

| RESEARCH ARTICLE

Equivalence Problems in Translating Ibn (Son) and Bint (Daughter) Fixed Expressions to Arabic and English

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| ABSTRACT

Son and daughter metaphorical expressions are common in general as well as technical languages. This study explores the similarities and differences between English and Arabic *ibn* (son) and *bint* (daughter) expressions, and the difficulties that student-translators have with them. A corpus of English and Arabic general *ibn* (son) and *bint* (daughter) expressions (daughters of Eve, daughter of invention, son of Adam, son of a biscuit, son of a gun) and another corpus of specialized expressions (son of Minos, daughter board, daughter activity) were collected, analyzed and compared. It was found that *ibn* (son) and *bint* (daughter) expressions fall into 4 categories: (i) those that are identical in form and meaning in both languages (daughters of Eve, son of Adam); (ii) those that are similar in meaning but differ in wording (step-daughter); (iii) those that exist in English, but have no equivalents in Arabic (daughter of Sappho); and (iv) those that exist in Arabic but have no equivalents in English (daughter of Yemen, i.e., coffee). Specialized expressions used in medicine, computers, business and others are exact translations in both languages (daughter company, daughter cyst, daughter isotope). Student-translators could translate fewer than 13% of the Arabic test items and 12% of the English test items correctly and left 75% blank. Son and daughter expressions similar in both languages were easy to translate (like mother like daughter), whereas opaque ones (بنت الشفة), culture-specific ones (بنت ابن ليون (أبيها، بنت بنوت، ابن ليون) and those requiring a specialized background knowledge were difficult (daughter board). Extraneous translation, paraphrase, Literal translation, use of synonyms, transliteration of Arabic words, partial translation, and giving the same translation for different expressions were the most common strategies. Translation difficulties are due to semantic and syntactic problems that the students have. Results and recommendations are given in detail.

| KEYWORDS

Ibn and *bint* expressions, *abnaa* expressions, *bani* expressions, *banu* expressions, *banat* expressions, son and daughter expressions, kinship terms, translation equivalence, English-Arabic translation, Arabic-English translation

| ARTICLE INFORMATION

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1. Introduction

"Son" and "daughter" fixed expressions are common in general as well as technical languages. In Arabic, "ibn" (son) and "bint" (daughter) have the singular variants "bin" (masculine), "ibna" (feminine) and few plural forms "abnaa", "banu, bani" (masculine), and "banat" (feminine) which literally mean male and female offspring or descendent(s). Denotatively, *ibn* (son) and *bint* (daughter) have several meanings and usages and are used in numerous contexts. In Arabic culture, children are named after their parents in which case they refer to a human male or female descendant (فاطمة بنت محمد ; عيسى ابن مريم; الحسين بن علي). In addition, "ibn" and "bint" refer to a male or female biological, adopted, or foster child, a stepchild or a legal ward (ابن/بنت اخ, *stepson and daughter*; ابن الزوج والزوجة *grandson & granddaughter*; الابن ابن/بنت والابنة *cousin*; ابن/بنت عم /خال; niece and nephew; foster son, daughter; ابن/بنت بالرضاع *adopted son & daughter*; ابن/بنت بالتبني *stepsisters*). They refer to mankind as in *daughter of Eve*; بنت حواء; *son of Adam*; ابن آدم; *mankind*. They refer to a person closely associated with or deriving from a formative agent such as a nation, school, or race (ابن/بنت مكة *citizen of Makkah*; ابن/بنت هذه الجامعة *a graduate*

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of this university; foreign sons/daughters). They are also used in contexts such as بنت وحيدة *only daughter*; لديها ابنان وبناتان *he is the son of a lawyer*; *She gave birth to a son/daughter; They have two sons and two daughters*; هي بنت طبيب *and she is the daughter of a doctor*. In colloquial Arabic, "ibn" and "bint" are used to refer to age (ابن الثمانين *80-year old*; بنت العشرين *20-year old*; ابن/بنت شهرين *2-months old*). "Son" and "daughter" are used in forms of address that show kindness or affection to a boy/girl or a man/woman who is younger than the speaker (يا بنتي/يا ابني، يا بنتي/يا ابنتي).

Moreover, "ibn" and "bint" appear in the following contexts: (i) city names and geographical locations as in Jezreel Valley *مرج ابن عامر*; *Bani Khaled* بني خالد; *Bani Tamim* حوطة بني تميم; *Bint Jbeil* بنت جبيل; *Ben Ahmed* بن أحمد; *Bani Zaid* زيد بني; *Bani Abbas* بني عباس; *Benghazi* بنغازي; *Bani Walid* بني وليد; *Bani Mlal* بني ملال; *Bani Kabir Center* بني مركز كبير; *Bani Suf* بني سوف; (ii) Tribe, dynasty and ethnic group names: *Bani Amr Desert* بادية بني عمرو; *Banu Kurayza* بنو قريظة; *Benozair* بنو النضير; *Banu Miqel* بني معقل; *Avicenna* ابن سينا; (iii) Names of scientists, scholars and writers: *Ibn al-Muqaffa* ابن المقفع; *Ibn Khaldun* ابن خلدون; *Ibn Battuta* ابن بطوطة; *Avenzoar* ابن زهر; *Averose* ابن رشد; (iv) Some appear in religious contexts as in *god-son/god-daughter* بنت مريم; *the Son* (the Son and the Holy Spirit). In Christianity, *the Son* refers to the second person of the Trinity (the Son and the Holy Spirit). (v) Some appear in bird, insect and animal names as *weasel/ermine* ابن عرس; *Jackal* ابن آوى; *Heron* ابن الماء; *2-year old baby camel* بنت لبون; *cockroach* بنت وردان; *ladybug* بنت النقا; *red velvet mites* بنت المطر; *the snake, the ostrich*; *the camels*; Here such metonyms have a feminine plural. (vi) Some expressions appear in food, drink and brand names as *coffee*; *cotton candy*; *Abu Bint rice*; *wine, liquor*. (vii) Some appear in technical context (medical, chemical, physical, financial, geographical, technological, business, astronomy and so on) as in *parotid gland*; *daughter board*; *daughter card*; *daughter cyst*; *daughter chromosome*; *daughter colony*; *daughter star, amphiaster*; *the intestines*; *daughter ship*; *son file*; *father son grandfather technique*.

