| RESEARCH ARTICLE

# Arabic and English Dar (*House*) and Bayt (*Home*) Expressions: Linguistic, Translation and Cultural Issues

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| ABSTRACT

This study aims to: (i) describe the different meanings and contexts in which Arabic *dar* and *bayt* and English *house* and *home* expressions are used; (ii) compare *dar, bayt*, *house* and *home* expressions and give examples of expressions that are identical in form and meaning, examples where English *house* expressions are translated into *bayt* in Arabic, Arabic expressions in which *dar* is translated to *home* in English, those that are similar in meaning but different in form, and those that exist in English only or Arabic only and have no equivalents in the other language; (iii) shed light on student translators' ability to comprehend and translate the *dar, bayt house* and *home* expressions; (iv) identify the strategies utilized in translating *dar, bayt house* and *home* expressions; and (v) identify the sources of errors in translating *dar*, *bayt*, *house*, and *home* expressions. For purposes of the current study, a corpus of 200 Arabic expressions containing "*dar*" (*house*) and "*bayt*" (*home*) was collected and analyzed. Although "*dar*" and "*bayt*" literally mean "*house*" and "*home*", they have several meanings and are used in many contexts. They mean family of (بيت، بيت السلام دار) and origin of (بيت الفن، بيت القيم) Some are used in names of cities (بيت، بيت السلام دار). They mean family of (دار الجرف، الجرف بيت) and origin of (بيت الفن، بيت القيم). Some are used in names of cities (النمل/النحل بيت), companies commercial, industrial (دور الأدارسة، العثمان بيت), monuments (المقدس), stores, (دار الضيافة، بيت الطالبات), hotel, accommodation (الكويتي التمويل بيت ، الأركان دار، المياه دار), publishers and bookstores (دار العلوم، دار الحكمة), schools and universities (العود بيت، البيتزا بيت), restaurants, and (دار المريخ) financial contexts (متنقل بيت، ريفي بيت). They are used in religious contexts (التقوى دار، البيت أهل، الله بيت), and in describing the physical appearance of (بيتك يعمر، بيته يخرب، الداء بيت), metonyms (الشعر بيت), literature (السندات دار، المال), types of homes (محمية بيوت، كرتونية بيوت). A translation test showed that students translated less than 25% correctly. Those where Arabic expressions and their English equivalents are similar such as "*courthouse"* and *"publishing house"*. Many items were left blank. Literal translation was the most common strategy. Implications for translation pedagogy are given.

## 1. Introduction

Formulaic or multiword expressions such as idioms, collocations, metaphorical expressions, sayings, proverbs, and conversational speech formulas are common in all languages. They can be general or specialized, i.e., used in certain domains such as literature, politics, business, or medicine, or focus on a specific aspect of the common language such as body parts, colors, animals, food, war, death, family members, titles, games, sports and others. The different kinds of formulaic expressions have been the subject of research in contrastive analysis, language learning and translation in all languages, including English and Arabic. A review of the literature has shown some studies that focused on the emotive meaning of some Arabic Islamic formulaic expressions (Abed

Al Jawad & Feisal, 2013); translation of English and Arabic common names of chemical compounds (Al-Jarf, 2022a); translation of *om (mother)* and *abu (father)* expressions (Al-Jarf, 2017); translation of English culture-bound expressions into Arabic (Metwally, 2022; Dweik & Suleiman, 2013); and the difficulties encountered by Arabic-speaking graduate and undergraduate students in interpreting English formulaic expressions to Arabic (Nazzal, Aqel & Igbaria, 2014).

Another type of formulaic expressions in English and Arabic that has received a lot of attention in the literature is idioms and idiomatic expressions. Numerous studies investigated the difficulties that students and translators have in translating English idioms into Arabic and the translation strategies they employ (Kamal, 2022; Ali & Al-Rushaidi, 2017; Ali, 2013; Abu-Ssaydeh, 2004). Other studies compared English and Arabic idiomatic expressions related to animal behavior (Muttar, 2016); the meanings and associations of English and Arabic colour idioms (Alotaibi, 2020); English and Arabic death idioms (Al-Assaf, 2019); strategies used in Arabic–English translation of idiomatic expressions in certain novels and literary works such as the Arabic novel *"Men in the Sun"* by Ghassan Kanafani (Zayed, Sulong, Husain & Yahya, 2021); and comparing Arabic and English idioms on the World Wide Web (Mohammed, 2019).

