

**An-Najah National University
Faculty of Graduate Studies**

**The Translatability of English Social
Media Neologisms into Arabic**

**By
Rahma Abd Al-Rahman Naji Kmail**

**Supervisor
Dr. Ayman Nazzal**

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This Thesis was defended successfully on 20/12/2016 and approved by:

Defense Committee Members

Signature

Dr. Ayman Nazzal / Supervisor

.....

Dr. Mahmoud Shreteh / External Examiner

.....

Dr. Abdel Karim Daragmeh / Internal Examiner

.....

III

Dedication

To the souls of Palestinian martyrs who sacrifice their lives for the sake of this land.

To my father's soul, may his soul rest in peace.

To everyone who encouraged me to go on and stand fast in the face of all the challenges and difficulties I encountered through this long, tiring journey.

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اقرار

انا الموقعة أدناه صاحبة الرسالة التي تحمل العنوان:

قابلية مفردات التواصل الاجتماعي
المستحدثة للترجمة من الإنجليزية إلى العربية

**The Translatability of English Social
Media Neologisms into Arabic**

اقر بأن ما اشتملت عليه هذه الرسالة إنما هي نتاج جهدي الخاص، باستثناء ما تمت الإشارة إليه حيثما ورد، وان هذه الرسالة ككل، أو أي جزء منها لم يقدم من قبل لنيل أية درجة علمية أو بحث علمي أو بحثي لدى أية مؤسسة تعليمية أو بحثية أخرى.

Declaration

The work provided in this thesis unless otherwise referenced, is the researcher's own work, and has not been submitted elsewhere for any other degree or qualification.

Student's Name: **RahmaAbd Al-RahmanNajiKmail** اسم الطالب:

Signature: التوقيع:

Date: **20/12/2016** التاريخ:

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Dr. AymanNazzal

Abstract

This research examines the translatability of English social media neologisms into Arabic. It sheds light on seventy English, social media neologisms that are used and circulated among English speakers on social networking sites. The researcher obtained the source language data from social media sites and other researches that are conducted on technical neologisms. The researcher collected the translations from the Arabic versions of the social networking sites and the translations of three translation service providers who were chosen based on their ability to provide professional translations. The study investigates the translation strategies used to deal with the source language new expressions to transfer them into the target language. Besides, it shows the difficulties the translators of the social media neologisms encountered in the process of translating them from English into Arabic. The research finds that all English, social media neologisms are translatable into Arabic. However, the target language users do not commonly use the already found Arabic equivalents. The study concludes that most English social media neologisms do not have recognized translations in Arabic. In addition, misinterpretation is the major problem that face the translators of social media neologisms and it leads to unexpressive translations that are not

comprehensible and are not communicated successfully for the TL users. Finally, the research suggests recommendations that can help provide expressive, acceptable, and meaningful translations of English, social media neologisms in Arabic. Besides, it recommends deploying the efforts of translating English social media neologisms into Arabic as they are part of our daily lives.

Chapter one

1.1 Introduction:

It is incredible how deeply our lives are affected by continuously developing technologies. The developments are sweeping all life domains including the already existing domains like cell phones and computers and the newly established domains like social media. Consequently, language capacity has increased to include new terms related to the freshly invented technologies.

Keeping in mind that most of the inventions are made in English-speaking areas, it is natural that the English language is the one to be enriched in the first place to be able to include all discoveries. Crystal points out that the internet will have the greatest influence on the English language in the 21st century (Crystal, 2005). All technologies spread worldwide at the moment they are born; as a result, the process of translating the terms that are used to express these innovations becomes urgent. In other words, the technological development leads to an enlargement of the linguistic repertoire of a specific language as well as an expansion of the translation process into other languages. The transference of inventions to other people goes hand in hand with the transference of their names into other languages.

Translating newly coined words or 'neologisms' from English into Arabic is considered one of the most hectic jobs in translation. Before they

are created, neologisms go through a systematic linguistic process in which each word has its own way of formation and its linguistic specificity. In addition, the newly termed expressions are often used to grasp people's attention, so they are shaped in an attractive way which requires much effort and time. The term is usually an indicator of the innovation itself and the way it works. Accordingly, translators have to be aware of these facts and try to produce a translation that is as purposeful and attractive as the original English one.

Neologisms cover all aspects of the life. However, they are mostly prosperous in social media as the latter is also a fresh domain that spreads like fire in hay and has become an essential part of our daily lives. Social networks like *Facebook* and *Twitter* have witnessed a vast amount of neologisms to cope with their user application trends. Some terms have new significance as they were used to indicate a particular meaning and they are used to refer to a different one. Akunna (2012) for instance claims that "meanings of well-known words have shifted dramatically for example words like ' surf, add, friend,like, follow, spam, post, share, web" have required novel senses that are related to the social networking sites; English has expanded to accommodate totally new ones. Other types of neologisms are totally original and some are blended in attractive, purposeful ways.

To sum up, the process of translating social media neologisms encounters a great deal of challenges and translators usually follow certain translation strategies to tackle the problems they face; sometimes they

succeed while at other times they do not. Experience, competence, knowledge, and creativity are all called upon for producing an acceptable translation for neologisms that is well-received and accepted by target language users.

1:2 The Research Problem:

The problem of the research is the lack of translations that are provided for English social media neologisms in Arabic dictionaries though many of functions required by the expressions are conducted by Arab social media users. Even if equivalents exist for such terms, they are rarely used by Arabic speakers due to their length or inadequacy (unlike their English counterparts). They prefer to use the English terms due to certain reasons like the dominance of English language over other languages in general and Arabic language in particular. The research also addresses the many problems translators face in dealing with social media neologisms either because of choosing the wrong translation strategy to overcome the encountered obstacles or due to a misinterpretation for the source language expression. Finally, though they are highly important and are part of our daily lives, translating neologisms is not given enough attention by Arab translation associations. The researcher attempts to present some guidelines for dealing with social media neologisms.

1:3 The Purpose of the Study:

This study aims to shed light on the translatability of English social media neologisms into Arabic. Additionally, it examines the degree of flexibility of Arabic language to produce equivalents for English neologisms. Finally, the study tries to provide important guidelines for dealing with neologisms used in social.

1:4 Research Questions:

This research tries to provide an answer to the following questions:

1. What are the main challenges encountered by the translators of English social media neologisms?
2. What are the translation strategies used to address these challenges?
3. Does Arabic language have the capacity to provide equivalents for the English social media neologisms?
4. Do the service provider translators transfer the peculiar formation of the English social media neologisms into Arabic?

1:5 Research Framework:

Many researchers shed light on the translations of neologisms. Though all of them admit the difficulty of translating newly coined terms, they suggest different strategies for dealing with them.

This research is based on Newmark's (1988) classification of neologisms regarding their formation and the translation strategies used to deal with them, as most, if not all, researchers discussing the topic of neologisms translation rely on his theory as the main source because of its resourcefulness and comprehensibility.

Newmark (1988) describes nine ways for dealing with various types of neologisms. The first type includes old words with new senses which are translated either by providing an already existing word or by providing a brief functional or descriptive term. The second type of neologisms is new coinages. New coinages are words newly invented to indicate a new invention like the word blog (Merriam-Webster, 2015). Usually, this type is transferred into the target language. However, if it is not yet known for the target language readership, then it is accompanied by a functional or a generic name (Merriam-Webster, 2015). It is mostly used in trademarks and brand names rather than in technology. The third type is derived words which are basically derived from ancient Greek and are used in technological terms. To deal with that kind of neologisms, the translator has to check different things before s/he translates the term. S/he has to find out whether the neologism is stable or not. Also, the translator has to figure out the importance of the term for the readership. If s/he is the first to translate the neologism, the translator has to put his translation between inverted commas. The fourth type is abbreviations which are transliterated in the Target language. The fifth type is collocations which are usually

related to social sciences terms and computer language. Computer sciences neologisms are given their recognized translations, and if there is none, the translator has to transfer the term and provide a functional equivalent since s/he does not have the authority to invent his/her neologism. The sixth type is eponyms which are words that are derived from proper nouns and they are usually used in media. The translator deals with such neologisms by using the generic term until the word becomes familiar to the target language readership. Seventh, phrasal words which are translated into their semantic equivalents. Eighth, transferred words, which express meanings that are not heavily dependent on their contexts. They are usually related to media. They are transferred into the target language along with a functional descriptive equivalent that enables lay readers to understand the term appropriately. Ninth, Acronyms which are used in non-literary texts and translated by their functional equivalents in case they are not known by the target language readership. Finally, pseudo-neologisms, which are expressions, that have generic words that stand for specific words.

In short, when dealing with neologisms, the translator has to be as accurate and economic as possible to achieve his/her goal successfully.

The research is also based on Equivalence theory of Niska (1989), Baker (1992), and Farghali and Shunnaq (1999). The four linguists discuss the notion of Equivalence in a similar way as they talk about various types of equivalence that can be used to deal with different neologisms. Niska (1998) suggests translation strategies for neologisms that are taken from

Greek. The first strategy a translator can use is near-equivalent. Based on this strategy, the translator provides an explanation of the term in the target language; s/he can also use loan translation where the word's components are translated directly into the target language. Baker (1992) points out another translation strategy to deal with newly invented words which is illustration. This strategy aims to produce a short, direct, and concise text. Though illustration is a translation strategy, translators recourse to it when they fail to convey the SL meaning in the TL using other types of equivalence (Newmark, 1988). Newmark (1988) also proposed functional equivalence as a translation strategy for dealing with newly invented words. Shunnaq and Farghali (1999) suggest three notions of equivalence, which are the formal equivalence, functional equivalence, and ideational equivalence. Formal equivalence seeks to transfer the SL form into the TL. The functional seeks to transfer the meaning rather than the form of the SL expression into the TL. This strategy is similar to Baker's suggested translation strategy for dealing with neologisms which is illustration. Both illustration and functional equivalence focus on the meaning of the new term rather than its form. The last one is the ideational equivalence that seeks to capture the SL message into the TL. As long as the research deals with social media neologisms, formal and functional equivalence are used by the translators for dealing with English social media neologisms. In short, the translators of social media neologisms can use any type of equivalence that is used to deal with words and phrases and this includes formal, functional, and near-equivalence.

1:6 The Research Limitation:

This research does not include all types of neologisms. It is only concerned with those used in social media. Since social media neologisms are created frequently due to the fast development in this field of technology, the research does not cover all of the neologisms related to social media. It includes the most circulated words among social networking sites users. It deals with 70 terms that present activities users do all the time on social media. In his research that presents a morph-Semantic Analysis for English social media neologisms, the researcher Onyedum Akunna conducts his study on the most common seventy terms that are used on social media. The researcher of this study chooses sixty two terms from Oneydem's (2012) thesis. Besides, eight neologisms are collected from a blog that provides fifty four 'great' examples of modern day neologisms. The researcher of this study picks social media neologisms that have interesting meanings and unique formation. For the research to be authentic and credible, it includes 70 neologisms as this number is considered to be adequate to provide an idea about the social media neologisms' formation and translation.