Connotatively, "ibn", "bint", "abnaa" and "banat" have metonymous and figurative meanings. They also appear in collocations and idioms such as *legitimate child*; *a brave person*; *thief/robber*; *a stranded traveller*; *the morning*; *an inexperienced person*; *one who cares about food expenses*; *a well-known person*; *a native of a country, citizen of a country*; *a legitimate son, a person of good manners*; *one who thinks of the present moment only*; *citizens of a country*; *belonging to our ethnicity*; *homeless, illegitimate children or rude, ill-mannered persons*; *the snake*; *man of his times*; *a man/woman of good family lineage*; *a man/woman of good upbringing*; *she takes after her father, like father like daughter*; *a woman who has never been married*; *the word*; *high-class woman*; *worries*; *catastrophes, disasters, calamities*; *catastrophes, misfortunes, calamities, worries*; *worries and whispers*; *ladies*; *like mother like daughter* and many others.

2. Literature Review

Naming and kinship terms, in general, have been of interest to some researchers for a very long time. Numerous studies in the literature investigated naming and kinship terms in a variety of languages such as Syrian and Palestinian Arabic kinship terms (Davies, 1949); kinship semantics (Scheffler, 1972); the idioms of kinship in social action among the Ndendeuli of Tanzania (Gulliver & Gulliver, 1971); naming and address forms in Afghan society (Miran, 1975); cross-cultural comparisons of 20 kinship terms in 17 languages, cultures and communities (Tzeng & Others, 1975); kinship ideology and language pragmatics among the Managalase of Papua New Guinea (McKellin, 1980); a labelling and descriptive analysis of two systems of Cahuilla kinship expressions (Seiler, 1980); meaning and usage of Arabic status and kinship terms used in daily person-to-person interaction (Khuri, 1981); kinship metaphors in the Hindu Pantheon with focus on Śiva as brother-in-law and son-in-law (Harman, 1985); kinship idioms of Nguna (Facey, 1989); kinship terminology of sign language in Argentina compared to standard Spanish kinship terminology used by non-deaf members in the Argentine society (Massone & Johnson, 1991); the meanings of English kinship terms as used by educated Yoruba speakers in relation to specific sociocultural contexts of the Yoruba society (Alo, 1989); Seri kinship terminology (Moser & Marlett, 1993); kinship and gender in Bangangté idioms of marriage and procreative cooking (Feldman-Savelsberg, 1995); metaphorical and ideological concepts of post-socialist Mongolian kinship (Park, 2003); spatial distributions of Japanese family names (Longley, Singleton, Yano, & Nakaya, 2010); a contrastive study of English and Arabic kinship terms (Al-Sahlaney & Al-Husseini, 2010); kinship terms in Kalhori, a Kurdish dialect in Iran (Gheitury, Yasami, & Kazzazi, 2010); kinship terms of Tabaq in the Nubian Mountains (Ismail, 2015); semantic structure of family idioms in English and Chinese (Chen & Chornobay, 2016); and a diachronic corpus analysis of kinship metaphors in North Korean English textbooks (Jeong-ryeol, 2019).

Metaphorical expressions that particularly refer to "father" and "mother" were the focus of a limited number of studies in the literature. For example, Murdock (1959) as cited in Jakobson (1962) collected 1072 kinship terms, of which 541 referring to father and 531 terms referring to mother. Later, Jakobson (1962) investigated "mama" and "papa" in nursery rhymes phonologically. the meaning of the metaphor "Father" for God in the Bible (Spencer, 1996); God as father and mother in the interplay of Deutero-Isaiah's metaphors (Dille, 1999). In Arabic, Shahrour (1991) gave the semantic differences between "parents" and "mother and father," and their occurrence, denotative and connotative meanings in the Holy Quran. Thabit (2023) conducted a linguistic and cultural study of idioms containing mother and father in Russian and Arabic from a global viewpoint, and Al-Jarf (2017) reported the difficulties that translation students have in translating "om" (mother) and "abu" (father) expressions in Arabic and English.

Regarding "son" and daughter" expressions, two studies were found in the literature. The first study focused on the interpretation of (daughter Zion) in the light of cognitive theories of metaphor (Kim, 2006) and the second study analyzed the concept of fathers and daughters dyad features in the Hebrew Bible in all of narratives, laws, myths, and metaphors (Stiebert, 2013). No studies that investigate the linguistic, cultural and translational aspects of Arabic "son" and daughter" expressions were found. Therefore, this study aims to explore the similarities and differences between Arabic expressions and/or compounds containing "ibn" and 'bin" (son), "bint" and "ibna" (daughter), "abnaa", "banu", bani" (sons) and "banat" (daughters), and English "son" and daughter" expressions; give examples of "son" and daughter" expressions that exist in both English and Arabic, those that are similar in meaning but differ in form; those that exist in Eng only and/or Arabic only; the types of equivalence errors that undergraduate student translators making in translating "ibn" and 'bin" (son), "bint" and "ibna" (daughter), "abnaa", "banu", bani" (sons) and "banat" (daughters) to English, and English "son" and daughter" expressions to Arabic; the translation strategies that undergraduate translation students use in translating ibn (son) and bint (daughter) in the singular and plural forms and the sources of equivalence errors in translating ibn (son) and bint (daughter) expressions.