A third type of formulaic expressions is collocations. The literature review revealed a multitude of studies that have focused on the pedagogical aspects of English and Arabic collocations (Zaabalawi (2019); the difficulties and problems that Sudanese EFL students face in learning English collocations (Mohamed & Eltayeb, 2016); comparing English and Arabic collocations linguistically and culturally (Nofal, 2012; Igaab & Abdulhasan, 2018; Mustafa, 2010); use of adverb-adjective collocation by EFL Arab students and British native speakers (Alshammari, Ingleby, Wilson & Dickens, 2021); the difficulties that students encounter in translating English word+ preposition collocations to Arabic (Al-Jarf, 2022e); problems of translating general English collocations into Arabic (Mahdi & Yasin, 2015; Faris & Sahu, 2013); the Arabic-English translation of collocations in the Holy Quran (Zare & Zare (2016); body part *(hand)* collocations in English and Arabic (Al Kayed, 2019); and English–Arabic collocation extraction to enhance Arabic collocation identification (Zribi, 2020). Moreover, several studies have analyzed students' difficulties in translating English and Arabic binomials *(*Hussein & Lingwood, 2011; Al-Jarf, 2016).

A fourth type of formulaic expressions is metaphors and metaphorical expressions. Some studies in the literature focused on the concept of metaphor in English-Arabic translation (Mansoor (2017); the difficulties encountered and strategies utilized in the translation of metaphorical expressions in numerous domains and genres such as political discourse (Aldanani, 2018; Arrdaini, 2021); scientific texts (Ashuja'a, Almatari & Alward, 2019); economic newspaper articles (Nader, 2014); business texts (Shehab, Daragmeh, Qadan & Nazzal, 2022); e-commerce (Liginlal, Ahmad, Meeds & Gopinath, 2017), and medical texts (Muhammed, 2009). Further studies compared specific kinds of metaphorical expressions in English and Arabic such as food metaphors (Alsadi, 2017); weather-related metaphors (Abdulraheem & Fareh, 2021); color-based metaphorical expressions (Sahan & Abdulkadhim, 2021; Al-Jarf, 2019); the translation of English taboo expressions to Arabic (Almijrab, 2020); the translation of game/sport and war metaphors in English business texts (Shehab & Nazzal, 2020; Shehab & Nazzal, 2022); the English-Arabic translation of metaphors in astronomy and astrophysics (Merakchi, 2020), and subtitling Arabic metaphorical expressions in English (Al-Adwan, 2022) and others.

Despite the plethora of prior studies that compared English and Arabic idiomatic expressions, collocations, binomials, and metaphorical expressions and those that explored the translation problems that students and translators have in translating them, the literature review showed a complete lack of studies that compared *house* and *home* formulaic expressions in different languages including Arabic *dar (house)* and *bayt (home)* and English *house* and *home* expressions whether idioms, collocations, metaphorical expressions or even sayings and proverbs. There is also a lack of studies that investigated the problems of translating *dar, bayt, house* and *home* expressions from Arabic to English and English to Arabic as well. Therefore, this study aims to investigate undergraduate student translators' degree of familiarity with and their ability to transfer the meaning of Arabic *dar* and *bayt* expressions to English (L2) and the meanings of English *house* and *home* expressions to Arabic (L1). Specifically, this study aims to: (i) describe the different meanings and contexts in which Arabic *dar* and *bayt* and English *house* and *home* expressions are used; (ii) compare *dar, bayt, house* and *home* expressions in the collected Arabic and English samples and give examples of expressions that are identical in form and meaning, examples where English *house* expressions are translated into *bayt* in Arabic, Arabic expressions in which *dar* is translated to *home* in English, those that are similar in meaning but different in form, and those that exist in English only or Arabic only and have no equivalents in the other language; (iii) shed light on student translators' ability to comprehend and translate the *dar, bayt house* and *home* expressions and identify the cases that are difficult for the students to translate; (iv) identify the strategies that student translators utilize in translating *dar, bayt house* and *home* expressions; and (v) identify the sources of errors in translating *dar*, *bayt*, *house*, and *home* expressions. Since there are many

lexical items in Arabic that refer to where a person lives, this study will only focus on *dar* and *bayt* in the singular form. The designation for the places where animals, birds and insects live is not the focus of this study either.

