية وصناع قليل. 36
لقد كان متحذراً جداً من البيرة الرخيصة للدرجة أنه سكب خرابه على نفسه. 37
تم مسيحه بد الاكل بجزر فريكم. 38
كانوا متعبين للدرجة أنهم لم يتذكروا كيف وصلوا إلى المنزل. 39
تم لصقه بالكامل بعد إسقاط الحفلات طوال الليل. 40
كانوا متعبين للدرجة أنهم لم يتمكنوا من إجراء معاملة. 41
كانت عبادة عن مشروبات مسكرة تماماً في كل مكان. 42
كانت عيادها عريضة الأنفraz قليلاً من ثوب الليلة السابقة. 43
لقد كان مشرباً للدرجة أن كلماته كانت غير واضحة وغير مفهومة. 44
تم تقسيه بالكامل بعد يوم طويل وعند الليل جداً من المشروبات. 46
لقد كان متعباً للدرجة أنه اعتقد أنه يستطيع رؤية نجوم الكون. 47
كان مرثلاً للدرجة أنه استمر في الانزلاق والانزلاق على حبة الرقص. 48
كانوا يخرعون بالصف قليلاً بعد بضعة أكواب من البيرة. 49
لقد كان حائلاً جداً من التعب الكحول للدرجة أنه بالكاد يستطيع التركيز. 50

1886 / 2000

[illegible]

Analysis:

التمثيل المعاصر	النص الهدف	النص الهدف
1	We rode the camel across the desert.	We rode the camel across the desert.
2	Camel breeding is a traditional occupation in the region.	Raising camels is a traditional career in the region.
3	The camel carried a lot of goods.	The camel carried a lot of goods.
4	The camel grazed in the pastures.	Hypocrisy was grazing in pastures.
5	Al Dahma / Tabz / karmel do not live in Arabia.	Al Dahma / Al Dahmeb / Al Dahmely / Lice do not live in the arab.
6	In this caravan is a wandering wanderer!	In this convoy is a raging errant.
7	This merchant has 30 hafiz carrying luggage from one city to another!	This merchant has 30 nudges carrying luggage from city to city.
8	I rode the camel Haradun and my brother rode his camel Shaddad.	I rode the camels warmly and my brother rode his hypocrisy tight.
9	Put the hump on the hump and tie it tightly.	Put the novelty on the hump and tie it closely.
10	There are camels in my herd!	In my flock, a stupid tune.
11	Bedouins use camel hair to make tents and clothes!	Use nomads and camels to make tents and clothes.
12	Don't drink hemo!	لا تشرب حرب الهير
13	Most of the herd is ghabba, but some is tal, and I have five quarter camels.	Most of the herd is stupid, but some of it is stupid, and I have five beautiful quarters.
14	This camel is gaba, but that camel is Qasrid!	This hypocrisy is a shelf, but that camel is honest.
15	The one that is missing is called Wadha, and she is a slough!	That imperfect name and sacrifice, a slave.

AZ	Formality
AZ	Technical
AZ	Change of tense (Daggl)
AZ	Mistranslation, both
AZ	Mistranslation
AZ	Transliteration
AZ	Reverso seeks the close
AZ	Daggl falls short of deliver
AZ	No specific name for camel half
AZ	Mistranslation both, Daggl, 1
AZ	Transliteration, literalism, EFOR
AZ	Both mistranslation; Daggl, 1
AZ	Mistranslation