This study is significant because it fills a gap in the Arabic linguistics and translation literature. Its results are significant for translation instructors and students as they shed light on the denotative, connotative, metonymous, figurative, idiomatic, contextual, and cultural meanings of offspring terms, vis "ibn", 'bin" (son), "bint" & "ibna" (daughter), "abnaa", "banu", bani" (sons) and "banat" (daughters) that are common in general as well as specialized contexts. It also reports student-translators' difficulties in translating offspring expressions from English to Arabic and Arabic to English and gives recommendations for Arabic-English translation instruction of offspring expressions.

2. Methodology

3.1 Subjects

A sample of 34 translation students in their senior year at the College of Languages and Translation (COLT), King Saud University, Riyadh, Saudi Arabia participated in the study. The Subjects completed 37 hours of language course (Listening, Speaking, Reading, Writing, Academic Writing, Vocabulary, Grammar, Syntax and Morphology, Editing and Revising); 4 hours of Language and Culture courses; 13 hours of linguistics courses (Introduction To Linguistics, Semantics and Pragmatics, Text Linguistics, Discourse Analysis and Use of Dictionaries in Translation); 35 hours of translation courses (Introduction to Translation, Computer-Assisted Translation, General Translation from English to Arabic, General Translation from Arabic to English, Problems of Translation, Political and Media Translation, Financial and Economic Translation, Scientific and Technical, Medical, Islamic, Literary, Legal Translation, and Translation Project); 8 hours of interpreting courses (Simultaneous, Consecutive and Liaison); and 8 hours of Arabic language courses (Syntax, Academic Writing, Stylistics Applications). All the subjects are native speakers of Arabic with English as their second/foreign language.

3.2 Ibn (Son) and Bint (Daughter) Corpora

A corpus of 450 English and Arabic general and specialized expressions. The English "son" and "daughter" expressions were collected from several online resources, whereas the Arabic "ibn", 'bin" (son), "bint" and "ibna" (daughter), "abnaa", "banu", bani" (sons) and "banat" (daughters) expressions were collected from Al-Maani online dictionary¹, Arab informants and the author's own collection as a native speaker of Arabic and a translation instructor. The Arabic corpus was verified by two professors at the Arabic department to make sure that the sample includes "ibn", 'bin" (son), "bint", "ibna", "abnaa", "banu", bani" and "banat" expressions only with their singular and plural forms and variants and does not include mere phrases consisting of "ibn", 'bin" and words. The majority of the Arabic expressions are common in Standard, with few from Arabic dialects spoken in different Arab countries. The final corpus contains the following: (i) general English "son" and "daughter" expressions; (ii) general Arabic "ibn", 'bin", "bint", "ibna", "abnaa", "banu", bani" and "banat" expressions; (ii) Specialized expressions with "son", "daughter",

¹ <https://www.almaany.com/>

“ibn”, “bin”, “bint”, “ibna”, “abnaa”, “banu”, “bani” and “banat” used in medicine, astronomy, physics, chemistry, technology, business, economic, and finance; and (iii) Culture-specific expressions.

3.3 Analyzing the Ibn (Son) and Bint (Daughter) Metaphorical Expression Data

Each English “son” and “daughter” expression was translated into Arabic and each Arabic “ibn” and “bint” expression was translated into English. Then, ibn (son) and bint (daughter) expressions were compared and classified into the following categories:

- 1) Expressions that are identical in their conceptual basis (meaning) and linguistic form (wording) in both Arabic and English as in:
 - son of Adam ابن آدم; legitimate son ابن شرعي; adopted son ابن بالتبني; foster child بالرضاع; only son وحيده ابن; son of Mary ابن مريم; son of the soil ابن الأرض; prodigal son الابن الضال.
 - daughters of Eve بنات حواء; daughter ship سفينة ابنة; daughter cell خلية ابنة; daughter board لوحة ابنة; daughter company شركة ابنة; daughter cyst كيسة ابنة; daughter isotope نظير ابنة.
- 2) Expressions that are the same in their conceptual basis, but are different in their linguistic form. as In:
 - *Son/daughter custody* نفقة الابناء; *like father like son* مما ظلم اياه فما ظلمه; *Son of Man* راجل من ظهر راجل *Bonus son* ابن الزوج.
 - *stepdaughter/stepson* ربيب/ربيبة; *Daughter/son in law* كنة صهر; *god-daughter* بالمعمودية ابنة; *grand-daughter/son* حفيد/حفيدة.
- 3) Expressions that exist in English only as in the following examples:
 - *daughter of Sappho*; *daughter from California syndrome*; *scavenger's daughter (instrument of torture)*; *Skeffington's daughter old (instrument of torture)*; *marry the gunner's daughter*; *kiss the gunner's daughter*; *gunner's daughter*; *Duke of Exeter's daughter (a torture rack in the Tower of London)*; *son of a sea biscuit*; *bonus son*; *large adult son*; *son of a biscuit eater*; *son of the manse*; *son of thunder*.
- 4) Expressions that exist in Arabic only as in the following:
 - بنت ابن نعمة; ابن حلال; ابن الليل; اللص; ابن الست وابن الجارية; ابن السبيل; العابر; ابن عز; ابن البلد; ابن عرس; ابن آوى بنت الحلال; الرّوجة; بنت الثلاثين; بنت الاكابر; بنت الاصول; بنت الحسب والنسب; بنت الأذن; بنت أبيها; ابن ليون; الشفة الصّالحة.
- 5) Specialized expressions used in medicine, computers, business...etc. that are exact translations in both languages
 - *father- son technique*; *Alexander son*; *son of Minos*; *son of thunder (Bible)*; *radon daughter*; *Grandfather Father Son algorithm*; *Daughter language*; *daughter company*; *daughter cyst*; *daughter isotope*; *daughter activity*; *daughter board*; *daughter settlement*; *uranium daughter product*; *daughter chromosome*.
- 6) Culture-specific expressions as in:
 - *daughter of Sappho*; *daughter from California syndrome*; *scavenger's daughter (instrument of torture)*; *Skeffington's daughter old (instrument of torture)*; *marry the gunner's daughter*; *kiss the gunner's daughter*; *gunner's daughter*; *Duke of Exeter's daughter (a torture rack in the Tower of London)*; *son of a sea biscuit*; *bonus son*; *son of a biscuit eater*; *son of the manse*; *son of thunder*.
 - ابن ليون; بنت الشفة; ابن نعمة; ابن حلال; ابن الليل; ابن الست وابن الجارية; ابن السبيل; ابن عز; ابن البلد; ابن عرس; ابن آوى بنت الحلال; بنت ثلاثين; بنت اكابر; بنت اصول; بنت الحسب والنسب; بنت الأذن; بنت أبيها.