Student translators at the College of Languages and Translation (COLT), King Saud University, in Riyadh, Saudi Arabia, need to acquire *dar, bayt*, *house* and *home* expressions to be able to translate the general and specialized texts from L1 to L2 and vice vera. *Dar, bayt*, *house* and *home* expressions are essential for the normal use of language, because they are frequently encountered in general, as well as specialized contexts as in the names of bird, insect and animal homes; commercial and industrial activities; city, monument, company, organization, restaurant, school, university, hotel and accommodation names; what they mean in legal, financial, literary and Islamic contexts; when used to describe the physical appearance of a *home* and when used in metonyms and idioms. Ability to understand and render the correct meaning of *dar, bayt*, *house* and *home* expressions is a necessary requirement for translation students, as it reflects their translation competence.

Since translation students at COLT take two Vocabulary Building courses and several Arabic language courses, results of the present study will shed light on aspects of English *house* and *home* and Arabic *dar* and *bayt* expressions that need to be acquired by translation students at COLT, those with which they have difficulty, and aspects that need to receive more attention in the English Vocabulary and Arabic language courses that the students take.

Furthermore, this study is significant because it starts a new line of research in the literature, not only in the English-Arabic literature, but in research in other languages as well due to lack of studies that investigate *house* and *home* idioms, collocations, metaphors, and culture-specific expressions. In addition, this study sheds light on a new area in the contrastive analysis of English and Arabic *home, house, dar* and *bayt* formulaic expressions, and the problems encountered in translating them.

## 2. Definition of Terms
### 2.1 Definition of *Dar* and *Bayt* in Arabic
Arabic has several lexical items that refer to the places where people live such as دار *dar* (*house*), بيت *bayt* (*home*), مسكن maskan and سكن sakan (residence), منزل manzel (*house/home*), and مأوى ma?wa and مثوى mathwa (shelter), محل الإقامة (place of residence). Only *dar* and *bayt* will be defined herein as they are the focus of the study.

*Dar* (*house*) must be built and refers to both a building and the land around it, whereas *bayt* (*home*) refers to the space occupied by the occupant or where a person usually spends the night, whether sleeping or not. *Bayt* may not be built. It can be a tent, an apartment, a *house*, a cave, or even a room in a *home*, shelter, or inn. *Dar* may contain one or more *bayt* (homes) and may not have a *house* at all as in دار القضاء (*courthouse*) or دار الطباعة (*printing house*). Living places (homes/houses) of animals, birds, and insects have different designations as in عرين *is the lion's den;* قن الدجاج *is the chicken coop* and others.

In some Arab countries, *bayt* and *dar* are used interchangeably in spoken Arabic, i.e., the local dialects. For example, in Jordan, people use *dar* rather than *bayt* in everyday language as in أنا ذاهب الى الدار *(I am going to the house),* لا أحد في الدار *(nobody is in the house)*; whereas in Saudi Arabia, it is more common to use *bayt* in the same contexts.

*Dar* has several plurals, each of which is used in a different context: (i) *duur* (houses) is the most common plural; (ii) *diyar (houses)* as in ديار ليلى، ديار ربيعة، ديار مضر بكر، شمس الديار is used to refer to the area in the desert where a tribe lives; and (iii) *daraat* (houses) as in ذَارَاتُ الغَربِ which means the plains of Arabia where sweet fragrant plants grow. Similarly, *bayt* has several plurals, each of which is used in a different context: (i) *Buyuut (homes)* is the most common plural as *mud houses*; (ii) *abyaat (homes)* as in *lines of verse*; (iii) *buyutaat (homes)* which has a prestigious connotation as in *houses of fashion,* and بيوتات قريش *the noble families of Quraish.*

Moreover, "*dar*" and "*bayt*" have several general and specialized meanings and are used in a variety of contexts shown in Table 1.

### Table 1: Meanings of Dar and Bayt and Contexts in Which They Are Used

| *Meanings* | *Bayt* بيت *(home)* | *Dar* دار *(home)* |
|---|---|---|
| Family of | بيت الجرف، بيت أهلي | دار الجرف |
| Origin of | بيت القيم، بيت الفن، بيت علم | |
| City names | بيت المقدس، بيت لحم، بيت السلام، بيت لاهيا | دار السلام |