1:7 The Significance of the Study:

Though neologism are generally accepted to be the most difficult to translate, the field of neologism translation is not given enough attention by researchers compared to other translation fields like literary texts, religious texts, and advertisements. Consequently, we can hardly find resources and

previous studies related to the subject, especially when it comes to the translation of neologisms from English into Arabic. The research pinpoints that translators do not have the authority to give a recognized translation for any term. So this research comes to attract the Arabic translation academies attention to the importance of doubling the efforts made to translate English neologisms as they are part of our lives and they are supposed to be given equivalences in Arabic. Therefore, the importance of the study arises from the possibility that it stands as the first one conducted on the translation of social media neologisms from English into Arabic. In addition, the research derives its importance from the fact of the translation shortage in the social media neologisms translation from English into Arabic and from the belief of the importance of finding Arabic translations for English social media neologisms, as they have become part of our daily conversations and actions.

1.8 The research map:

This research is basically divided into five chapters. The first chapter is the introduction that introduces the whole topic for readers and give a general idea about the translation of neologisms. Besides, it includes the research problem, purpose, questions, methodology, limitation, and importance so the reader can have an idea about the topic he/she reads about. The second chapter deals with the previous studies that were conducted on the subject matter of the research which is translating neologisms in English and Arabic. Then the third chapter is about the

methodology that is used in this study. The fourth chapter analyzes the data collected from different reliable sources based on their formation. The data is divided into 5 tables and each table includes a particular type of neologisms along with their translations followed by comments and suggestions for the translated neologisms. Chapter five includes the findings of the study and the discussion of the findings. Finally, the sixth chapter is about the conclusions and recommendations of the study. The research tries to draw some conclusions concerning the translations of neologisms used in the social media.

Chapter Two

Literature review

2.1 Introduction:

Compared to other fields, the field of neologism translation is the most challenging among them all (Avagyan, 2015). Many types of research were made on this topic, and many researchers were interested in this field of study in both the Arabic language and the English language. In this chapter, the researcher investigates the studies that were conducted on the field of neologism in Arabic and English. They focus on neologisms' definition, formation, strategies used for translating them, problems of translating them, the definition of social media neologisms. Finally, the research pinpoints the relevant studies related to the translation of English neologisms.

2.2 The Definition of Neologisms:

Linguists provided different definitions for the term *neologism*. Originally, *neologisms* are taken from the French word '*néologisme*' which was coined in 1772 (*online Etymology Dictionary, 2015*). The word is taken from two Greek words; 'neo' which means new and 'logos' which means word. Accordingly, any new word is considered to be a neologism. Oxford dictionary (2015) supported the previously mentioned definition as it defined "neologism" as a new word or expression or a new meaning of a

word. Dictionaries gave a precise, exact and linguistic meaning to the word *neologism*.

Linguists defined neologisms in a similar way. One of the most broad and used definitions for the term is the one provided by Newmark (1988:140) who defined neologisms as newly coined lexical units or existing lexical units that acquire new sense. In his definition, Newmark added up the already existing words that acquire a new meaning. Based on that, it is not necessary for the word itself to be new in order to be called a *neologism*; the word can be old and is still called "neologism" as long as it gets a new sense. Santhi (2010) commented on Newmark's definition saying that it can be inferred that neologisms are created to meet certain needs and once they acquire a new sense the old one is not valid anymore. This definition suggests the invalidity of the old meaning of the already existing words; however; this suggestion is inapplicable in case both objects referred to using the same word still exist. For example, the old sense of the word *mouse* is related to a rodent; the new sense, on the other hand, is related to one of the computers' hardware component. It is not possible to invalidate the old meaning of the word *mouse* just because it acquired a new one. The whole process of deciding what meaning to consider is context-based.

Allan Rey (1970) defined neologisms as lexical units considered new by language users. Saying so, Rey suggested a new condition for a term to be called a neologism; the condition is the language users' acceptance of

the term to be novel (Rey, 1970). In addition, Cabre (1999) also believed the neologism has to be new to the speakers of a language. Moreover, Cabre (1999) also added that a neologism has to be recent, stable, and not available in dictionaries as well. Bauer (1983) said that the term has to be accepted as a familiar word and its meaning has to be semantically restricted which represents the idea that the neologism has to be part of the language of a known fixed meaning.

Herberg's (1988) definition can be considered the most comprehensible as it included the previously mentioned definitions under one tent and it also added more to them.

A neologism is such a lexical unit (or such a formative or meaning) that is formed at a certain stage of language development, on the basis of communicative needs in a certain communicative community, spreads, becomes accepted as a language norm, and at this stage of language development most language users perceive it as new. (Herberg,1988: 110)

Herberg (1988) said that the word is related to as a neologism if it is a lexical unit used for communication and socially accepted by language users. This means that he added an important element to his definition which is the goal of creating such new words; meeting the needs of human communications (Herberg, 1988). In short, a neologism is supposed to be novel in terms of meaning, circulated among people, and used for the purpose of communication.

2.3 Creation of neologisms:

The translator should be aware of the formation of the neologisms to be able to understand the neologism itself first before he starts translating it. To do so, the translator is supposed to have a background knowledge about the neologism and the way it is formed. Many scholars talked about the formation of neologisms whether in Arabic or English. Starting with Arabic, neologisms' creation was discussed by different Arab linguists. Elmgrab, (2016) mentioned the fact that the process of translating neologisms was booming at the Islamic Golden Age when Muslims had power over a large area of land, and they had the lead in almost all life aspects. They translated Greek and Persian medical and scientific books, and this required the emergence of innovative ways to deal with the medical and scientific terms included in these books (Elmgrab,2016). Al-Shihabi (1995) stated that Arabic used to have four ways of creating neologisms, all of which are still valid up until now (cited in:/Elmgrab,2016). The first way to create a neologism is a modification of the original linguistic meaning of the Arabic term to include the new sense. The derivation is the second way where the new term is derived from the original Arabic roots to indicate a new meaning. Of course, in the process of derivation, the linguist is supposed to be fully aware of the templatic morphology of Arabic, for example most Arabic roots are trilateral as they have a three-letter stem. An example for derivation in Arabic is the word 'سجل' which means 'record' in English and 'سَجَلَ' which means 'to write

down' (ibid). The translation comes third where the foreign word is translated into Arabic and becomes part of it. For example, the word 'computer' that is translated into 'حاسوب' in Arabic and it has become part of the Arabic language. The fourth one is Arabicization where foreign words are Arabicized and accepted to be correct in Arabic (Al-Shihabi, 1995: 28) (Elmgrab,2016). That means that the SL word's spelling and sound are transferred into the TL spelling and sounds like the word 'Fax' that is Arabicized as 'فاكس' and accepted to be part of Arabic language (Elmgrab ,2016). The same procedures of forming neologisms were adopted by Al-Didawi (2000: 69-75) (Elmgrab ,2016).

Although these procedures are for term *creation*, Al-Shihabi (1995) does not mention the notion of neologism, at any time. Perhaps, old Arab terminologists and translators did not know the concept of neology (Hameed, S.G., 2009). Al-Khury (1988) substituted the translation way with blending which as he defined is the process by which two words or more are merged to form a new term (cited in Elmgrab, 2016). A word like 'electromagnetic' is an English blend that is translated into an Arabic blend that is *elctro* means 'كهرو' and 'magnetic' means "مغناطيسي" (Elmgrab ,2016). Later on, more detailed procedures were introduced by Khassara (1994) who proposed basic ways for creating a neologism and each way had sub-categories. These procedures were the translation, lexical creation, and borrowing (Elmgrab ,2016). The second procedure which is lexical creation can be translated into " tawli:d;" so Khassara said that this term

was related to the Western tradition of neologisms. Khassara defined the Arabic term of "tawlid" as creating a new sense from an already existing word. This shows that the neologism was not a neologism in Arabic (Elmgrab ,2016). Al-Sayadi (1984: 61) defined "tawlid" as creating new words that never existed before in the language. Khassara (1994) added up two more procedures. He added both derivation and metaphor. Naser and Leaman (2002 p. 909) defined metaphor as a method of creating neologisms where an old word acquires new sense or senses. For instance, the Arabic word 'سيارة' used to refer to a group of people walking in the desert but the invention of cars, the word means *car* and the old sense is not used anymore. (Cited in:/Elmgrab (2016)

Hameed, S.G. (2009: 51) mentioned that many Arabic language academies (in Syria, Egypt, Iraq, Jordan and Tunisia) and the Bureau for Coordination of Arabicization in Morocco, have agreed on a set of strategies for creating new terms. This agreement was one of the recommendations of a convention held in 1981, which emphasized traditional term creation processes. The procedures endorsed include, first, the use of old words (from Arabic language heritage) and, second, the creation of new terms using derivation, metaphor, blending and Arabicization (cf. AlKhūry, 1988: 159). (In Elmgrab, 2016).

Moving to English, different classifications were drawn by different linguists. Silvia (2001) divided neologisms into two broad types based on their formation: the morphological neologisms that include derivation,

compounding, blending, acronym, and the borrowing and semantic neologisms that include expansion, metaphor, conversion of the grammatical category, and adopting from another subject field (Silvia, 2001).

Rey (2005) also supposed that there are two types of neologisms; borrowings, which are unpredictable and grammatically odd to the source language speaker, and morphological which are based on the semantic structure. The latter represents a deeper syntactic structure. The difference between the two already mentioned types is that the former tends to project irregularities while the later tends to present regularities of the target language (Rey, 2005). Levchinko (2010) suggested three types of neologism, which are: completely new words, a totally new meaning of an old word, and a new 'seme' in an existing word.

Taking into consideration the different translation strategies suggested by scholars, the translator is left before a difficult decision to make up his/her mind about what is the most reliable strategy to choose to come up with a comprehensible and acceptable translation.

The notion of 'translational creativity' was introduced by Niska (1998) to indicate that a translator has to be creative in the first place to deal with neologisms; accordingly, s/he has to be aware of the rules of word formation of neologisms.

2.4 Challenges of translating neologisms:

Since translating neologisms is a very tough task, translators of such terms encounter serious problems to transfer the meaning from the source language to the target language in an acceptable way. Usually, context can be really helpful for translators, but in case of social media neologisms it is not, as long as we are dealing with one context which is the context of social media world.

Al-Darwish (1983) also pointed out some difficulties that face translators. He related these challenges to the differences between languages regarding their phonological, morphological, syntactic, and lexical system. In addition, there are the differences in the word order of sentences among languages. The last challenge Al-Darwish talked about was the impossibility of a translator to master two languages.