The percentages of ibn (son) and bint (daughter) expressions in each category were computed. Translations, comparisons and categorization of English and Arabic ibn (son) and bint (daughter) expressions were verified by two professors of English-Arabic translation. Discrepancies in the analyses were solved by discussion.

3.5 The “Ibn” and “Bint” Translation Test

The subjects took an “ibn” (son) and “bint” (daughter) expressions test that consisted of 28 English “son” and “daughter” and 30 Arabic “ibn”, “bin”, “bint”, “ibna”, “abnaa”, “banu”, “bani” and “banat” expressions that were randomly selected from the English and Arabic “ibn” (son) and “bint” (daughter) corpora collected and which covered “ibn” (son) and “bint” (daughter) expressions in all categories. The items were presented in isolation except for a few as presenting them in context would help the students understand the expressions and infer their meanings. The test instructions specified what the test items were. As a reliability check, few expressions were given in both Arabic and English (*foster son/daughter* بالرضاع/ابنة بالتبني). The students were asked to translate each English “son” and “daughter” expression to Arabic and each Arabic “ibn” and “bint” expression to English. The

subjects were not allowed to use any kind of dictionary, whether paper, online or mobile dictionary apps. The students were given open time to respond to the test.

The English Subtest

a daughter language, a son of the soil, Averroes, bonus daughter, daughter company, daughter cyst, daughter of eve, daughter of invention, daughter out, daughter sauce daughter activity, daughter atom, daughter boards, daughter card, daughter cell, daughter settlement, foster daughter, grandfather father son algorithm, like mother like daughter, son of a biscuit, son of a gun, undutiful son, a foster son, great grandson, prodigal son, son of privilege, son preference.

The Arabic Subtest

ابن عاق، ابن ابيه، زوجها ابن حلال، بنت بالتبني، ابن ناس، ابن الأجواد، ابن السبيل، بنت الشفة، ابن ساعته، ابن ليون، أنا ابنُ جلا، يَنْتُ اليمَن، يَنْتُ الفِكر، أحد أبناء الأرض، بنت شوارع، حيوان ابن آوي، مرج ابن عامر، ابن نكتة، ابن جلدتنا، حيوان ابن عرس، ابن أكابر، ابن بار، بَنُو العَترَاء، أبناء الحي، ابن/ابنة بالرضاع، نفقة الأبناء، أبناء الوطن، أبناء الضاد، ربيبة، أحد أبناء السَّويد

3.6 Analysis of the Translation Test Responses

The subjects' written responses to the "lbn" and "bint" expressions test were marked by the author. To be marked correct, each English and Arabic "lbn" and "bint" and "son" and "daughter" expression had to be translated correctly, either by an equivalent "lbn" and "bint" expressions or by an explanation if equivalents are absent. To find out the strategies that the subjects used in translating "lbn" and "bint" expressions, mistranslations were compiled and subjected to further analysis. Translation strategies were classified into: (i) leaving the answer blank (avoidance); (ii) literal translation; (iii) paraphrase (explanation); (iv) partial translation, (v) transliteration of words in the SL; (vi) use of synonym; (vii) substituting "lbn" for "bint" expressions and vice versa; (viii) providing extraneous equivalents; (ix) partial translation; and (x) explaining the meaning in the same language as the source language. The "lbn" and "bint" translation error corpus consisted of a total of 1483 blank responses, 238 correct responses and 251 incorrect responses. Results of the students' responses are reported quantitatively and qualitatively.

3.7 Reliability

Reliability of the "lbn" and "bint", "son" and "daughter" expressions test scores was calculated using the Kuder-Richardson 21' formula as it estimates the internal-consistency of the test items from a single administration of the test. The reliability coefficient of the test scores was .75. Inter-scorer reliability was also calculated by having a colleague who taught translation mark a sample of answers and by comparing both analyses. There was a 97% agreement between the two scorers in identifying meanings and expressions available in both English and Arabic and those that are available in one language only, and classifying the faulty responses into translation strategies. Disagreements were solved by discussion.