| | | |
|---|---|---|
| Monuments | متحف بيت الزبير، بيت النصيب | دور الأدارسة، دار الارقم |
| Bird, insect and animal homes | بيت النحل، بيت النمل، بيت العنكبوت | |
| Commercial, industrial activity, organization, Store, restaurant, company | بيت البيتزا، بيت العود، بيت الأزياء، بيت الكمبيوتر | دار الايتام، دار الفكر، دار الرعاية، دار التأهيل، دار الحضانة، دار المياه، دار الأركان، دار الأزياء، دار التمليك، دار مكة للإنشاء والتعمير |
| Hotel accommodation | بيت الطالبات، بيت الشباب، بيت المغتربات | دار الضيافة |
| School and university names | | جامعة دار العلوم، جامعة دار الحكمة، دار مكة للتحفيظ النسائي |
| Publishers and bookstores | | دار المريخ، دار نشر، دار التوزيع |
| Types of homes | بيت ريفي، بيت متنقل، بيت شعر للبدو، بيت شعبي، بيت جاهز، بيت النحل، بيت العنكبوت، بيت خشبي | |
| Religious/legal contexts | بيت الله، أهل البيت، حج البيت، بيت الطاعة، البيت الحرام، البيت العتيق | دار التقوى، دار الفتوى، دار القضاء |
| Financial contexts | بيت المال، بيت التمويل الكويتي، بيت الزكاة | دار السندات، دار الوساطة، دار خصم، دار المراجحة |
| Literature | بيت شعر، بيت القصيد | ديار ليلى، ديار مضر |
| Metonyms | بيت الداء، يخرب بيته، يعمر بيتك، خراب بيوت، ترتيب البيت الكردي، مثل البيت الوقف | دار الكرامة، دار العز والشرف |
| Describing physical appearance of a home | بيوت كرتونية، بيوت محمية، بيوت طينية | |

### 2.2  Definition of House and Home in English

As in Arabic, English has several lexical items that refer to where people live such as *home, house, shelter, residence, dwelling, habitation, habitat, lodge,* and *domicile*. *House* and *home,* in particular, have several general and specialized meanings and are used in numerous contexts. According to the Webster and Cambridge Dictionaries, *home*[1] refers to (i) the place where a person or a family lives; (ii) the grave; (iii) family**,** household, a dwelling place; (iv) an institution for the care of orphans, old and helpless people; (v) the place that is the natural habitat of an animal; (vi) the place where something originated, developed, or flourished: *Paris is the home of fashion*; (vii) headquarters or a home base; (viii) one's native land  or country; (ix) the place where a person was raised; childhood or parental home; (x) the site's homepage (Internet); (xi) a house or flat considered as a commercial property as *low-cost homes*; (xii) one of the estates of the government assembled in parliament, legislature or ministries as *Home Office, Home Security, Home Secretary*.

On the other hand, the Webster and Cambridge Dictionaries define *house*[2] as follows: (i) a building that serves as living quarters for one or more families; (ii) a carriage house; (iii) a business, commercial establishment, company, organization, a publishing company, a printing press, …etc.; (iv) a natural covering as a nest or shell; a shelter or refuge as *a nest or den* of an animal; (v) in astrology**:** a sign of the zodiac as *the house occupied by Jupiter*; (vi) a theatre or performance audience; (vii) a grouping of schoolchildren for the purposes of competition in sports; (viii) any of the twelve parts into which the heavens are divided by great circle; (ix) one of the estates of a kingdom or other government assembled in parliament or legislature as *House of Commons, House of Representatives, House of Lords*; (x) The body as the habitation of the soul; (xi) the grave; (xii) the members

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[1] https://www.askdifference.com/*house*-vs-habitation/
[2] https://www.askdifference.com/house-vs-habitation/

of a religious community living together; (xiii) house music; (xiv) a dynasty or a family of ancestors, descendants, and kindred; a tribe; especially a noble family as the *House of Windsor; House of Austria;* (xv) a place of public accommodation or entertainment as a public *house*, an inn, a restaurant, a theatre, or a casino.

## 3. Methodology

### 3.1 Subjects

Subjects of the present study consisted of 68 students majoring in translation at the College of Languages and Translation (COLT), King Saud University, in Riyadh, Saudi Arabia. All of the students were in level 9 and had completed for 4 semesters of English language courses: Listening, Speaking, Reading, Writing, Vocabulary and Grammar (20 hours per semester); 18 translation courses (Humanities, Medical, Media, Natural Sciences, Military, Security, Education, Sociology, Engineering, Islamic Studies, Administration, Security, Commerce, Politics, Computer Science, Petroleum, Legal, Literary) and 8 interpreting courses (Simultaneous, Consecutive, Liaison, Sight), and 20 hours of Arabic language courses (syntax, morphology, rhetoric). They were all native speakers of Arabic, with English and Arabic as their language pairs.