16	The eleventh one complains about your camel and says it is gagg. You may die on the road if you don't drink.	The first one complains about your elegance and says it's guests... You might die on the way if you don't drink.	الذي يشكو من كفاك ويقول لها عوف... قد تموت في الطريق إذا لم تشرب
17	Your dialog has grown up and become treacherous. Can't you see his belly has gotten bigger and he's constantly fussing?	Your conversation has grown and become treacherous. Don't you see his belly growing up and his constant rampage?	قد كبر حوارك واصبح شاكراً! ألا ترى بطنه قد كبرت وواجهه المصفر؟
18	When we passed through the desert today we saw a camel.	When we passed the desert today, we saw a Hamla eye.	عندما مررنا بالصحراء اليوم رأينا بديراً خفلاً
19	This shepherd has nine litters, five calves and three nets!	This shepherd has nine vaccines, five residues and three twists.	هذا الراعي لديه سبع لحبات وخمسة ملفات وثلاث مبقرات
20	That camel's son died a week ago, and it may take a whole month for it to fade away!	That hypocritical bay her son died a week ago, and you might need a whole month to get faint.	هذه الناقة حبيب بنتها قبل اسبوع، وقد تحتاج إلى شهر كامل لتصبح خافت.
21	This camel's mother died and we need to find a camel to breastfeed it.	This dialogue is his mother's dead and we must find him a bad chic to breastfeed.	هذا الحوار ماتت أمه ويجب أن نجد له ناقة مرضية لرضعته
22	This is a good camel!	This is stylish, fancy pimps.	هذه ناقة فواة ذاتية
23	Let the child ride this camel, it is waga!	Let the child ride this hypocrisy, she and the children, even obstructive.	دع الطفل يركب هذه النفاق فهي وحده، بل، وعرضاء
24	This place is enough for a herd of camels.	This place is enough camels.	هذا المكان يكفي لعدد من الإبل
25	Let me guess how many camels that herd of camels is, I think it's a lot!	Let me guess how many of that herd of camels, I'm buzzing.	اجلسي! تخمين عدد تلك القطيع من الإبل! أمان لها حكرة

AZ	Mistranslation
AZ	Mistranslation
AZ	Daggl left out part of 1
AZ	mistranslation
AZ	Daggl missed some meanin
AZ	Part of the meaning is lost
AZ	Daggl lost some meanin
AZ	Daggl lost part of the meanin
AZ	Daggl close but lost son
AZ	same as above

Deep L Translation	ST	Reverso Translation
بعد ثلاثة كايوس مارجرينا كان قد أصبح مصطنعاً ومغطاً بين عود الإبرة ومباراة الأجرة الدامسة به.	26 After three margaritas, he was pie-eyed, mistaking the lamppost for his Uber.	بعد ثلاث مارجريتا، كان قد تحول لشمس، وبمضي في عود الإبرة لمباراة أوبر.
بعد أن أشر بتل من الحطاف بدأ يخبر الجمع بخصم طوره العرجة.	27 Feeling a little puffed, he started telling everyone embarrassing childhood stories.	بشعر بالخصم بدأ يخبر الجمع بخصم الطفولة المرحجة.
كانوا يشعرون لدرجة أنهم صرا أن التكلفة كانت في القروا.	28 They were so sophisticated they forgot the cake was in the oven! (Sophisticated can also be used ironically)	قد كانوا متفهمين لدرجة أنهم نسوا أن التكلفة كانت في الفرن!