4. Results

4.1 Students' Responses to the English and Arabic lbn (Son) and Bint (Daughter) Expressions Test

The translation test results showed that undergraduate translation students rendered 1483 blank responses. The typical student in the sample left 70% of the Arabic test items and 82% of the English test items blank with a range of 0 to 100 blank items on the Arabic subtest and 14% to 96% blank items on the English subtest (See Table 1). Examples of the test items that were left blank are *daughter out, son of a biscuit, daughter sauce, son of a gun, daughter activity, son of privilege, daughter atom, a son of the soil, daughter out, Averroes, daughter settlement, grandfather father son algorithm, great grandson*, أنا ابنُ جلا، ابن ناس، ابن ليون، يَنْتُ اليمَن، أنا ابنُ جلا، يَنْتُ الفِكر، بنت الشفة، ابن ساعته، حيوان ابن عرس، مرج ابن عامر، ابن نكتة، ابن جلدتنا، أحد أبناء السَّويد، ابن جلدتنا، أحد أبناء السَّويد.

Table 1: The Mean, Median, Range and Total of Blank, correct and Incorrect Responses on the Arabic and English Subtests

	Test	Total	Mean	Median	Range
Blank (No Responses)	Arabic	734 (37%)	72%	70%	0 to 100%
	English	749 (38%)	78.5%	82%	14% to 96%
	Total blank	1483 (75%)	72%	76%	0 to 100%
Correct Responses	Arabic	174 (9%)	23%	20%	0 to 53%
	English	64 (3%)	7%	7%	0 to 39%
	Total correct	238 (12%)	23%	15.5%	0 to 40%
Incorrect Responses	Arabic	121 (6%)	13%	18%	0 to 63%
	English	139 (7%)	23%	16%	3.5% to 43%
	Total incorrect	251 (13%)	23%	17%	3% to 53%

- *A daughter language*: بنت شوارع
- *Bonus daughter = step daughter*: ابنة بارة بنت العظام ,, ابنة إضافية , ابنة مميزة , ابنة سالحة , ابنة زائدة . In ابنة ناجحة , the student confused "bonus" and "bones".
- *Daughter company* :موظف ابنة , بنت اغنياء , عامل قديم للشركة , رفيق الابنة . الشركة
- *Great grandson*: حفيد عظيم , أروع صغير , احفاد جميلين , حفيد مثالي , حفيد بار , حفيد مهذب , حفيد الجد الأكبر , حفيد جيد , حفيدي . الابن الصغير
- *Son of a gun*: ولد , رصاصة , ماهر بالسلاح , ولد السلاح , ابن قوي , تستخدم لوصف شخص *لست ممتنا او سعيد به , ابن قوي عصابات
- *Daughter atom*: بنت صاروخ
- *Daughter board*: حدود / قيود للابنة
- *Daughter card*: بنت البطاقة المخملية
- *Daughter card*: ابنة بالبطاقة فقط , يغفر لها او يسمح لها لأنها ابنتهم
- *Daughter cell*: خلية ثنائية
- *Daughter of Eve*: شر الابن ; بنت شريرة , بنت الشياطين
- *Daughter of invention*: ابنة مذهلة , مخترع , بنت تحب الاختراعات
- *Daughter out*: يتبرى من
- *Daughter settlement*: بنت الحرب , ممتلكات الابنة
- *Grandfather father son algorithm*: عائلة اللوغاريتم , اقرباء الجد
- *Son of privilege*: ابن الصلاحيات
- *Son of the soil*: ولد الابن , محب للطبيعة , الابن الروحي
- *Son of the soil*: الابن القومي , ولد الوطن
- *Son preference*: تفضيلات الابن , أفضل الأبناء , يقرب للابن
- *Undutiful son*: ولد محب
- *his brother*: ابن أبيه
- *random person, poor son*: ابن السبيل
- *half daughter/son, son/daughter of milk*: ابن بالرضاع
- *he has the same features that we have, my *cousion*: ابن جلدتنا
- *her husband halal Islamically*: ابن حلال
- *punctual, *geniuse, well-known boy; a helpful person*: ابن ساعته
- *someone's son, a stranger*: ابن ناس
- *Son of joke/noktah, son of joke, him and his father are a joke*: ابن نكتة
- *Arab children, son's language*: أبناء الضاد
- *home boy*: أبناء الوطن
- *someone who has open mind can come with new ideas, a smart girl, a daughter knowledge, an educated girl*: بنت الفكر
- *an polit girl, beautiful girl*: بنت اليمن
- *night girl, a daughter language, trash girl*: بنت شوارع
- *raised by an animal*: حيوان ابن عرس
- *raising children, children maintenance., children ransom*: نفقة الأبناء

3) Paraphrase where the students gave several explanatory equivalents with varying syntactic structures. Here the students knew what the expression means but failed to provide an exact equivalent as in the following examples:

- *Swedish man/woman*: أحد أبناء السويد
- *The money that spends in sons neds, sons money/costs; give money to the kids regularly, meeting child's needs*: نفقة الأبناء
- *father's son behavior just like his dad, the spoiled son, son of his father, he is close to his dad, son of his dad*: ابن أبيه
- *a so from high class family, have a good *origgins, some of *weel known family*: ابن أكابر
- *a man on a travel road, someone found in the road, poor man*: ابن السبيل
- *thankful son*: ابن بار
- *a son from our family or tribe. one of us, son of ours, one of our people, he is from us*: ابن جلدتنا
- *new born*: ابن ساعته
- *he is respectful*: ابن ناس
- *him and his father are a joke, Funny/fun to be around, a funny person, someone who is funny, He always tells jokes*: ابن نكتة