In the Vocabulary I and II courses, translation students study a sample of general English idioms, collocations, and binomials. In the translation courses, they practice translating idioms, collocations, binomials, and metaphorical expressions which they casually encounter them in the texts they translate. In addition, the students never received any direct instruction in the meanings and usages of English and Arabic *house, home, dar* and *bayt* formulaic expressions and the contexts in which they are used, whether in the Arabic language courses or in the translation courses they take.

### 3.2 The Dar, Bayt, House and Home Corpus

A corpus of 375 Arabic and English formulaic expressions containing *dar*, *bayt*, *house* and *home* expressions was collected. The Arabic sample was collected from Al-Maany Online Dictionary, several Internet Websites, and the author's own collection. The majority of the Arabic *dar* and *bayt* expressions are common in Standard Arabic with few from different Arabic spoken (colloquial) dialects. The English sample was collected from some online English dictionaries and websites. The author compared Arabic *dar* and *bayt* expressions with English *house* and *home* expressions to find out which ones are identical, which ones have the same meaning but a different form, which ones exist in Arabic but have no equivalents in English, and which ones exist in English but have no equivalents in Arabic.

### 3.3 Comparison of "Dar", "Bayt", House and Home Expressions

Each Arabic *dar* and *bayt* expression was translated into English and each English *house* and *home* expression was translated into Arabic. The percentages of English *house* and *home* expressions that have equivalent *dar* and *bayt* expressions in Arabic, Arabic *dar* and *bayt* expressions that have equivalent *house* and *home* expressions in English and those that exist in one language but are absent in the other were computed. The translations and comparisons of English and Arabic *house* and *home* expressions were verified by two professors of translation. Results of the comparison are reported in the Results section below.

### 3.4 The Translation Test

The translation test consisted of a random sample of 35 Arabic *dar* and *bayt* formulaic expressions and 35 English *house* and *home* formulaic expressions. The test items were randomly selected from the Arabic and English samples collected. The test items were presented to the participating students in isolation as presenting them in context might help them infer their meaning. The students were required to translate each English expression to Arabic and each Arabic expression to English. The test instructions asked the students to pay attention to the expression's case (upper or lower case), whether the expression is an idiom or a metonym and to provide all the meanings that come to their mind for each expression. The students were not allowed to use any print, online or mobile dictionary or reference. No time limit was imposed on the test session.

### The English Subtest

*Home away from home, brokerage house, Casablanca, council house, discount house, drive a nail home, find a home for something, fraternity house, full house, hit/strike home, home center, home country, Home Office, Home Security, homecoming, homeland, house hunting, household, Houses of Congress, leave it on the house, storehouse, guest house, Court house, House of Windsor, Greenhouse, mobile home, keep house, clearing house, coach house, House of Commons, Speaker of the House, a veterans' home, Home Secretary, Home Department, country house.*

### The Arabic Subtest

آل البيت، بيت التمويل الكويتي، بيت الداء، بيت الدرج، بيت الشباب، بيت الطالبات، بيت العتيق، بيت العز/الشرف، بيت العنكبوت، بيت القصيد، بيت المال، البيت المعمور، بيت المغتربات، بيت النحل، بيت جاهز، بيت ريفي، بيت لحم، البيوت المحمية، دار الإفتاء، دار الامير للثقافة والعلوم،

دار الايتام، دار التحفيظ النسائية، دار التوزيع، دار الرعاية الاجتماعية فتيات، دار السلام، دار الضيافة، دار العَجَزَة، دار القضاء، رب البيت، يعمر بيتك، من بيت مين، بيت الرجل، لك مكالمة من البيثُ، ربة بيت، رب البيت.

### 3.5 Scoring the Responses

The students' written translations of the Arabic and English items on the test were marked by the author. To be marked as correct, each expression had to be translated correctly. Responses that were left blank, and those that were partially translated or paraphrased were considered incorrect. Percentages of students who translated each expression correctly and incorrectly were calculated separately.

To identify the strategies that the students used in translating each expression, all incorrect translations were compiled and subjected to further analysis. There was a total of 973 anomalies. Students' translation strategies were classified into: (i) Avoidance, i.e., leaving the answer blank; (ii) literal translation where the exact words of the English or Arabic expression were translated without taking the semantic differences, idiomatic meaning, context and cultural aspects into consideration; (iii) giving an explanation or a paraphrase; (iv) replacing *dar* by *bayt*; (v) use of a synonym; and (vi) use of a faulty derivative or structure.