كانت شاملاً تماماً بعد حفلة الأجر، جر فخره على شكر أي شيء.	29	She was completely bloated after the frat party, unable to remember anything.	كانت شاملاً تماماً بعد حفلة الأجر، جر فخره على شكر أي شيء.
وبمثل نهاية الليل، تم طهيهم جميعاً، وهم يشربون الكاريوكي بأعلى صرخاتهم.	30	By the end of the night, they were all tanked, singing karaoke at the top of their lungs.	بمثل نهاية الليل، تم طهيهم جميعاً، وهم يشربون الكاريوكي بأعلى صرخاتهم.
كان مغموراً لدرجة أنه لم يستطيع السير في خط مستقيم.	31	He was so gimmed he couldn't walk a straight line.	لأن كان مغموراً لدرجة أنه لم يستطيع السير في خط مستقيم.
كان يرتوي الحفلات مبهين تماماً بالكحول، وإداعتهم كوابيسهم.	32	The partygoers were completely saturated in alcohol, their inhibitions gone.	كان يرتوي الحفلات مبهين تماماً بالكحول، وإداعتهم كوابيسهم.
كان نذراً لليلة لدرجة أنه دام لده 14 ساعة متواصلة.	33	He was so shellacked he slept for 14 hours straight.	لأن نذراً لليلة لدرجة أنه دام لده 14 ساعة متواصلة.
كان نذراً من الفرب في الفرب، استيقظ بعد ليلة من الفرب التفتل وهو يشرب بالبحر مع صناع شديد.	34	After a night of heavy drinking, he woke up feeling ossified with a pounding headache.	كان نذراً من الفرب في الفرب، استيقظ بعد ليلة من الفرب التفتل وهو يشرب بالبحر مع صناع شديد.
لأن كانا تشارين لليلة بعد الفرب إلى الحفلة.	35	They were absolutely bevied after the pub crawl.	لأن كانا تشارين لليلة بعد الفرب إلى الحفلة.
لأن استمروا طوال الليل واستيقظوا وهم يشربون بأهم استمروا تماماً، مع تذكروا طريقة وصناع ضيق.	36	They partied all night and woke up feeling absolutely smashed, with blurry memories and a throbbing headache.	لأن استمروا طوال الليل واستيقظوا وهم يشربون بأهم استمروا تماماً، مع تذكروا طريقة وصناع ضيق.
كان مغموراً لليلة من البيرة الرخيصة لدرجة أنه سكب دراهه على نفسه.	37	He was so slopped from the cheap beer that he spilled his drink all over himself.	كان مغموراً لليلة من البيرة الرخيصة لدرجة أنه سكب دراهه على نفسه.
كانوا يصيحون بعد الاحتفال بفوز فريقهم.	38	They were hooted after celebrating their team's victory.	كانوا يصيحون بعد الاحتفال بفوز فريقهم.
كانوا تشارين لدرجة أنهم لم يتذكروا كيف وصلوا إلى المنزل.	39	They were so camed they couldn't remember how they got home.	كانوا تشارين لدرجة أنهم لم يتذكروا كيف وصلوا إلى المنزل.
كان مغموراً تماماً بعد أن استمروا الشرب طوال الليل.	40	He was completely plastered after downing shots all night.	كان مغموراً تماماً بعد أن استمروا الشرب طوال الليل.
كانا تشارين لدرجة أنهم لم يتمكنوا من إجراء محادثة.	41	They were so fried they couldn't hold a conversation.	كانا تشارين لدرجة أنهم لم يتمكنوا من إجراء محادثة.

AZ

معنى إنساني، وغير صحيح

AZ

مرفوعة

AZ

مرفوعة... في اللاتين

AZ

مرفوعة

AZ

The English word badly needs the historical context to be meaningful

1915

كانا مغموراً تماماً وبها سبكان الشرب في كل مكان.	42	They were absolutely sloshed spilling drinks everywhere.	كانت حفلة من مغموراً مسكرية تماماً في كل مكان.
كانت حيداً عاكراً عيناً من الفرب في الليلة السابقة.	43	Her eyes were a little orgie-eyed from the previous night's drinking.	كانت حيداً عاكراً عيناً من الفرب في الليلة السابقة.
كان نذراً لليلة لدرجة أنه بالكاد يتذكر الحفلة الفاخرة.	44	He was so pipped he barely remembered the fancy dinner.	لأن كان نذراً لليلة لدرجة أنه بالكاد يتذكر الحفلة الفاخرة.
كان استمرراً لليلة لم يكتف به غير واضحة وغير منطقية.	45	He was so looped his words were slurred and nonsensical.	لأن كان مغوراً لدرجة أن كلماته كانت غير واضحة وغير منطقية.
كان نذراً تماماً بعد يوم طويل وشرب الكثير من الكحوليات.	46	He was completely zonked after a long day and a few too many drinks.	لأن كان نذراً تماماً بعد يوم طويل وعدد قليل جداً من المشروبات.
كان نذراً لدرجة أنه كان يعتقد أنه يرى النجوم الراسية.	47	He was so illuminated he thought he could see dancing stars.	لأن كان مغموراً لدرجة أنه اعتقد أنه يستطيع رؤية نجوم الراسية.
كان نذراً لليلة لدرجة أنه ظل يترق ويترق على حافة الراس.	48	He was so lubricated he kept slipping and sliding on the dance floor.	لأن كان نذراً لدرجة أنه استمر في الانزلاق والانزلاق على حافة الراس.
كان نذراً بالذمالة بعد بضعة كوابيس من السيد.	49	They were feeling a little crooked after a few glasses of wine.	كانوا يشربون بالذمالة لدرجة بعد بضعة أكواب من السيد.
كان بعض المبهين من حرفة الكيف لدرجة أنه كان بالكاد يستطيع التركيز.	50	He was so walt-eyed from the tequila shots that he could barely focus.	لأن كان مغموراً جداً من الحفلات الكيف لدرجة أنه بالكاد يستطيع التركيز.