Al- Nakhalah (2006) listed four major difficulties that encounter translators in any translation process. The first one was related to pragmatic translation problems. They arose from the differences between source language and target language. The second one was related to cultural translation problems, which occurred because of differences between the source language and the target language cultures. The third one was related to linguistic translation problem, which was about structural differences between two languages in text sentence, structure, and supra-segmental features that gave rise to certain translation problems. The last one was related to text-specific translation problems related to any

translation problems that are not included in the previously mentioned classifications

Rey (2005) presented one of the major problems encountered by the translators dealing with neologisms, which are that the one-word item is usually translated into a group of words. This means that the neologism that has been created and innovated in a certain way is being transferred into a normal sentence that has no sense of creativity.

Moghadam& Sedighi (2012) conducted a study of the translation of neologisms in technical texts from English into Persian. They concluded that translators preferred to use transference to deal with computer neologisms. Besides, translators have to come up with new terms to follow up the large number of computer neology that increases every minute. It is a hard job to come up with new terms especially when the language itself is limited in its capacity to invent new words, so translators go back to transference.

A translation strategy chosen by a translator depends on several factors. One of the most influential factors is ideology and the power relations between cultures. Many scholars discussed the translation effect on a particular society in terms of enriching and acculturating it (Aksoy, 2010). Thus, translation is an instrument for widening people's horizons and spreading knowledge among them about others' cultures, lifestyles, and technologies.

Perez (2003) argued that all language practices are ideological in nature and this includes translation (in Shih Chung-ling, 2010). Nord (2003) also said that translators are affected by their cultural and historical background whenever they have to decide an appropriate translation strategy to use. To sum up, any translation strategy used by the translator is based on his/her own style and ideology that is mostly derived from his/her society (in Shih Chung-ling, 2010).

Meanwhile, translators can deal with neologism by being able to figure out the way each neologism is created as Lychak (2010) pointed out. Furthermore, the translator should be aware whether the neologism is an old word with a new sense like *mouse* or *tweet* for instance. Is it a loan word or a semi-abbreviation as "nomophobia" which means the fear of not having a mobile phone? All this information is necessary as they help the translator deal with any neologism (Lychak, 2010). One of the basic problems translators of neologisms face is the absence of TL equivalence for the SL expression. To tackle this problem, the translator is supposed to figure out what the neologism means by analyzing it or looking it up online or reading about it. Then s/he moves on to choosing the most appropriate word that can convey the meaning of the expression in the TL. Ye. Rozen [Po3eH, 1976] stressed the importance of both form and content when translating neologisms. In an article about the translation of English Neologisms, three types of analysis for neologisms are proposed. Derivational analysis comes first and it is related to discovering the active

patterns that have been used to form a particular neologism. Accordingly, the translator is expected to know the meaning of the used patterns including affixations blending. For instance, a word like *netizen* can be comprehended by analyzing it based on its structural elements since it is made up of two words which are internet and citizen it is considered to be a blending. Such knowledge and analysis would be useful for the translator to deal with neologisms. The second way of analysis is related to semantics as the translator should work hard to look up the meaning of the new word and relate it to its old meanings and try to make links that help him understand the given expression. The two previously mentioned methods of analysis are applicable to social media neologism as they are word-based; however, the third method which is contextual analysis is not considered to be that useful when it comes to neologisms translation. Newmark (1988: 32) thought the main translation difficulties were lexical rather than grammatical. This means that the differences between grammatical structures of languages do not create problems in translation, but single words, expressions, collocations, idioms, and phrases do. He related the difficulty to two factors which are the translator's inability to understand the word and the translator's inability to translate it.

At the end of the day, the translator seems to be alone with the text or expression to be translated; however deep inside the mind, there is a great deal of challenges to be overcome before they can come up with a fine acceptable product of translation.

2.5 Strategies:

Knowing how to deal with neologisms in translation requires a knowledge of the different translation strategies suggested by different scholars and an ability to choose the most suitable among them to fulfill the translation task successfully. One of the earliest translation ideas was 'equivalence.' Jacobson said that there is no full equivalence between units in different languages (in Munday, 2012). Yet, he believed in substitution which has to do with replacing the SL term with a TL term that has a similar message and he also pointed out that the problems encountered in the translation process were due to different structure and terminology among languages rather than the inability of a SL to transfer the sense or the message to the TL expression (Munday, 2012). Consequently, Jacobson believed that everything is translatable.

Kade (1968) (cited in Hatim: 2001) presented a quasi-mathematical typology to indicate the relation between the SL and the TL words. One-to-one equivalence is the first type; it is achieved when there is a single expression in the TL for a single SL expression in the source language. Another type is one-to-many equivalences where the SL expression has two or more words in the TL. The next type is called one to part of one where the TL expression covers part of the meaning of the SL expression. The last type is nil equivalence and as its name indicates; it occurs when the SL expression has no TL expression to express it (cited in Hatim: 2001). Kade's suggested typology can be said to be able to cover the

different types of equivalence at the word level, which is the case of neologisms as long as the former are not sentences or texts, but rather single expressions. The focus on equivalence as a basic notion in translation does still exist now; however, other translation techniques also started to appear to include new factors in the process of translation rather than the linguistic factor, which was the case in Kade's typology. Vinay and Darbelnet (1995) set seven translation techniques, which are borrowing, calque, literal, transposition, modulation, equivalence, and adaptation. These techniques are organized based on their level of adherence to the SL. In other words, borrowing is the first one and it adheres to the SL structure and pronunciation; in contrast, the adaptation, which is the last technique, is the farthest from the SL structure. Borrowing occurs when the form of the SL unit is transferred into the TL without making any change. The target language alphabets are used instead of the SL alphabets. Usually, this strategy is used when the TL does not have an expression for the SL Term (nil equivalence) as Kade called it. Calque comes next in Vinay and Darbelnet's scale, and it is another type of borrowing. It happens at phrase level rather than the single word level (Vinay and Darbelnet, 1995: 32). The third strategy is literal translation; it is the same as word-for-word translation, and it mostly occurs between languages that have close linguistic system and culture. Unlike borrowing, transposition occurs when the SL grammatical structure is changed into the TL grammatical structure without changing the meaning of the expression. The fourth strategy is modulation. It occurs in the semantic level of the

language as it includes manipulating the message of the SL when translating it to the TL to express a particular point of view (Vinay and Darbelnet, 1995: 36). Équivalence is the sixth strategy, and here it only refers to the translation of idioms and proverbs. It occurs when the same situation in the SL text and the TL text is referred to in two different ways (Fawcett, 1997: 38). The last one is adaptation which occurs when the translator changes both content and form of the SL to fit in the TL rules and culture (Fawcett, 1997).

Mainly, Vinay and Darbelnet provided a wide range of translation techniques among which translators can choose the most appropriate to deal with a given text or term. Newmark (1982) also came up with eight translation strategies among which many are the same suggested by Vinay and Darbelnet, which are the word-for-word translation, literal translation, idiomatic translation, and adaptation. Newmark (1982) brought four new strategies for translation based on their adherence to the source language. The first one is Faithful translation, and it focuses on accuracy as it tries to produce the exact meaning of the SL expression applying the TL grammatical structures. Second, the semantic translation that focuses on the aesthetic value of the SL. Third, the free translation that produces a TL translation that is different in style, content, and form from those of the SL. Finally, the communicative translation, which produces the exact meaning of the original in a way, that makes it acceptable to the TL readership. The presented strategies of translation are directly related to the translation of

neologisms, as they are part of the linguistic system of a language as well as its semantic system and culture.

Niska (1998) suggested translation strategies for neologisms taken from Greek. The first strategy a translator can use is near-equivalent in the target language with an explanation of the term; s/he can also use loan translation where the word's components are translated directly into the borrowing language.

Baker (1992) added another translation strategy for dealing with newly invented words. This strategy is illustration and it aims to produce a short, direct, and concise text.

In his research about translating neologisms from English, Gunter Grass suggested four methods for translating neologisms (cited in: Avagyan (2015)). The first method is related to equivalence where the SL neologism is translated into its TL equivalence. This is considered to be the easiest way as all the translator has to do is to look the neologism up in the dictionary. The second method is called transliteration and transcription where the SL neologism is transferred into the TL alphabets. This method is usually used when there is no equivalence for the SL expression in the TL, and a descriptive equivalence is added to explain the neologism's meaning; it is the most used method for dealing with neologisms translated from English into Russian as there are great differences between the two languages in terms of structure and form. In other words, one English word can stand for a sentence in Russian. The third method is loan

translation where the form and the sound of the SL neologism are borrowed to the TL one, and it is used due to the absence of any equivalence. Finally, calque translation is the last method. According to the research, the most important thing translators should consider when dealing with neologism is to maintain their meanings rather anything else (Avagyan, 2015).

Taking into consideration the different translation strategies suggested by scholars, the translator is left before a difficult decision to make up his/her mind about what is the most reliable strategy to choose to come up with a comprehensible and acceptable translation.

Many researchers conducted their researches on the translation of neologisms because neologisms are complicated and difficult to deal with and translators face a lot of challenges and difficulties when dealing with these new words since they are unavailable in dictionaries and there is a dire need to translate them when related to important fields like medicine and social media.

2.6 The definition of social media neologisms:

There is no doubt that social media has played a major role in our lives these days. It has acquired a huge base of users due to its accessibility and easiness. Almost everyone knows how to use social networking sites. Its importance is basically related to its ability to connect people all over the world and bring them together in one space; something that was impossible before the emergence of social media sites. It has affected the

way people speak, think, dress, communicate, learn, and teach. Due to social media, you do not have to spend money calling others or doing businesses as the former provide users with cheap or free communication services. Things which were considered to be cultural specifics are not considered so anymore since social media users have discovered these things to be shared and common among people who belong to different cultures. Countless activities and updates are practiced on daily basis via social media. Words that were used to express certain objects around us are used to indicate totally new senses and functions that are conducted by social media users. "apple" and "blackberry" are no longer just fruits anymore and medical term "tablets" now belong to the social media register too. (Akunna,2012). So, apple is used these days to refer to one of the most famous software companies in the world. Similarly, blackberry refers to a well-known type of cell-phone.

Crystal (2005: 71) defined social networking as any human communication and the tools used for this communication like paints, words, etc. are called social media. He said that people learned quickly how to adapt their language to meet the demands of the new technology and to exploit the potential of the medium to creatively form new areas of linguistic expressions (Crystal, 2005: 78).

Furthermore, Crystal (2005) believed that the internet would be the trend to have the greatest impact on English language. Akunna (2012) also

supported that belief as she asserted the great effect of internet based communication on the English language.

Social media neologisms have been flourishing due to the flourish of internet-based communication. The new words that appear in the online communication are called social media neologisms (Akunna, 2012). Kubova (2010) provided a linguistic definition for the concept of neologisms as he said that it could be any word or set expression formed according to the productive word formation rules in English.

Not many researches has been conducted on the field of neologisms translation from English into Arabic; only a few discussed this topic. This may be related to the tendency to use English neologisms, especially when it comes to those related to social media like *Facebook*, *Twitter*, *WhatsApp*...etc. It is generally accepted here in the Arab world to use words like *like*, *unlike*, *Facebook*, *tweeting*, *unfriend*, *share* and many more words in English even when they have an equivalence in Arabic.