- الرضاع بابنة/ابن son/daughter by breast feeding, breast feeding son.
- أبناء الحي: boys live in the same neighborhood, neighbours son, living in the same neighbourhood.
- أبناء الضاد: Arab sons.
- أبناء الوطن: men from the same nation, Nation youths, nation's sons, people we share the same nationality with.
- بنت بالتبني: daughter by adoption.
- بنت شوارع: a girl who is not well-raised, girl with no morals, raised on the street.
- ربيبة: a woman who raised a child that is not her own.
- التمييز بين الأبناء: Son preference.
- ابن رقيق, ولد هش: Son of a biscuit.
- ابنة أمها: Like mother like daughter.
- النساء: Daughter of Eve.
- ابن دار الرعاية: Foster daughter.

4) Literal translation where the students gave a word-for-word translation of the son and daughter, ibn and bint expressions in the target language. The following are some examples:

- ابن نكتة: Son of joke/*noktah.
- أبناء الوطن: The homeland sons.
- بنت اليمن: Yemeni girl, a girl from Yemen, daughter of Yemen (her nationality), Yemen's daughter, Yemeni daughter.
- نفقة الأبناء: sons support, meeting child's needs, sons money, son's costs.
- أحد أبناء الأرض: one of the earth's sons, son of earth.
- بنات الفكر: intellectual girl.
- بنت شوارع: a daughter of streets, streets daughter, a girl from the street.
- بنات اختراع: Daughter of invention.
- خروج الابنة: Daughter out.
- تسوية الابنة: Daughter settlement.
- ابن البسكويت: Son of biscuit.
- ابن المسدس, ابن الأسلحة, أبناء السلاح: Son of gun.
- شخص ذو واسطات, شخص يملك امتيازات, ابن متميز, ابن الامتياز: Son of privilege.
- ابن التراب: A son of the soil.
- الأم مثل الابنة: Like mother like daughter.

5) Use of Synonyms as in the following responses:

- أبناء الوطن: sons of State.
- بنت الفكر: daughter of knowledge.
- ولد عاق: thankless son, bad boy.
- ابن بار: good son.
- ابن ابيه like father like son.
- بنت شوارع: unpolite, extremely rude.
- ابن الأجواد: well-mannered.
- بنت حواء ابنة حواء: Daughter of Eve.
- ابنة الابتكار: Daughter of invention.
- ابن ملاجئ, ابنة ملجأ – ابنة دار الرعاية: Foster son/daughter.
- ولد نعمة: Son of privilege.
- شخص غير مسئول: Undutiful son.
- بنت الإبداع, بنت الابتكار: daughter of invention.
- فعاليات الابنة: daughter activity.

6) Transliterating Arabic words for which the students could not access the English equivalent as in:

- ابن اكابر: ibn akaber.
- ابن حلال: her husband halal Islamically.
- ابن لبون: Ibn labon, labon's son.
- ابن نكتة: son of noktah.
- أحد أبناء السويد: a person from Swaid, one of AlSwaid's son, pne of alsweed's sons.

- أنا ابن جلا: I am Ibn Jala; I am son of Jala
- بنت اليمن: Yeman's daughter.
- بنو الغبراء: bano Al-gabra, sons of alghabra, Gabra sons.
- حيوان ابن آوى: hayawan ibn away, hayawan Awi's son.
- حيوان ابن عرس: hayawan ibn ers, hayawan Irs's son.
- مرج ابن عامر: Marj ibn amer, Marag bin Aamer, Marj Amer's son.

7) *Explaining the meaning of the expression in the same language. Some students resorted to this strategy when they were confronted with expressions which they found challenging especially in the case of Arabic-English translation. Here some students explained the meaning of the Arabic expression in Arabic as in:*

- لما يفتخرون بولد ويقولون هذا ابن ابوه: ابن ابيه
- من ليس لديه عائلة: ابن السبيل
- ابن عائلة محترمة ومرموقة: ابن اكابر
- مثل جيراننا ومعارفنا: أبناء الحي
- المرضعة التي ترضع أطفالا ليسوا أطفالها: ابن/ابنة بالرضاع
- *Son of privilege: born rich (gave English meaning).*

8) *Partial translation where the students translated part of the expression only as in:*

- A foster son: ابن.
- Great grandson: حفيد
- Arabian أبناء الضاد
- street: بنت شوارع
- a kind of animal: حيوان ابن عرس

9) *Confusing expressions, i.e., giving the same translation for different expressions whether from other items on the test or similar expressions that the students already know as follows:*

- *Daughter of invention: أم الاختراعات, أم الاختراع. Here some students confused it with "mother of invention" as English and Arabic have both expressions.*
- *Like mother like daughter: هذا الشبل من ذاك الاس, ذاك الشبل من ذاك الأسد, ما شابه أباه فما ظلم, ذاك الشبل ذاك الأسد. In these faulty responses, some students gave the equivalent of "like father like son" as Arabic and English have both expressions.*
- well-behaved son ابن ناس & ابن الأجواد
- **adoptive daughter/son: ابن بالتبني & ابن بالرضاع*
- *son/daughter by breast feeding ابن/ابنة بالرضاع & stepdaughter ربيبة & stepdaughter بنت بالتبني*

10) *Substituting "ibn" for "bint" and "bint for "ibn in the translation as in the following examples:*

- لغة الابن: A daughter language
- ولد الابن: A son of the soil
- فعاليات الابن: Daughter activity
- بطاقة الابن: Daughter card
- شركة الابن: Daughter company
- شر الابن: Daughter of Eve
- ولد الابداع: Daughter of invention
- شركة الابن: Daughter settlement
- ابن المسدس: Son of a gun
- ابنتهم: daughter of their dad
- ابنة بار: great daughter
- ابنة الضاد: arab daughters
- ابنة الوطن: daughters of this country
- أحد أبناء الأرض: grand daughters
- ولد عاق: bad daughter

4.3 Sources of Faulty Translation Equivalents

Students' faulty responses to the Arabic and English ibn (son) and bint (daughter) expressions on the test show lack of background knowledge, lack of proficiency and inadequate linguistic and translation competence in both Arabic and English.