To identify the error sources, translation errors were classified into interlingual or intralingual errors. Interlingual errors are those due lack of knowledge of English (L2) *house* and *home* expressions, whereas intralingual errors are those due to lack of familiarity with the Arabic (L1) *dar* and *bayt* expressions, and the domains and contexts in which they are used. Quantitative and qualitative data analyses of the *dar, bayt, house* and *home* translation errors are reported.

### 3.6 Test Reliability

Reliability of the *dar, bayt, house* and *home* expressions test scores was calculated using the Kuder-Richardson 21' formula as it estimates the internal-consistency of the test items from a single administration of the test. The reliability coefficient of the translation test scores was .81. Inter-scorer reliability was also calculated by having a colleague who taught translation mark a sample of students' responses. The marked responses by both raters were compared. Inter-scorer agreement was 95%. Discrepancies in scoring the students' responses were solved by discussion.

## 4. Results

### 4.1 Translation Equivalence in Dar/House and Bayt/Home Expressions

Analysis of the meaning and form equivalence in the Arabic *dar* and *bayt* and English *house* and *home* expressions showed 4 categories: In the first category, 14% of the expressions in the sample are identical in their conceptual basis and linguistic form as in *vacation* طبخ البيت *home cooking,* العمل من المنزل *work from/at home,* بيت الزوجية *marital home* صنع/شغل بيت *homemade* دار الاوبرا *opera house,* دار الأزياء *fashion house ,* دار نشر *publishing house,* راحة منزلية *home comfort ,* بيت للعطلة *home worshipping* دار التداولات *trading house,* دار الضيافة *guest house* دار القضاء *court house ,* دار العبادة *house worshipping.*

In the second category, 5% of the English *house* expressions have Arabic equivalents that contains *bayt* or *manzel* and English *home* expressions have Arabic equivalents containing *dar* as in *house of God* بيت الله *, God's house* بيت الله *White House* البيض الأبيض *, rented house* بيت مستأجر *Georgian, Victorian, Edwardian house* بيت جورجي، بيت فيكتوري، بيت ادواردي ; *a veterans' home* دار المكفوفين *the blind's home;* قدامى المحاربين.

In the third category, 43% of the Arabic *dar* and *bayt* expressions have English conceptual equivalents that do not contain *house* or *home*, i.e., English and Arabic have different conceptual bases as in some Arabic metonyms or culture-specific expressions such as بيت المقدس *Prophet Mohammad's family,* بيت القصيد *best line of verse,* بيت العائلة *extended family home,* بيت المقدس *Jerusalem,* بيت العنكبوت *web,* بيت النحل *bee hive,* بيت النمل *ant colony,* بيت الطالبات *women/female students' dormitory/hostel,* عقبى الدار *good reward on the day of Judgment,* بيت المغتربات *foreign students' dormitory,* بيت الشباب *male students' dormitory/hostel,* دار الحضانة *nursery school,* دار الايتام *orphanage,* دار الحياة *Al-Hayat House,* دار السلام *Bagdad/Heaven/Capital of Tanznia,* الداران *this life and the hereafter,* دار الإسلام *Islamic countries,* دار الحرب *land/country of the enemy.*

In the fourth category, 38% of the English sample contain English expressions that have a conceptual Arabic equivalent that does not contain *dar* or *bayt,* i.e. English and Arabic have different conceptual bases as in some specialized terms and idioms such as *home* , مسقط رأس، مدينة *hometown,* ليس في البيت / متغرب *away from home* الصفحة الرئيسة *homepage,* بيوت محمية *greenhouse* , وزارة الأمن القومي *Home Security* , وزارة الداخلية *Home Office* ,العودة الى البلد/الوطن/المدينة *homecoming* الوطن *country home* , يجد مكانا لشيء ما *find a home for something* يفهم/يدرك تماما *strike home* , الحنين الى الوطن *homesick* , البلد الأم *homeland* مجلس العموم *House of Commons* مجلسا الكونجرس *Houses of Congress* مجلس النواب *House of Representatives* متجر لبيع مستلزمات البيت *center discount* ,مشرد شريد *houseless /homeless* ,البحث عن منزل للشراء *house hunting* ، ربة منزل *housewife* اسرة *household,* مجلس النواب

*house* مكتمل العدد , *full house* , مخزن *storehouse* , مقر رابطة الأخوّة*fraternity house*, منزل عمومي/ مشترك *council house* , دار وساطة
*leave it on the house* خليه على حسابنا.