2.7 Relevant studies:

Though this might be the first research that is conducted on the translatability of English social media neologisms into Arabic, there are still some related research. For example, many articles were written about the translation of neologisms from English into other languages. In his article, *Avagyan* (2015) focused on the problems translators face when they translate English neologisms into Russian. He presented four different

strategies for dealing with neologism which are calque, loan translation, transcription, and transliteration. He ended up his article with asserting the necessity of having a good background information about the target language new term. Finally, he stressed out that meaning is the most important element when it came to neologism translation.

Hameed & Gailan (2009) dealt with the topic of "Coping with Neologisms in English/Arabic translation". In their research, the two researchers concentrated on the English neologisms that do not have recognized equivalents in Arabic. They included neologism that were related to different fields like the field of politics, economy, science, and technology. The research found that most neologisms were dealt with by using either derivation or metaphor instead of omission and Arabicization.

Alawneh (2007) presented a thesis under the title of "Translation of Neologisms of the Two Palestinian Intifadas"; obviously, his thesis was conducted from Arabic into English. The field of his study was directly related to the new Arabic terms that emerged due to the two Palestinian Intifadas. He investigated the problems of translating the Intifada's neologisms. The researcher of this thesis concluded that the translators who deal with the neologism of the two Palestinian Intifadas should have background knowledge about the political and cultural situation in Palestine at that period of time.

Al-Kaabi (2005) also did a study on the translation of neologisms, but this time, the study targeted the translation of English military

neologisms into Arabic. This study pointed out the translation problems caused by the linguistic differences between the source language and the target language. This study also concluded that translating English military neologisms into Arabic required enough information about the source language neology and it confirmed that the military neologisms are context-based.

Oneydem (2012) presented a morph-semantic analysis study of neologisms. The field of her study was social media neologisms and their effect on English terminology. The study provided a semantic and morphological explanation for seventy social media neologisms. The researcher classified the data based on their formation process. In the end, the researcher found out that most English social media neologisms were basically created by blending and that most of them were nouns.

Researches in general focused on the strategies used by translators to deal with neologisms as a whole instead of a particular type of neologisms. The field of translation of English social media neologisms into Arabic was not the focus of any previous study.

Chapter Three

Research Methodology

3.1 Research methodology:

This research is an empirical as it looks for fresh data that is built on observation (J. Williams & A. Chesterman, 2002) . Mainly, it tries to use the included data to support a particular hypothesis. The research hypothesis is that the vast majority of social media "neologisms" are transliterated or provided a descriptive equivalence rather than formally translated. Besides, the provided translations for social media neologisms do not generally compensate the loss caused by the process of translating the source language social media neologism into the target language. The research is based on the descriptive analytical approach as it provides an translational analysis for the presented data. The main source of the English data is a thesis titled "Social Media Neologisms: A Morph-Semantic Analysis." The thesis is conducted by Oneydem (2012). Besides, some neologisms are collected from a blog that provides examples of social networking and technology "neologisms".

Primary source for the English data

[http://www.academia.edu/8169243/SOCIAL_MEDIA_NEOLOGISMS_A_MORPHO- SEMANTIC ANALYSIS A THESIS SUBMITTED TO THE DEPARTMENT OF ENGLISH UNIVERSITY OF LAGOS AKOKA IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR HE AWARD OF A MASTER OF ARTS](http://www.academia.edu/8169243/SOCIAL_MEDIA_NEOLOGISMS_A_MORPHO-SEMANTIC_ANALYSIS_A_THESIS_SUBMITTED_TO_THE_DEPARTMENT_OF_ENGLISH_UNIVERSITY_OF_LAGOS_AKOKA_IN_PARTIAL_FULFILLMENT_OF_THE_REQUIREMENT_FOR_HE_AWARD_OF_A_MASTER_OF_ARTS)

Secondary source for the English data is a blog that includes 54 English neologisms that are commonly used in social media. The blog can be read from: <http://www.vappingo.com/word-blog/great-examples-of-neologisms/>

The Arabic data is collected from online English-Arabic dictionaries for translating neologisms. The online dictionaries are:

<http://en.bab.la/dictionary/english-arabic/>

<http://www.wordreference.com/enar>

The Arabic data is also collected from the Arabic versions of the social networking sites, *Facebook* and *Twitter*. Finally, the last source of data is based on piloted translations of three translation service providers who work in certified translation offices in the UAE; these translators are Othman Abu-Ruf, Ahmad Bdair, and KamilBasheer. They have been on their post for more than five years. The researcher of this study contacted these translators online as they work at translation service providing offices that have websites on the internet.

All of the data is related to social media, because it is widely spread all over the world and it is considered nowadays to be one of the most used means of communication. The data focuses on seventy social media neologisms among which only thirty have already existing Arabic translations.

The data is classified into groups based on their word formation as well as the translation strategy that is used to deal with them. The research analyzes the data based on the types of analysis it proposed three types of analysis for neologisms. Derivational analysis comes first and it is related to discovering the active patterns that have been used to form a particular neologism. Accordingly, the translator is expected to know the meaning of the used patterns including affixation blending. For instance, a word like *netizen* can be comprehended by analyzing it based on its structural elements since it is made up of two words which are internet and citizen; it is considered to be a blending. Such knowledge and analysis would be useful for the translator to deal with neologisms. The second way of analysis is related to semantics as the translator should work hard to look up the meaning of the new word and relate it to its old meaning and try to make links that help him understand the given expression. For instance, to translate a neology like *troll*, the translator should know that it has different meanings as a noun. For instance, it means 'an old, unattractive man who hits on young men' or 'a repulsive person who often has terrible social skills' (Urban dictionary, 2015). Having knowledge about the previously mentioned meanings can help the translator understand the meaning of the word 'troll' as used in social media. Apparently, the word has a negative meaning and the translator can relate this meaning to disturbing behavior people do on social networking sites. The two previously mentioned methods of analysis are applicable to social media neologism as they are word-based. The Third is related to context that is the same in this sample

study which is about social media. The translations are observed and commented on and then they are judged according to the translators' ability to produce adequate, comprehensible, acceptable, elegant and economic translation; the standards that were suggested by the Chinese translator Ye. Fu. one hundred years ago (Chan, 2004). Besides, the researcher attempts to check the translators' capability to maintain the effect of source language neologism in the target language.

Chapter Four

Data Analysis

4.1 Introduction:

This chapter sheds light on the data related to social media neologisms. It classifies seventy social media neologisms based on their formation. Ultimately, there are tables that include data along with their different available translations in order to figure out the way three certified translators deal with them. The research shows a number of available Arabic translations, some found in dictionary translations, and the others are collected from the Arabic versions of the social networking sites like *Twitter* and *Facebook* for the English social media terms. Some neologisms of social media have circulated counterparts in Arabic that are going to be compared to the suggested and the dictionary translations. Each part ends up with some generalizations concerning each group of neologisms in terms of the translation success and the most appropriate method to deal with neologisms included in each category. The first group of neologisms is social media neologisms that are created by collocations, the second part includes neologisms created by blending, the third part includes neologisms created by new coinages, the fourth part includes old words with new senses and the last one includes derived words.

4.2 Collocations:

Collocation is one of the strategies that are used to create neologisms in social media. It is related to words that regularly come together (Baker, 1992). The scholars who wrote about the formation of neologisms focused on collocations. For example, Silvia (2001) and Newmark (1988) considered it to be one of the most common methods for creating neologisms. The collocated neologisms included in this research are classified into three groups. The first group includes the collocations that have translations in the online Arabic dictionaries. The second group includes the collocations that do not have translations in Arabic dictionaries, yet the meaning is available through the neologism itself. And the last group includes the collocations that do not have neither Arabic dictionary translation nor meanings that are included within the expressions themselves. The following table includes the first group of collocated neologisms. Each collocation is provided with its Arabic dictionary translation and its three different suggested translations that are provided by three different translation service providers.

Table 4:1 (a): Collocated neologisms that have Arabic dictionary translation.

| Neologism | Word formation | Dictionary meaning | Osman's translation | Ahmad's translation | Kamil's translation |
|--------------------|--------------------|--------------------|----------------------------------|-------------------------------|---------------------|
| Ego-surfing | Ego+surfing | تصفح الذات | برنامج ايجو للتصفح | البحث عن الذات في الانترنت | التصفح الذاتي |
| Textual harassment | Textual+harassment | المضايقة النصية | التحرش عن طريق الرسائل النصية | التحرش عبر الرسائل النصية | المضايقة النصية |
| Thumb generation | Thumb+generation | جيل الإبهام | جيل الإبهام | جيل التكنولوجيا الحديثة | جيل استخدام الابهام |
| Egghead | Egg+head | كثير الاطلاع | المتقف | شخص عبقرى | كثير الاطلاع |

As table 4.1 (a) shows, only 4 out of 23 collocated social media neologisms have Arabic dictionary translation. This means that Arabic lacks equivalents for English social media neologisms. The table also shows that Osman and Ahmad do not have knowledge about the Arabic dictionary translations of *textual harassment*, *thumb generation*, and *ego-surfing*. They provide the three previously mentioned neologisms with descriptive equivalents. However, Kamil seems to have knowledge about the Arabic dictionary translations of the three collocated neologisms as he provides them their formal Arabic equivalents. To sum up, when a collocated neologism of social media has an equivalent, the translator should use it as it is the easiest way to deal with neologisms.

The second group of collocated social media neologisms is the new terms that do not have Arabic dictionary translation, yet their meanings are included within them. The following table includes these neologisms.