AZ

رغم الاختلاف... هناك بعض الفرب في المعنى

AZ

فرب في المعنى ولكن ليس كمالاً

AZ

مرفوعة عن المعنى... ولكن فرب ليل... لم أصبحت بعض كلماته الفرباً وما كان ينبغي ترجمه أصلاً

AZ

فرب في المعنى ولكن غير فرب على المعبر عنه باللغة العربية

- Dynamic equivalence rather than formal correspondence
- Literalism
- Sometimes more contextual clues are needed to provide a better translation, particularly *Qagga* (the case is different with Reverso, where literalism is the dominant method).
- Historical context is sometimes needed – e.g. "hooted" (1915).
- Register levels are oftentimes lost or mistranslated.
- Mistranslation is a dominant feature in translating culturally loaded words.
- Sometimes tense or grammatical elements are lost or distorted in translation.
- Sometimes cultural elements are left out, despite the delivery of correct sentences (several examples above).
- Camel's hair and gender and age are important for Arabs; e-translators failed to capture these elements.

Appendix II

Sentences for Respondent Students

م	الجملة	ملاحظات
1	ركبنا البعير عبر الصحراء	
2	تربية الإبل مهنة تقليدية في المنطقة	
3	كان الجمل يحمل الكثير من البضائع	
4	كانت الناقة ترعى في المراعي	
5	الدهامج / الطبز / الفرمل لا يعيش في جزيرة العرب	
6	في هذه القافلة ضائل هانج	
7	هذا التاجر لديه 30 حفصاً تحمل الأمتعة من مدينة إلى أخرى	
8	ركبت الجمل حردوناً وأخي ركب ناقته شداًداً	
9	ضع الجداجة على السنام واربطها وثيقاً	
10	في قطيعي نوق غبة، وطلّ	
11	استخدم البدو وبر الإبل لصنع الخيام والملابس	
12	لا تشرب شرب الهيم	
13	معظم القطيع غباً ولكن البعض منه غبٌ طلّ، ولدي خمسة جمال ربّع	
14	هذه الناقة رفة، ولكن ذلك البعير قصريد	
15	تلك الناقصة اسمها وضحي، وهي سلوف	
16	الحادي يشكي من ناقته ويقول إنها عيوف... قد تموت في الطريق إذا لم تشرب	
17	لقد كبر حوارك وأصبح غادراً. ألا ترى بطنه قد كبرت وهياجه المستمر؟	
18	عندما مررنا بالصحراء اليوم رأينا بعيراً هاملاً	
19	هذا الراعي لديه تسع لقحات وخمس خلفات وثلاث معشّرات	
20	تلك الناقة خلوج مات ابنها قبل أسبوع، وقد تحتاج إلى شهر كامل لتصبح خفوت	
21	هذا الحوار ماتت أمه ويجب أن نجد له ناقة مضيبة لترضعه	
22	هذه ناقة قوداء فاهية	
23	دع الطفل يركب هذه الناقة، فهي وجناء، بل وعوصاء	
24	هذا المكان يكفي لدودٍ من الإبل	
25	دعني أضمن عدد ذلك القطيع من الإبل؛ أظن أنها عكرة	