5. Discussion

The difficulties that undergraduate student-translators at COLT have in translating *ibn* (son) and *bint* (daughter) expressions in the current study are similar to the difficulties that other groups of translation students at COLT have in translating other types of formulaic, idiomatic and metaphorical expressions such as Arabic and English numeral-based formulaic expressions (Al-Jarf, 2023); *dar* (house) and *bayt* (home) expressions (Al-Jarf, 2022b); English and Arabic color-based metaphorical expressions (Al-Jarf, 2019b); Arabic *om-* and *abu-*expressions (Al-Jarf, 2017a); and *English and Arabic binomials* (Al-Jarf, 2016b); English and Arabic common names of chemical compounds (Al-Jarf, 2022e). Similarly, the strategies that undergraduate student translators in the current study employed in translating *ibn* (son) and *bint* (daughter) expressions are partially similar in type but differ in frequency to those that other groups of translation students at COLT utilized in translating other types of multi-word expressions as in translating polysemes (Al-Jarf, 2022c); translating English word + preposition collocations to Arabic (Al-Jarf, 2022h); word+particle collocations (Al-Jarf, 2009b); English and Arabic plurals (Al-Jarf, 2020c; Al-Jarf, 2022d); difficulties with English suffixes and derived forms (Al-Jarf, 2019a; Al-Jarf, 2016a); Arabic equivalents to English medical terms (Al-Jarf, 2018); English neologisms (Al-Jarf, 2010b); interlingual pronoun errors (Al-Jarf, 2010a); SVO word order errors (Al-Jarf, 2007); and grammatical agreement errors in the translation of texts from English to Arabic (Al-Jarf, 2000). In all of those studies, the most common translation strategy was literal translation), extraneous translation, paraphrase, literal translation, use of synonyms and transliteration which is unique to the current study. In all the studies, the students tended to translate multi-word expressions and structures imitatively rather than them discriminately.

Moreover, the strategies used in translating *ibn* (son) and *bint* (daughter) expressions in this study are partially similar to those employed in translating idioms in Smadi and Alrishan's (2015) study which found that paraphrase was the most efficient strategy utilized by EFL Jordanian graduate students in translating opaque idioms due to the semantic transparency of the idioms under investigation. Smadi and Alrishan added that the variety of strategies used in translating English idioms to Arabic reflected differences in the students' linguistic and pragmatic competence and their familiarity with those idioms. Moon (1998) added that "*opaque metaphors*" cannot be understood without knowledge of their historical origins. This is true in the case of some Arabic and English *ibn* (son) and *bint* (daughter) expressions in the current study that require historical knowledge of the expressions as in the examples given above.

Similarly, findings of the current study are consistent with other prior studies conducted with Arab students such as Alsadi (2016). and Zibin (2016). Qatari EFL students, in Alsadi's study had difficulties in comprehending and producing English metaphorical expressions due to their unfamiliarity with the English culture, and their inability to distinguish metaphorical and literal structures. Jordanian EFL college students had difficulty in comprehending metaphorical expressions in English (Zibin, 2016). In Zibin's study, receptive knowledge of metaphors varied in terms of metaphor type. The easiest metaphorical expressions for Jordanian students were those that have the same conceptual bases and linguistic expressions in English and Arabic (85%) and metaphorical expressions that have equivalent conceptual bases in English and Arabic, but completely different linguistic expressions were easy to recognize as well (81%). Those that have different conceptual bases and linguistic expressions in English and Arabic, and those in which the conceptual bases are culturally neutral elicited a good number of correct responses (71%). Those that are conceptually and linguistically different in both English and Arabic resulted in a significantly lower number of correct responses (52%). Those that have a completely different conceptual basis in English and Arabic, but are similar in linguistic expression (form), were the most difficult. Zibin asserted that formulaic expressions with a metaphorical meaning are opaque as their conceptual basis reflects the encoding of a culture-specific meaning. Charteris-Black (2002) added that figurative expressions, with an equivalent conceptual basis and linguistic form, were the easy for Malaysian EFL students, whereas those with an equivalent linguistic form and a different conceptual basis, and with culture-specific expressions that have a different conceptual basis and a different linguistic form were problematic. in processing unfamiliar metaphorical expressions in L2, the students referred to the conceptual basis in their native language.

The strategies that students in the present study employed in translating expressions are similar in type but differ in the degree of difficulty compared to those utilized by Jordanian students in Zibin's (2016) and Smadi and Alrishan's (2015) studies, by Swedish students in Sandgren and Stewart's (2014) study and by Malaysian students in Charteris-Black's (2002) study.