Table 4.1 (b): Collocated neologisms with meanings available through the word.

| Neologism | Word formation | Osman's translation | Ahmad's translation | Kamil's translation |
|-------------------|--------------------|--|---|-----------------------------------|
| Snap chat | Snap+chat | برنامج سناب شات للمحادثات | سناب شات | تطبيق السناب شات |
| Cyber-bully | Cyber+bully | القرصنة الالكترونية | | التتمر الالكتروني |
| Twittersphere | Twitter+sphere | مجال التغريد | عالم تويتر | تويتر سفير |
| Tweetdeck | Tweet+deck | الرد على التغريدة | تويتديك | تطبيق تويت دك لادارة حسابات تويتر |
| Textspeak | Text+speak | التخاطب عن طريق كتابة النصوص | لغة الرسائل النصية | مختصرات التحادث الالكتروني |
| Laymanise | Lay+manaise | ليمانيس | تبسيط الكلام | لايمانيس |
| Facebook stalk | Facebook+stalk | انتشارية الفيسبوك | تتبع شخص على فيس بوك | المطاردة عبر الفيسبوك |
| Blackberry thumb | Blackberry+thumb | استخدام الابهام في الضغط على ازرار البلاكيري | الم في الابهام بسبب كثرة استخدام هاتف البلاكيري | بلاكيريثومب |
| Cyber-feminism | Cyber+feminisms | النشاطات النسوية الالكترونية | النساء على الانترنت | النسوية الالكترونية |
| Cyber-stalking | Cyber+stalking | التعقب الالكتروني | التتبع عبر الانترنت | المطاردة الالكترونية |
| Hyperconnectivity | Hyper+connectivity | متاجر بيع برامج التواصل الالكتروني | التواصل المتعدد | تعدد وسائل الاتصال |
| Screenmuncher | Screen+muncher | صوت فتح الشاشة واغلاقها | سكرين مونشير | تطبيق ماضع الشاشة |

As the table 4.1 (b) presents, twelve out of twenty three collocated social media neologisms do not have equivalents in Arabic dictionaries. Meanwhile, these twelve terms can be comprehended by the meaning of the parts of the expression. In other words, these neologisms include their meanings within their formation. For instance, the meaning of *textspeak* can be comprehended by knowing the meaning of *text* and the meaning of *speak*. As long as these collocated neologisms do not have recognized translations in Arabic, the three translation service providers deal differently with them. Osman provides a descriptive equivalence for four collocations. These collocations are: *snapchat*, *textspeak*, *blackberry thumb*, and *screenmuncher*. This is not the only strategy Osman uses to deal with collocated social media neologisms. He also uses formal equivalence to deal with other four collocations which are: *cyberbully*, *cyberstalking*, *cyberfeminism*, and *twittersphere*. Furthermore, Osman transcribes *laymanise*. Also, the translator misinterprets *facebookstalk*, *hyperconnectivity*, and *twitterdeck*. It seems that Osman does not have enough background knowledge about the formation of the collocations he misinterprets. It is clear that he does not have morphological knowledge about neither the misinterpreted collocations nor the transcribed one.

The other two translators who are Ahmad and Kamil deal with the presented collocations by using the same translation strategies that are used by Osman. They both use descriptive equivalence, formal equivalence, and transcription. They also misinterpret some social media collocations due to

their lack of morphological and semantic knowledge. Ahmad provides *facebook stalk* and *blackberry thumb* with a descriptive equivalence. He provides *twittersphere*, *textspeak*, *laymanise*, and *cyberstalking* with formal equivalence. Furthermore, he transcribes *snapchat*, *tweetdeck*, and *screenmuncher*. Ahmad misinterprets *hyperconnectivity* and *cyberfeminism*. Similarly, Kamil provides *textspeak* with a descriptive equivalence and he provides *cyberbully*, *facebook stalk*, *laymanise*, and *cyberstalking* with a formal equivalence. He transcribes *snapchat*, *twittersphere*, *laymanise*, and *blackberry thumb* and he misinterprets both *twitterdeck* and *hyberconnectivity*.

Obviously, it sounds that providing a formal equivalence is the best translation strategy that can be used to deal with this kind of collocated neologisms. Translators can produce a formal equivalence for social media collocations that have their meanings indicated within their morphology. However, if the translator is not familiar with the morphological structure of the neologism s/she deals with, s/he falls in the problem of misinterpreting it.

The last group of English social media neologisms is the terms that do not neither have a recognized translation nor they have a meaning that is available through the word. The following table includes all the collocations that belong to the third group.

Table 4.1 (c): Collocated neologisms a recognized translation or a meaning that is available through the word.

| Neologism | Word formation | Osman's translation | Ahmad's translation | Kamil's translation |
|--------------|-------------------------------|--------------------------------|---|---------------------------------------|
| Spim | Spam+IM (instant messages) | سبيم | | الرسائل الفورية غير المرغوب بها |
| Lifecasting | Life+casting | التنبؤات فيما يتعلق بالحياة | عرض الحياة اليومية على الانترنت | لايف كاستينج |
| Blue-jacking | Blue+jacking | الاصطياد الازرق | ارسال رسالة بلا دعوة عبر البلوتوث | كتاب الالكتروني |
| Hat-tip | Hat+tip | التمييز بعلامة القبعة | منقول | شكر على المشاركة |
| Linkbait | Link+bait | حلقة الوصل | محتوى جذاب | الجذب للرباط |
| Paywall | Pay+wall | حظر الاشتراك غير المدفوع | الدفع مقابل المرور الى صفحة الالكترونية | حظر الاشتراك غير المدفوع |
| Body booking | Body+booking | | عرض صور شخصية بملابس السباحة او التدريب على الانترنت بشكل مستمر | كتاب الالكتروني |

The third group is the most problematic group of social media collocated neologisms. This group does not have equivalence in the target language which is Arabic. In addition, the terms morphological formation is not as clear as the second's group. For instance, the term bluejacking does not include its meaning within its formation as long as blue does not mean أزرق and jacking does not mean اصطيداد. However, this collocated neologism is related to the practice of sending messages between mobile users using a Bluetooth wireless connection (searchmobilecomuting.techtarget.com). The seven collocations in this group are translated differently. For example, Osman provides paywall a descriptive equivalence. He transcribes spim and he misinterprets lifecasting, bluejacking, hat-tip, bodybooking, and linkbait. Ahmad provides linkbait a formal equivalence and he provides lifecasting, bluejacking, paywall, and bodybooking a descriptive equivalence. Again, the second translator misinterprets some terms like hat-tip. Kamil also provides linkbait a formal equivalence and he provides spim, hat-tip, and paywall a descriptive equivalence. Lifecasting and bodybooking are transcribed and bluejacking is misinterpreted.

Most of the translations that are provided by the three translation service providers fail to convey the meaning of the source language expression in the target language. This can be related to the translators inability to understand the right meaning of each one of the seven neologisms that are included in this group.

To sum up, translating collocation neologisms is basically about producing an acceptable, expressive, and comprehensible TL expression. Meaning is the component that matters the most in the case of collocation translation while elegance is not that important when it comes to collocations as their formation is not based on attractiveness unlike other types of neologisms, blending for example.

Translators do a challenging task dealing with social media collocations and many problems arise while doing this task. Mona Baker (1992) mentions some of the problems encountered when dealing with neologisms like misinterpreting the neologism. Translators who suggested the data of this research fall in this problem as they did not interpret some collocations correctly like 'blue-jacking' and 'tweet deck'. The translators also seem to lack knowledge about the neologism they deal with as they either are not able to provide any translation or by providing literal translation for some expressions. In addition, in some cases, the translators seem to be unaware of the context of the provided expressions which lead to a meaningless translation in the context of social media. Newmark (1988) suggested that collocation neologisms are translated by transcribing them in the TL plus providing them an explanation till they become familiar to the TL users then the translator can quit the explanation. However, based on the data and the translations provided by the three certified translators, it looks like equivalence is the most appropriate and successful strategy for dealing with social media collocation neologisms in

terms of expressiveness and comprehensibility yet not in terms of usability by TL users due to its length many of the times. In other words, the translation is comprehensible by the Arabic speakers but not used in the Arabic language. More precise, accurate, and brief translations are required in this case. Accordingly, these neologisms either translated into Arabic as Newmark suggested or working hard by Arab translators and translation unions to come with Arabic usable expressions for these collocation neologisms.

4.3 Blending:

Blending is a common way used for creating social media neologisms since it creates unique, attractive and meaningful expressions that can cope with the world of social media. Out of seventy social media neologisms, 22 terms are blends. Alkhury (1988) and Newmark (1988) both defined blending as the formation of new words by merging two or more words together. So, blending exist in both Arabic (TL) and English (SL). All the English social media neologisms included in this research are made up of two words. The three certified translators deal almost similarly with social media blending. The suggested translations are assessed based on their acceptability, comprehensibility, expressiveness, and elegance as long as we are talking about blending where elegance takes an important part to make an impact on the SL users due to their peculiarity. The researcher classifies the blended neologisms into the same groups of the collocated social media neologisms. Accordingly, the data of the blended

neologisms is classified into three groups: blended neologisms that have translations in the online Arabic dictionaries, blended neologisms that have their meanings available through them, and blended neologisms that do not have neither Arabic dictionary translation nor meanings that are included within the expressions themselves. The following table includes the first group of blended neologisms. Each blending is provided with its Arabic dictionary translation and its three different suggested translations that are provided by three different translation service providers.

Table 4:2 (a): blended neologisms that have recognized translations.

| Neologism | Word formation | Dictionary translation | Osman's translation | Ahmad's translation | Kamil's translation |
|------------|----------------|------------------------|---------------------|---------------------|---------------------|
| Blog | Web+ log | مُدَوَّنة | مُدَوَّنة | مُدَوَّنة | مُدَوَّنة |
| Blogsphere | Blog+ sphere | فَضاء المُدَوَّنة | المدونات | المدونات | عالم المدونات |

The table indicates that only two of the blended neologisms have an Arabic equivalence. The three translation service providers do not face a difficulty dealing with these blends as they provide them with their target language equivalence (Arabic). So, translating blended social media neologisms that have recognized translations is not a challenge for the translators of neologisms.

The second group of blends include the terms that have their meanings through them. The data of this group is presented in the following table.

Table 4.2 (b): blended neologisms that have their meanings available through the word itself.

| Neologism | Word formation | Osman's translation | Ahmad's translation | Kamil's translation |
|--------------|-----------------------|--------------------------|---|--|
| Geobragging | Geography + bragging | العلامات الجغرافية | تكرار ذكر المكان في منشور عبر الانترنت | التباهي المتكرر بالموقع الجغرافي |
| Twitterature | Twitter+ literature | | تغريدة متقنة | نشرات تويتر |
| Podcast | Ipod + broadcast | البودكاست | المواد الصوتية علة أي تيونز و أي بود | البودكاست |
| Chatiquette | Chat+ etiquette | شات كويت_ برنامج محادثات | اخلاقيات الانترنت | دليل المحادثات عبر الانترنت |
| Plagiarhythm | Plagiarism+ rhythm | بلاغريثم | الحصول على المواد الصوتية بشكل غير قانوني | سرقة المؤلفات الموسيقية |
| Netspeak | Internet+ speak | التحدث عبر الانترنت | عامية الانترنت | التحدث بلغة الانترنت |
| Netnography | Internet+ ethnography | نت نوجرافي | علم سلوك الافراد على الانترنت | معرفة سلوك الاشخاص عبر الشبكة |
| Netlish | Internet+ English | الانترنت | انجليزي الانترنت | استخدام عبارات انجليزية على الانترنت للتسهيل |
| Twitterholic | Twitter+ alcoholic | تويترهوليك | مدمن تويتر | |
| Twittionary | Twitter+ dictionary | الاعرودة | قاموس تويتر | قاموس كلمات تويتر |
| Spamdexing | Spam+ indexing | البريد المزعج | فهرسة متعسفة | فهرسة الرسائل غير المرغوب بها |
| Netizen | Internet+ citizen | مستخدمي الانترنت | مواطن على الانترنت | مستخدمي الانترنت |
| Lexpionage | Lexicon+ espionage | ليكسيبونيغ | البحث عن كلمات وعبارات جديدة | تقصي الكلمات الجديدة |
| Hakathon | Hack+ marathon | هاكاثون | التجمع من اجل اختراق نظام | اجتماع هاكاثون |
| Netiquette | Internet+ etiquette | | حسن السلوك على الانترنت | أداب التعامل على الانترنت |

The above table presents the data that is related to blended social media neologisms. All these expressions do not have recognized translations in Arabic. However, their meanings can be elicited from their morphology. The translator should be aware of the morphological rules and semantics of the blended neologisms. Morphology enables translators to figure out the words the neologism is made of and semantics enables them to find out the meanings of the words that make up each blend. Besides, the translators should be well-rounded and knowledgeable of the function of the blends so they can convey the message of the source language neologism into the target language successfully. The table 4.3 (b) includes fifteen blends that are related to social media. It also has the three translations that are suggested by the three translation service providers Osman, Ahmad, and Kamil. Each translator uses different translation strategies to deal with the blends. Osman provides one blend only with a formal equivalence. He translates *netizen* into *مستخدمي الانترنت*. The translator transcribes six blended neologisms which are: *hakathon*, *lexpionage*, *podcast*, *plagiarhythm*, *netnography*, and *twitterholic*. Moreover, he misinterprets eight blends and he does not provide any translation for neither *twitterature* nor *netiquette*. It can be said that Osman fails to deal with blended neologisms of social media. Though these blends have their meanings available through them, the translator seems not to be able to comprehend them. In addition, it is clear that the translator does not have enough morphological and semantic knowledge to enable him understand and translate these blends.