### 4.2 Students' Difficulties in Translating Dar, Bayt, House and Home Expressions

The error data analysis showed that student-translators in the current study had considerable difficulty in translating *dar*, *bayt house*, and *home*, expressions. The students made slightly more errors in translating Arabic *dar* and *bayt* expressions to English (39%) than English *house* and *home* expressions to Arabic (38%). 23% of the total items were left blank with more English test items left blank (14%) compared to 9% of the Arabic test.

In general, the students translated fewer than 25% correctly. Arabic expressions that are similar to English such as *"courthouse"*, *"publishing house"*, or those where English *house* is translated into Arabic *bayt* as in *White House* البيت الأبيض, *House of God* بيت الله, *God's house* بيت الله , *rented house* بيت مستأجر, and *private house* منزل خاص were translated correctly.

*Dar, bayt, house* and *home* expressions with an idiomatic meaning, those used in an Islamic context or those that are culture specific were more difficult than those that are more transparent. The fact that 43% of the Arabic *dar* and *bayt* expressions in the corpus have no exact equivalents in English containing *house* and *home*, and that 38% of the English corpus have no equivalents in Arabic containing *dar* and *bayt*, made the acquisition of the former more difficult than the latter (See Table 2 for examples).

**Table 2: Examples of Students' Difficulties**

| Mistranslated English Expressions | Students' faulty translation | Correct translation |
|---|---|---|
| Drive a nail home | يدق مسمار في الجدار | جعله واضح او مفهوم |
| Discount house | بيت مخفض | دار وساطة |
| Council house | بيت المجلس | منزل عمومي/مشترك |
| Brokerage house | بيت السمسار | مقر السماسرة |
| Fraternity house/ home | بيت | مقر رابطة الأخوة |
| Storehouse | بيت تخزين | مخزن |
| Full house | بيت ممتلئ | مكتمل العدد |
| Speaker of the House | متحدث في المجلس، الناطق باسم المجلس | رئيس المجلس النيابي |
| Home center | مركز منزلي، مركز البيت | متجر لبيع مستلزمات البيت |
| Leave it on the house | اتركه في البيت | على حسابنا |
| بيت الداء | Home of illness, home of disease | the stomach |
| من بيت مين | From which house | from which family |
| بيت الرجل | Man's home | a man's wife |
| لك مكالمة من البيتُ | The house | a man's children |
| بيت الدرج | House stairs | Staircase |
| ربة بيت | Woman's home, the mother | housewife |
| رب البيت | The husband, the father, man of the house | head of/Lord of the family |
| بيت الطالبات | Students' home | women' dormitory |
| بيت العز والشرف | honor home | honorable or noble origin background |
| يخرب بيته | Destroy home | May his house be destroyed |
| يعمر بيتك | Build home | May your home be prosperous |
| خراب بيوت | Home destroying | disaster |

The difficulties that student translators in the current study have in translating *dar*, *bayt, house and home* expressions from English to Arabic and Arabic to English are consistent with the difficulties that students have with other idiomatic and metaphorical expression, collocations, and binomials that the author found in prior studies that she conducted with other groups of student translators at COLT such as common names of chemical compounds (Al-Jarf, 2022a), word+ preposition collocations (Al-Jarf, 2022e), color-based metaphorical expressions (Al-Jarf, 2019), Arabic om-and abu-expressions (Al-Jarf, 2017), and English and Arabic binomials (Al-Jarf, 2016).

In addition, the difficulties that student translators in the current study have in translating Arabic *dar*, *bayt* and English *house and home* expressions are consistent with the difficulties that Arab students have with idiomatic, metaphorical and culture–bound expressions, binomials, and collocations that other Arab researchers found at other Arab institutions. For example, undergraduate Omani students majoring in English and literature faced some difficulties in translating idiomatic and culture-

bound expressions from English to Arabic such as difficulty finding a suitable equivalent, and mistranslating idioms (Ali & Al-Rushaidi, 2017). Jordanian graduate students majoring in English had numerous problems in translating culture–bound expressions such as proverbs, collocations, idioms, and metaphors extracted from different religious, historical, social, legal, and cultural texts. In Dweik and Suleiman's (2013), most of the students had difficulty providing an equivalent suitable for the cultural expressions on the tests.  Similarly, idiomatic expressions that have a fixed structure and cultural-specific and nonliteral meanings were difficult for Saudi and Jordanian translation students because they were difficult to comprehend and convey their meanings in the TL (Kamal, 2022).