Other prior studies in the literature found that L2 students find formulaic expressions difficult in listening to academic lectures in English (Littlemore, Chen, Koester & Barnden, 2011; Littlemore, 2004) and in reading specialized academic material (Sandgren & Stewart, 2014). Foreign language and translation students have difficulty comprehending and translating metaphors and fixed expressions regardless of their proficiency levels.

Furthermore, cultural richness was the most common cause of comprehension problems, not the type of metaphorical expression because comprehension of metaphorical expressions in two languages requires four main strategies by L2 readers: (i) Context decoding; (ii) prior knowledge; (iii) guessing, and (iv) translation. Such strategies require bottom-up and top-down

processing. Prior knowledge includes everything that a reader may bring to the text, such as general knowledge of the world, topical knowledge, specialist knowledge and cultural knowledge (Sandgren & Stewart, 2014). Background knowledge, in particular, is extremely important for translating *ibn* (son) and *bint* (daughter) expressions. In this respect, Anderson, Reynolds, Schallert, and Goetz (1977), argued that “language comprehension always involves utilization of one’s knowledge of the world”, and that “many problems in reading comprehension are traceable to inadequate knowledge rather than inadequate linguistic skills”.

Finally, mistranslation strategies that subjects in the present study used reflect insufficient knowledge of English and Arabic *ibn* (son) and *bint* (daughter) expressions, what they mean, lack of conceptual basis and historical knowledge resulting in an inadequate ability to comprehend, match and transfer their meaning from English to Arabic and vice versa. In addition, the subjects had inadequate knowledge of both Arabic and English cultures. In this respect, Al-Kharabsheh (2003) declared that the students’ poor linguistic competence, their poor contrastive analysis skills, poor translation competence, the varying degrees of opaqueness, lack of sufficient experience and practice give rise to a wide range of mistranslations of English and Arabic metaphorical expressions. students' difficulty with *ibn* (son) and *bint* (daughter) expressions may be also due to inadequate instruction.

6. Recommendations and Conclusion

Undergraduate student-translators in the present study have considerable difficulty in providing correct English equivalents to Arabic *ibn* and *bint* expressions and correct Arabic equivalents to English *son* and *daughter* expression, especially those that have no one-to-one correspondence, are metonyms and idioms. To help the students translate *ibn* and *bint* and *son* and *daughter* expressions correctly, the current study recommends that English and Arabic language and translation instructors raise students' awareness of the similarities and differences between Arabic *ibn* and *bint* and English “*son*” and “*daughter*” expressions, their idiomatic meaning, and how to translate those that do not exist in English and/or Arabic (Al-Jarf, 1994; Al-Jarf, 1996; Al-Jarf, 1994).

When translating *ibn* (son) and *bint* (daughter) expressions to Arabic, students should take into consideration their connotative and idiomatic meanings. Since in most expressions, there is no on-to-one correspondence between Arabic *ibn* and *bint* expressions and their English equivalents, fixed equivalents should be used without translating each word in the phrase. That is, students should translate *ibn* and *bint* expressions as bloc sequences without breaking the compounds into single words. They may use explanatory equivalents in transferring the meaning of metonyms and idioms, and pay attention to the syntactic structure of the English expression in cases where the Arabic *ibn* and *bint* expressions-

The students may practice reading literary and specialized material in medicine, technology, business and others in both English and Arabic and note the usage of *son* and *daughter*. They should also note the usage of *son* and *daughter* expressions in everyday language and keep their own record of them. The students are advised to make their own categorized lists and glossaries of different kinds of English and Arabic metaphorical expressions including kinship terms such *ibn* (son) and *bint* (daughter) expressions (Al-Jarf, 2018).

Some English *son* and *daughter* expressions should be added to the English vocabulary courses and some *ابن بنت أبناء بنات ابنة* that the Arabic language course that the students take in the program at COLT. Direct instruction of expressions of *ibn* (son) and *bint* (daughter) expressions in translation and interpreting courses should be given.

To promote students’ proficiency level in English grammar, syntax, spelling, and their competence in translating *ibn* and *bint*, *son* and *daughter* expressions, online grammar tasks, combining writing and grammar activities, online courses, video-conferences using Elluminate, Zoom, WebEx, Microsoft Teams, google Classroom and so on, social media networks such as Facebook and Twitter, blogs, mobile apps and YouTube videos can be used for extra practice individually and collaboratively, in and outside the classroom. A multiple-associations approach to teaching and learning grammatical structured and *ibn* (son) and *bint* (daughter) expressions can be followed (Al-Jarf, 2005; Al-Jarf, 2006; Al-Jarf, 2009a; Al-Jarf, 2017b; Al-Jarf, 2013; Al-Jarf, 2020b; Al-Jarf, 2022f). Language and translation instructors can use mind-mapping software to connect expressions, lexical items, derivatives, homophones and homographs which the students confuse (Al-Jarf, 2015; Al-Jarf, 2011).

When confronted with unfamiliar *son*, *daughter*, *ابن*, *بن*, *ابنة*, *بنت*, *أبناء*, *بنات*, *ابناء*, *بنو*, *بنات*, *بنو بني* expressions, the students can look up their definition in English and Arabic online dictionaries to understand and convey the meaning in the target language (Al-Jarf, 2022g; Al-Jarf, 2020a; Al-Jarf, 2014). The students should not resort to Google Translate as it gives the literal meanings of the expression as discrete words, no as a bloc sequence that has an idiomatic and metonymous meaning (Al-Jarf, 2021; Al-Jarf, 2016a).

Finally, other types of kinship terms such as أخ (brother) and أخت (sister) and kinship titles and forms of address used with them, their equivalents in the target language, viz English and Arabic are still open for further research studies in the future.

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