The second translator who is Ahmad provides *netizen*, *spamdexing*, *twittionary*, *chatiquette*, *netspeak*, *netlish*, *twitterature* and *twitterholic* a formal equivalence. He also provides *plagiarhythm*, *geobragging*, *podcast*, *netnography*, *lexipionage*, *hakathon*, and *netiquette* a descriptive equivalence. In general, Ahmad provides comprehensible and expressive meanings for all the blended neologisms by using both formal and descriptive equivalence.

The last translator who is Kamil manages to translate the blends by using formal and descriptive equivalence. He provides *lexipionage*, *netizen*, *twittionary*, *netspeak*, and *plagiarhythm* a formal equivalence and he provides *netiquette*, *spamdexing*, *netlish*, *netnography*, and *geobragging* a descriptive equivalence. Kamil transcribes *hakathon*, *podcast*, and *twitterature* and he fails to translate *twitterholic* as he does not provide it with any translation.

To sum up, blended social media neologisms that have their meanings available through them can be translated by providing either a formal or a descriptive equivalence. The most important thing that matters in translating blends is meaning. As long as the meaning of the source language expression is transferred into the target language, the translation can be achieved successfully. However, the effect and elegance of the source language blends is lost in the target language. The translators do not compensate this loss at all. Transcription can be used if the social media users of the target language (Arabic) are familiar with these blends.

The last group of blended social media neologisms is shown in the following table.

Table 4.2 (c): blended neologisms that do not have recognized translations and their meaning is not available through them.

| Neologism | Word formation | Osman's translation | Ahmad's translation | Kamil's translation |
|--------------|-------------------|---------------------|-------------------------------------|---------------------|
| Vodcast | Video+ broadcast | بث فيديو | المواد المرئية على أي تيونز وأي بود | بث فيديو |
| Crackberry | Crack+ blackberry | الشارخ | ادمان هاتف البلاكبيري | كراك بييري |
| Digerati | Digital+ literati | | مجموعة ديجيراتي | مدمن الانترنت |
| Gamification | Game+ education | التلعيب | التحويل الى لعبة | العاب التحفيز |
| Vlog | Video+ blog | مدونة فيديو | | مدونة فيديو |

The last table of blends include five blended social media neologisms. The words that are presented in the table above are challenging for the translators as they require a double effort to look for their word formation and their meanings as well. For example, 'vodcast' is translated into 'بث فيديو' by both Abu Roof and Kamil Badir. Obviously, the translators have knowledge about the formation of the blend (video+ broadcast); this knowledge enables them to come up with a near-equivalent for the term in Arabic. 'بث فيديو' is an acceptable, comprehensible and expressive translation yet the effect and attractiveness of the English neologism are completely lost in Arabic as the translators seek the meaning rather than the

form. The table 4.2 (c) shows, the three translators have a problem at translating *gamification* and both Osman and Kmil have a problem at dealing with *crackberry*.

They face the problem of misinterpreting these two blends and as a result, they provide irrelevant translations. *Gamification* is mistranslated into 'تلعب' and this reflects the translators' inadequate knowledge about the formation of the word as they think that *gamification* is a derived word 'game+fication' rather than a blend 'game+ education'. To overcome such problems, the translator should search more and be more careful and aware of the term he is translating before translating it.

Generally speaking, dealing with social media blended neologisms is a tough job as it has to do with both semantics and morphology simultaneously. Besides, no found equivalence for English blending increases the burden on the translators to come up with translations that can be accurate, adequate, expressive, and elegant at the same time. the three translation service providers of this study sacrifice the form of the SL neologism and focus on content instead. They fall in the problem of misinterpreting neologisms since they do not fully comprehend many blended expressions in their SL context. The translators should work harder to understand the formation of each neologism to communicate the meaning successfully in the TL.

4.4 New coinages:

New coinages are newly invented words that are created for the purpose of communication in the field of social media. Usually, such words are unique in their form and attractive as well. This makes it difficult to deal with them especially that they do not have a ready equivalence in Arabic. Six neologisms included in this study are new coinages. They are classified into two groups. The first group includes the new coinages that are known among Arabic social media users. And the second group includes the new terms that are unknown among Arabic social media users. The three translation service providers by using transliteration, near equivalence, and descriptive equivalence. The following table includes the new coinages that are known by Arabic users of social media along with their suggested translations.

Table 4.3 (a): English newly coined neologisms that are common in Arabic

| Neologism | Osman's translation | Ahmad's translation | Kamil's translation |
|-----------|----------------------|---------------------|---|
| hashtag | هاشتاج | هاشتاج | هاشتاج |
| selfie | النقاط صورة شخصية | صورة ذاتية | صورة شخصية "سيلفي" |
| Meh | ام اي اتش - مه للتعب | عدم الاهتمام | تعبير عن الشعور بالملل أو عدم المبالاة "ميه" |
| 404 | 404 | غير موجود | خطأ 404 |

For social media users, the words *selfie*, *hashtag*, *meh*, and *404* are common words as they are part of their daily lives. They may seem a bit

difficult for laypeople who do not use social media so frequently. Though it has an Arabic equivalent, *hashtag*, *selfie*, *meh*, and *404* are social media neologisms that are usually circulated among Arabic social media users in their English phonology. The Arabic equivalents for the terms are often used in formal settings rather than everyday life. The TL web users are familiar with these terms as they face them almost on daily basis. The three translators are clearly familiar with the meanings of these four new coinages as they manage to convey their meanings in the target language by either providing them a formal or a descriptive equivalence in Arabic.

Table 4.3 (b): English newly coined neologisms that are uncommon in Arabic

| Neologism | Osman's translation | Ahmad's translation | Kamil's translation |
|-----------|---------------------------------------|---------------------|---------------------|
| Troll | برنامج يعمل على عرض البيانات بالتعاقب | | متصيد الانترنت |
| noob | مبتدئ | متخاذل | مبتدئ |
| tweebie | تويبي | تويبي | تويبي |

The terms *tweebie* and *troll* and *noob* are not widely circulated among Arabic users of social media so transliterating them without an explanation may not be adequate. The translator has to explain the meaning of these terms for target language users to convey the meaning successfully. Relating to the table 4.3 (b), the three translators transliterated *tweebie*. *Troll* is provided a formal equivalence *متصيد الانترنت* that does not exactly represent the meaning of the source language coinage in the target language as the new word precisely means 'an individual who posts

inflammatory and rude comments to an online community'. Indeed, such individuals exist all over the world, but English have coined a term for it while Arabic have not. This makes it for translators to deal with new coinages, so both Osman and Ahmad fail to translate the word *troll* as they did not search it well. The last new coinage which is *noob* is provided a formal equivalence by the three translators. The translation which is مبتدئ is expressive and comprehensible for target language users.

New coinages social media neologisms develop and enrich English language and transliterating them into Arabic requires providing a descriptive equivalence at the beginning of their birth. When they become widespread and circulated, they can be considered as borrowing in the Arabic language like *selfie* and *hashtag* or they can be provided an equivalence like *وسم* and *صورة ذاتية* and in both cases, the Arabic language will be enriched and empowered by these new words.

4.5 Old words with new senses:

Old words with new senses already have an Equivalence in any language as they are old, but they have different connotations that are influenced by the development of the world and its technologies. the following table presents all the social media neologisms along with their dictionary translations and suggested translations as well.

Old words with new senses already have an Equivalence in any language as they are old, but they have different connotations or indications

that are influenced by the development of the world and its technologies. The following table presents all the social media neologisms along with their dictionary translations and suggested translations as well.

Table (4:4): English old words with new senses neologisms.

| Neologism | Word formation | Dictionary translation | Osman's translation | Ahmad's translation | Kamil's translation |
|-----------|----------------|------------------------|---------------------|---------------------|---------------------|
| wall | | حائط | حائط | حائط | حائط |
| like | | اعجاب | اعجاب | اعجاب | اعجاب |
| follower | | متابع | متابع | متابع | متابع |
| favorite | | المفضل | المفضل | المفضل | المفضل |
| inbox | | صندوق الوارد | صندوق الوارد | صندوق الوارد | صندوق الرسائل |
| Friend | | صديق | صديق | صديق | صديق |
| Handle | | مقبض | مقبض | معالجة | مؤشر |

Due to their oldness, translators do not face any problem dealing with old words with new senses as they have TL equivalents. The connotations of the new senses are different as they are related to a virtual world rather than a real one. As a result, a *friend* on *Facebook* is not necessarily a real friend as the word is used in a new meaning. anyone added on your *Facebook* account is your *friend* though you might not know this person at all. Of course, the TL users of social media have become familiar with the new senses since that have changed the way they think, the way they see the world, and the way they speak and shape their ideas.

4.6 Derived words:

The last category that is used for creating social media neologisms is derived words. The knowledge of derivational morphology is a must when dealing with these neologisms as it helps to understand the meaning of the social media expressions. The three translation service providers almost provide similar translations for the five derived words included in this research. The following table includes all the derived words and their suggested translations.