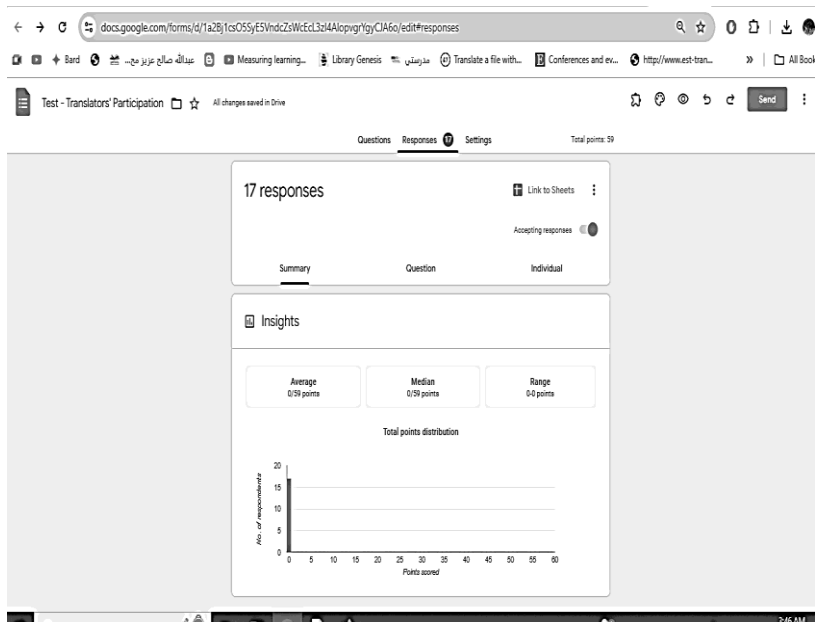
26	After three margaritas, he was pie-eyed, mistaking the lamppost for his Uber.	
27	Feeling a little pifflicated, he started telling everyone embarrassing childhood stories.	
28	They were so spifflicated they forgot the cake was in the oven! (Spifflicated can also be used ironically)	
29	She was completely blotto after the frat party, unable to remember anything.	
30	By the end of the night, they were all tanked, singing karaoke at the top of their lungs.	
31	He was so ginned he couldn't walk a straight line.	
32	The partygoers were completely saturated in alcohol, their inhibitions gone.	
33	He was so shellacked (completely covered) he slept for 14 hours straight.	
34	After a night of heavy drinking, he woke up feeling ossified (turned to bone) with a pounding headache.	
35	They were absolutely bevved (been drinking) after the pub crawl.	
36	They partied all night and woke up feeling	









	absolutely smashed, with blurry memories and a throbbing headache.	
37	He was so slopped from the cheap beer that he spilled his drink all over himself.	
38	They were hooted after celebrating their team's victory.	
39	They were so canned they couldn't remember how they got home.	
40	He was completely plastered after downing shots all night.	
41	They were so fried they couldn't hold a conversation.	
42	They were absolutely sloshed spilling drinks everywhere.	
43	Her eyes were a little orie-eyed from the previous night's drinking.	
44	He was so piped he barely remembered the fancy dinner.	
45	He was so looped his words were slurred and nonsensical.	
46	He was completely zonked after a long day and a few too many drinks.	
47	He was so illuminated he thought he could see dancing stars.	
48	He was so lubricated he kept slipping and	

	sliding on the dance floor.	
49	They were feeling a little crocked after a few glasses of wine.	
50	He was so wall-eyed from the tequila shots that he could barely focus.	


Appendix III

Responses of Students




Test - Translators' Participation


All changes saved in Drive






Send



Questions

Responses 17

Settings

Total points: 59

Qualification

17 responses

Student

BA student

TOFEL and TESOL.

طالب




University Student





بكالوريوس ترجمة

University student

university student

R C nharmacv

 Test - Translators' Participation  

Questions Responses **17** Settings

Total points: 59

هذا المكان يكفي للزود من الإبل.

14 responses

This place is much enough for some camels.

This place is enough for a herd of camels.

This place is enough camels.

This place is sufficient for a herd of camels.

This place is enough for a lot of camels

This place can accommodate a herd of camels.

This space suffices for a herd of camels.

This place is sufficient for a herd of camels between three and ten camels.

This place is enough for a pod of camels.

About the Author

Abdullah Saleh Aziz Mohammed

Abdullah Saleh Aziz Mohammed is an Assistant Professor of Translation Studies at the English Department, College of Science and Humanities - Dawadmi, Shaqra University (Dawadmi, Riyadh Province, Kingdom of Saudi Arabia). He is also a faculty member of the English Department, College of Arts, Tamar University (Tamar, Yemen). His research interests include Translation Studies, Arabic and English Literature, Linguistics, and Culture Studies.
Email: a[DOT]mohammad[AT]su[DOT]edu[DOT]sa

Cite this Work:

Mohammed Saleh Aziz Abdullah, (2024). Impact of Semantic Fields on AI and Human Translation of Camel, Alcohol and Rain. *Translation Today*, 18(2). 96-132.
DOI: 10.46623/tt/2024.18.2.ar5