Table (4:5): Translations of the English derived neologisms into Arabic

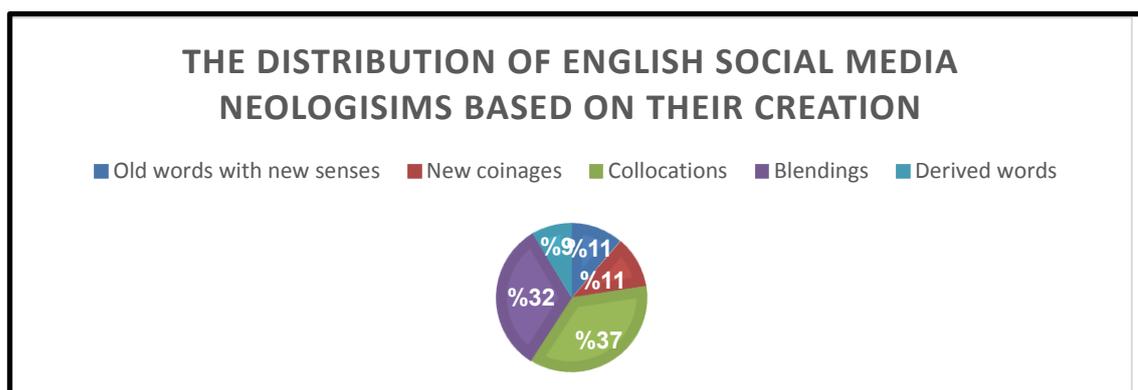
| Neologism | Word formation | Dictionary translation | Osman's translation | Ahmad's translation | Kamil's translation |
|--------------|----------------|------------------------|---------------------|--|---------------------|
| Unconference | Un+conference | | اللا اجتماع | اجتماع على نطاق واسع | اللامؤتمر |
| unfriend | Un+ friend | | الغاء الصداقة | الغاء الصداقة | الغاء الصداقة |
| unfollow | Un+ follow | | غير متابع | الغاء المتابعة | الغاء المتابعة |
| retweet | Re+ tweet | | اعادة التغريد | اعادة التغريد | اعادة مشاركة تغريده |
| unlike | Un+ like | | لا يعجبني | الغاء الاعجاب | غير معجب |
| lurker | Lurk+er | | | شخص يشاهد الموضوعات ولا يقوم بالمشاركة | مترصد الانترنت |

The table shows that the derived words included are translated by giving them a formal TL equivalence. The translators translate the prefix into its Arabic equivalence and they do the same with the roots '*conference, friend, follow, tweet, and like.*' So, they ended up providing formal equivalences for SL expressions in the TL. Again, the translators do not face a difficulty translating derived words as long as they are well-rounded and intelligible of derivational morphology and its rules. The three certified translators manage to provide comprehensible and adequate translations for the derived words of social media neologisms. These suggested translations are comprehensible by TL users and they can be inserted into the Arabic language as they long as they seem natural and acceptable as Arabic terms as they are made up of original Arabic words that are commonly used by Arabic speakers but this time in another context: technology, to indicate new senses. Taking into consideration the absence of any TL equivalence for most English social media neologisms, the job of translators translating such terms is challenging.

Chapter Five

Research Findings

This study was based on the descriptive analysis approach where the researcher collected data from both the source language which is English and the target language which is Arabic, presented this data in a form of tables, and analyzed the data by describing its formation and the translation strategy used by three certified translators to deal with each one of the English social media neologisms when translated into Arabic. After analyzing the data, the study that is conducted on seventy English social media neologisms and the way they are translated into Arabic ended with a number of findings concerning the creation of English social media neologisms and the translatability of them into Arabic. The following pie chart demonstrates the percentage of each English social media neologisms based on their creation.



The percentage shown in the pie chart above illustrates that the vast majority of English social media neologisms are created through collocating and blending. New coinages and old words with new senses

come third and derived words come last. This means that social media neologisms in English are basically catchy, easy to use, and elegant. This makes them attractive to be used by social networking sites all over the web not only those who speak English. This can be related to the main purpose of social networking sites which is to provide an easy way of communication among people all over the planet. Apparently, it is natural that these terms that present the activities the users of social media practice in their daily lives are easy and concise to be used for the same purpose which is communication. What marks both collocation and blending is their novelty and freshness. The terms that are created through these two methods are linguistically unique and the users of modern technology in general and social media, in particular, prefer novel things including linguistic terms like *netizen*, *netnography*, and *thumb-generation*. They are more likely to cope with the trendy lifestyle these users have these days.

The terms of social media neologisms that are created by old words with new senses, new coinages, and derived words have similar percentages. Though new coinages are unique and attractive, they may be the most difficult to create. Words like *hashtag* and *selfie* are not easy to create and they are highly expressive, attractive, and elegant so they spread all over the globe in an incredible way.

Both derived words and old words with new senses do not require much effort to create, yet they are not heavily used in the English social media neologisms. They are expressive and easy to use but they are not

novel and catchy. They do not attract social media users of other languages to use them. This explains why all these terms have recognized formal equivalents in other languages like *like*, *share*, *unlike*, and *retweet*. Users of social media use the equivalents these terms have in their languages as the English ones are not attractive enough like new coinages.

As mentioned before, the research found that there are three basic translation strategies that can be used to deal with English social neologisms when translating them into Arabic. It also showed that using a particular translation strategy can be related to the way the neologism is created. Out of 26 collocation neologisms, the average number of the terms that are provided an equivalence whether formal, functional, descriptive, or near-equivalence is 14. It means that more than the half of collocating social media neologisms are given an equivalence that seeks their form, their meaning or their description. Borrowing the English term in Arabic is also used by translators to deal with collocations and in some cases, the translators tend to use both a description along with a loan word. For instance, Osman Abu Roof used both translation strategies to deal with two collocations which are *snapchat* and *hashtag*.

Blended social media neologisms are dealt with by providing most of them an equivalence. Again, there is a part of the blended terms sample that is translated through either transcribing the English term into Arabic or by providing both a transcription plus a description.

New coinages which present 11.5 percent of the social media neologisms included in this study do not have recognized translations. So they are translated by either providing them an equivalence or a borrowing. If the term is well known for the target language social media users, then the translator can provide only a borrowing like translating *selfie* into *selfie* as the word is too familiar for the Arabic social media users and there is no need to provide a descriptive equivalence. Yet, some translators tend to Arabicize new coinages by giving them a possible Arabic equivalence like translating *selfie* into *صورة ذاتية* and *meh* into *يشعر بالفراغ*. As long as the translation is natural and accepted by the target language users, it is considered to be an acceptable translation. Other neologisms that are not well known among the Arabic users of social media like 'troll' and *noob* are given an equivalence. The rest of the neologisms that are newly coined are either provided an equivalence or a borrowed term. In short, there is no optimal method to translate freshly made words. However, translators seek expressiveness and acceptability so they can either transcribe the source language term in Arabic if the Arabic speakers are familiar with it. If not, the translators add a descriptive equivalence that helps the Arabic speakers understand the term plus a transcription that is supposed to be between inverted commas (Newmark: 1988). When the Arabic speakers become familiar with the English term, the inverted commas can be discarded.

Derived words and old words with new senses are both provided their recognized Arabic translations that either exist in Arabic dictionaries

or in the Arabic versions of the social networking sites like *Facebook* and *twitter*. This makes these two categories the easiest to deal with as what all translators have to do to deal with such terms is to provide them their already existed translations in the target language.

To sum up, the basic three translation strategies that are used to deal with English social media neologism into Arabic which is borrowing, equivalence, and recognized translations are all valid translation strategies. However, the translator should be careful where and when to use each strategy. In case the English neologism has a recognized translation, the translator should use it. When the term does not have a recognized translation, the translator can use formal, functional, descriptive, or near-equivalence to express the meaning of the English term in Arabic. Translators do not have the authority to coin words for English neologisms as this is the job of the Arab Translation Academies, yet they can suggest a translation that is expressive and acceptable by the target language users. Providing a loan word can be acceptable if the Arabic users are already familiar with the meaning of this term. For instance, *snapchat*, *Instagram*, and *selfie* are circulated among Arabs and they are fully aware of their meanings. Such words may become part of the Arabic language.

Chapter Six

Conclusions and recommendations

5.1 Conclusions:

The study presents a sample of English social media neologisms that are usually used by social networking users all over the world. The study ends up with some generalizations concerning the translation of English social media neologisms into Arabic. These generalizations are all related to the field of social media neologisms based on the data presented in this research. After analyzing the data that was collected from different sources, the research has come to the following conclusions:

Though these English neologisms have English terms to indicate them, most of them do not have recognized Arabic terms. The study highlighted the most challenging problems translators of English social media neologisms into Arabic face. Apparently, the absence of any recognized translations is the core issue translators encounter when translating neologisms like *netizen*, *hat-tip*, *spim*, and *snapchat*. Consequently, translators tend to use functional equivalence or near equivalence like translating *life-casting* into *تنبؤات بما يتعلق بالحياة* or borrowings like translating *snapchat* into *سناپ تشات* and formal equivalence like translating *vodcast* into *بث فيديو* to tackle this problem. Mostly, the research has shown the ineffectiveness of word-for-word translation when dealing with social media neologisms as this translation strategy produces

unexpressive and non-comprehensible translations like translating *blue-jacking* into اصطیاد أزرق.

The translators of social media neologisms face a problem of misinterpreting the English social media expression which leads to unexpressive translations that are not comprehensible and are not communicated successfully for the TL users. The research shows the importance of the translators' knowledge of the neologisms' formation and the context they belong to.

Among the five categories of the social media neologisms, blending, collocation, and new coinages are the most difficult to translate as they have no TL recognized equivalence. When dealing with these three categories, the effect and form of the SL neologism is completely lost and not compensated at all in the TL. The content is mostly preserved and communicated in the TL. There is no perfect translation strategy to deal with these neologisms, yet it is important for the translator to be knowledgeable, well-rounded, attentive, and intelligible to deal with them in a way that conveys the message for the target language users.

There is no neologism that is not translatable. That is due to the existence of the functional equivalence and near-equivalence, illustration, and descriptive equivalence. All of them are acceptable and valid translation strategies.

Social media neologisms are a global phenomenon that has changed the idea of cultural specificity and replaced it with shared and integrated activities that are practiced by all social media users all over the world. So, it seems impossible to find a social media practice that is not shared among all the networking users worldwide.

Some languages tend to translate the new English social media terms instead of using the English term. Others tend not to give enough attention to the translation of social media neologisms and prefer the English terms like Arabic and Persian. This tendency can be related to the power relation among languages. English is an international language and it is the language of technology, economy, medicine...etc. Arabs tend to use English terms as English is considered more prestigious and sophisticated than their mother language. The same result was emphasized by Masoumeh Yazdani and Ahmad Sedighi in their study that was conducted in 2012 on translating neologisms in the computer where they found that Persians tend to use English computer terms rather than Persian terms.

The translation process of social media neologisms is vital since the terms have invaded all aspects of our lives including education, economy, business, and communication. Any used translation strategy for dealing with social media neologisms whether transference, transliteration, or equivalence is capable of enriching the Arabic language. For instance, transliterating a new word like *fax* has enriched Arabic as it is considered to

be part of the Arabic language repertoire. The same thing can be applied on transliterating *snapchat*, *Instagram*...etc.

Though Arabic also has its own rules for creating neologisms as the literature review showed, Arabic translators seem to be unfamiliar with these rules as they tend to use easier strategies of translation to deal with English social media neologisms. This expresses the translators' lack of translational creativity, a notion suggested by Niska (1998).

It is usually easy to deal with social media neologisms that belong to the categories of old words with new senses and derived words. Old words with new senses have ready and recognized translations in the TL. Their connotations are also mostly recognized by social media users in the target language like the word *follower* that has a different connotation in the field of social media that differs from its old sense. Derived words can be easily translated if the translator is familiar with the morphology of the source language like suffixes and prefixes and their meanings. Such knowledge enables translators to figure out the meaning of the derived word and translate it easily. For example, translating a word like *unlike* requires having knowledge of the meaning of the prefix *un* that expresses negation.

6.2 Recommendations:

After collecting the data from different English and Arabic source, analyzing it and drawing some conclusions based on the presented data, the researcher ends up with some recommendations that should be taken into consideration to produce a comprehensible, expressive, and acceptable translation for English social media neologisms in Arabic. The followings are recommended to achieve the intended goal.

Arabic translation academies should provide more attention to the translation of English social media neologisms. They should work hard to create Arabic counterparts for English neologisms since these terms are part of our daily activities. More efforts should be made in the field of translating English social media neologisms into Arabic especially that Arabic is a flexible and rich language that also has similar ways for creating neologisms in Arabic.

Translators who deal with English social media neologisms should receive training courses for word formation in English as it appeared to be a vital part of understanding social media neologisms especially those that are created by blending, collocating, and new coinages.

Translators of English social media neologism should be exposed to the field of social media so that they can fully understand each term before translating it.

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Appendix 1

KAMIL BASHIR

LEGAL TRANSLATION

113, Al Wasl Road, P.O. Box 11333
 DUBAI, U.A.E.
 Tel: +971 4 2973343
 +971 4 2976838
 Fax: +971 4 2976838
 E-mail: info@dubaitranslation.com
 info@kamilbasher.com
 Website: www.kamilbashertranslation.com
 Branch Tel: +971 4 2973343
 E-mail: info@kamilbashertranslation.com



كامل بشير للترجمة القانونية

113, Al Wasl Road, P.O. Box 11333
 DUBAI, U.A.E.
 Tel: +971 4 2973343
 +971 4 2976838
 Fax: +971 4 2976838
 E-mail: info@dubaitranslation.com
 info@kamilbasher.com
 Website: www.kamilbashertranslation.com
 Branch Tel: +971 4 2973343
 E-mail: info@kamilbashertranslation.com

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اجتماع هاكاثون

مؤشر

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آداب التعامل على الانترنت

مستخدمي الانترنت

بودكاست

الرسائل الفورية غير المرغوب فيها

متصيد الانترنت

اجتماع تويتر

مدونة فيديو

بث فيديو

الحظر

نشرات تويتر

تويتر هوليك

تويتر أسفير

كامل بشير للتجمة القانونية
 KAMIL BASHIR LEGAL TRANSLATION
 Tel.: +971-4-2973343
 Fax: +971-4-2976838
 P.O. Box: 90677 Dubai
 United Arab Emirates
 info@dubaitranslation.com
 189kamil@gmail.com

KAMIL BASHIR
LEGAL TRANSLATION

Phone: +971 (4) 2973343
Fax: +971 (4) 2978838
P.O. Box: 86677 Dubai
United Arab Emirates
Email: info@dubaitranslation.com
189kamil@gmail.com
Website: www.dubaitranslation.com
Business: (4) (4) (1) 2973343
Forum: /dubaitranslationandmore.com/



كامل بن بشير
للترجمة القانونية

Phone: +971 (4) 2973343
Fax: +971 (4) 2978838
P.O. Box: 86677 Dubai
United Arab Emirates
Email: info@dubaitranslation.com
189kamil@gmail.com
Website: www.dubaitranslation.com
Business: (4) (4) (1) 2973343
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كامل بن بشير للترجمة القانونية
KAMIL BASHIR LEGAL TRANSLATION
Tel.: +971-4-2973343
Fax: +971-4-2978838
P.O. Box: 86677 Dubai
United Arab Emirates
info@dubaitranslation.com
189kamil@gmail.com

KAMIL BASHIR LEGAL TRANSLATION

Tel: +971 4 297 3343
Tel: +971 4 297 6838
Fax: +971 4 297 6838
Email: info@dubaitranslation.com
189kamil@gmail.com
Website: www.dubaitranslation.com
Branch: Tel: +971 (1) 7541996
E-mail: branch@dubaitranslation.com



كامل بنشير للترجمة القانونية

تلفون: +971 4 297 3343
تلفون: +971 (1) 7541996
فاكس: +971 4 297 6838
البريد الإلكتروني: info@dubaitranslation.com
189kamil@gmail.com
الموقع الإلكتروني: www.dubaitranslation.com
الفرع: تلفون: +971 (1) 7541996
البريد الإلكتروني: branch@dubaitranslation.com

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خطأ ٤٠٤

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http://en.cnki.com.cn/Article_en/CJFDTOTAL-JSDX200906026.htm

http://en.cnki.com.cn/Article_en/CJFDTOTAL-YYYY200202019.htm

<https://dspace.aus.edu/xmlui/handle/11073/62>

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[2009.01%20Sinan%20Gailan%20Hameed%20\(1\).pdf](2009.01%20Sinan%20Gailan%20Hameed%20(1).pdf)

كامل بنشير للترجمة القانونية
KAMIL BASHIR LEGAL TRANSLATION
Tel.: +971 4-2973343
Fax: +971 4-2976838
P.O. Box: 80677 Dubai
United Arab Emirates
info@dubaitranslation.com
189kamil@gmail.com

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أو وزارة العدل بدولة الإمارات العربية المتحدة

Appendix 2

| | |
|----------------------|---|
| Snapchat | مذابشات |
| hashtag war | حرب الهاشتاج |
| Blogosphere | المدونات |
| Crackberry | ادمان هاتف البلاك بيري |
| Cyber-bully Digerati | مدمن الانترنت |
| Ego-surfing | البحث عن الذات في الانترنت |
| Gamification | التحويل إلى لعبة |
| Hackathon | التجمع من أجل اختراق نظام |
| Handle | معالجة |
| Lexpionage | البحث عن كلمات وعبارات جديدة |
| Lurker | شخص يشاهد الموضوعات ولا يقوم بالمشاركة |
| Netiquette | حسن السلوك على الانترنت |
| Netizen | مواطن على الانترنت |
| Podcast | المواد الصوتية على ايتونز وأيبود |
| Tweetup | تجمع على تويتر |
| Vodcast | المواد المرئية على ايتونز وأيبود |
| Wall | جائط |
| Twitterature | تفريده متقنة |
| Twitterholic | مدمن تويتر |
| Twittersphere | عالم تويتر |
| Twittionary | قاموس تويتر |
| Unconference | اجتماع على نطاق واسع |
| Unfollow | الغاء المتابعة |
| Unfriend | الغاء الصداقة |
| Unlike | إلغاء الإعجاب |
| Tweebie | تويبي |
| Tweetdeck | تويتدك |
| Textspeak . | لغة الرسائل النصية |
| Spamdexing | فهرسة متعسفة |
| Lifecasting | عرض الحياة اليومية على الانترنت |
| Laymanise | تبسيط الكلام |
| Facebook stalk | تتبع شخص على فيس بوك |
| Blackberry thumb | ألم في الإبهام بسبب كثرة استخدام هاتف البلاك بيري |
| Egghead | شخص عبقري |



Appendix 3

أبوروف لخدمات الترجمة القانونية
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المدونات
الشارخ
القرصنة الإلكترونية
برنامج ايجو للتصفح
التعليب
هاكاتون
مقبض
ليكسويونج
برنامج سكسي جديد
مستخدمي الانترنت
البودكاست
سببم
برنامج يعمل على عرض البيانات بالتعاقب
التفريده
مدونة فيديو
بث فيديو
حائط
تويتر هوليك
مجال التفريد
الأعزودة
اللا اجتماع
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لا يعجبني



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DAMASA

☎ : 04-2976702 | 04-2976705 | 04-2972809 | Fax: 04-2976703 | 26429 Dubai - U.A.E.
 بريد إلكتروني: aburuflegal@gmail.com | Website: www.aburuf.com

دقائق

جامعة النجاح الوطنية
كلية الدراسات العليا

قابلية مفردات التواصل الاجتماعي المستحدثة للترجمة من الإنجليزية إلى العربية

اعداد

رحمة عبد الرحمن ناجي كميل

إشراف

د. أيمن نزال

قدمت هذه الأطروحة استكمالاً لمتطلبات درجة الماجستير في برنامج اللغويات التطبيقية
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2016

ب

قابلية مفردات التواصل الاجتماعي
المستحدثة للترجمة من الإنجليزية إلى العربية
اعداد

رحمة عبد الرحمن ناجي كميل

إشراف

د. أيمن نزال

الملخص

يهدف هذا البحث للتعرف على مدى قابلية المصطلحات الانجليزية الجديدة المستخدمة في وسائل التواصل الاجتماعي للترجمة إلى العربية. هذا ويسلط هذا البحث الضوء على سبعين مصطلحا انجليزيا متداولوا بين مستعملي وائل التواصل الاجتماعي. وقد حصل الباحث على عينة البحث الانجليزية من وسائل التواصل الاجتماعي وبعض الأبحاث التي أجريت حول المصطلحات التقنية.

أما عينة البحث العربية فقد حصل عليها الباحث من النسخ العربية لوسائل التواصل الاجتماعي و ثلاثة ترجمات مختلفة لثلاثة مترجمين معتمدين يعملون في مكاتب الترجمة في دولة الإمارات العربية المتحدة.

هذا وتبين الدراسة طرق الترجمة المختلفة التي من الممكن استخدامها لترجمة المصطلحات الانجليزية الجديدة إلى العربية. إضافة إلى ذلك، يعرض البحث المصاعب التي تواجه المترجمين عند التعامل مع هذا النوع من المصطلحات نظرا لعدم توفر مكافئ لها في اللغة العربية في أغلب الأحيان.

وقد وجد الباحث أن جميع مصطلحات التواصل الاجتماعي الانجليزية قابلة للترجمة إلى العربية وقد أشار إلى أن المستخدم العربي يفضل استخدام المصطلحات الانجليزية بدلا من العربية في حال وجودها نظرا لسهولة وجاذبية الأولى.

وفي نهاية الدراسة، يقدم الباحث بعض الخطوات التي يمكن إتباعها لتسهيل عملية ترجمة المصطلحات الانجليزية الجديدة إلى العربية. أخيرا يقدم الدارس بعض التوصيات التي من شأنها أن تساعد في الحصول على ترجمات مقبولة وذات معنى. كما ويوصي الباحث بمضاعفة الجهود المبذولة لترجمة مثل هذه المصطلحات نظرا لأهميتها ولإستخدامها الشائع في حياتنا اليومية.