Moreover, idiomatic expressions' that have no Arabic equivalents constituted a problem for graduate students of Applied Linguistics and Translation and undergraduate students of English at An-Najah University. The students could not distinguish the semantic and pragmatic aspects of some idiomatic/formulaic expressions. The majority paid attention to the semantic rather than the pragmatic aspect. As a result, their interpretation was pragmatically lacking (Nazzal, Aqel & Igbaria, 2014).

In other prior studies, 44% of the answers provided by MA and undergraduate Jordanian students on a binomial test were correct (Hussein & Lingwood, 2011). In the Sudan, secondary school students learning English collocations had lexical and grammatical weaknesses (Mohamed & Eltayeb, 2016). Iraqi students had more lexical and conceptual than syntactic difficulties in translating medical metaphors as most of them were semantically unpredictable, look like idioms, and differ from non-scientific metaphors (Muhammed, 2009)

### *4.3 Strategies Used in Translating Dar, Bayt, House and Home Expressions*
Analysis of the translation error data revealed that student translators in the current study used the following faulty strategies in translating *dar*, *bayt*, *house* and *home* expressions:

(i)   *Avoidance* was used in 21% of the responses, i.e., those items were left blank whether fully or partially as in *brokerage house, drive a nail home, fraternity house, strike home, House of Commons,* دار الإفتاء، بيت لحم، بيت القصيد، بيت العز.

(ii)  *Literal translation* was the most common strategy (42%), i.e.,  the students tended to translate Arabic *dar* and *bayt* and English *house* and *home* expressions word for word, i.e., as consisting of two single words, not as a unit, although Arabic equivalents exist as in: *greenhouse* بيت أخضر, *away from home* بعيدا عن البيت, *hometown* بيت في المدينة، المدينة الأم, *council house* بيت المجلس/ مقر, *Home center* مركز منزلي، مركز البيت, *full house* بيت ممتلئ, *homecoming* العودة الى البيت, *mobile home* منزل متحرك , *discount house* بيت مخفّض, *leave it on the house* اتركه في البيت, *find a home for something* يجد بيتا, *house hunting* الصيد في البيت, *homeland* ارض المنزل , *Home Security* بيت آمن , *Home Office* مكتب في البيت , *House of* بيت للتخزين, *Houses of Congress* بيوت الكونغرس , *household* يمسك البيت/حجز البيت, *Speaker of the House* المتحدث باسم المنزل/من بيت لبيت, *clearing house* إزالة المنزل/منزل واضح , *keep house* يحتفظ بالمنزل , *Windsor* بيت ويندسور, *Prince House for Education and Science,* والعلوم دار الامير للثقافة , بيت بعيد عن البيت *home away from home,* البيت العتيق *old home,* دار السلام *peaceful house/house of peace* , دار العجزة *disable home,* رب البيت *Allah/God's House,* يعمر بيتك، *build your home,* البيوت المحمية *protected homes,* دار الايتام *orphan house, Home Secretary* سكرتير المنزل *country home* سكرتير البيت/سكرتير المنزل *Home Department* اقسام البيت /قسم في البيت. منزل في الدولة.

(iii) *Faulty paraphrase* or *explanatory equivalent* (23%) although equivalent expressions exist as in دار التحفيظ النسائية *Women's House (School) For Learning The Quran,* آل البيت *Ali, Fatima, Hussein and Hassan,* بيت القصيد *home of poetry,* بيت المال *Home of money/bank for money,* بيت التمويل الكويتي *Kuwait bank for lending money.*

(iv)  *Replacing dar* by *bayt (5%)* as in *council house* بيت المجلس , *discount house* منزل مخفض/ بيت/ , *greenhouse* بيت اخضر, *House* بيت/منزل/قصر ويندسور *of Windsor*

(v)   *Use of a synonym (4%)* as in بيت جاهز *ready home* rather than *prefabricated home*; بيت ريفي *village house* rather than *country home*.
       منزل متحرك *mobile home*.

(vi)  Use of a faulty derivative pr structure (4%: دار العجزة *disable home;* دار التوزيع *distributing house;* دار السلام *peaceful house/house; Home Security* بيت آمن .

(vii) Use of the transliterated English term instead of the Arabic equivalent (1%) as in كازابلانكا for *Casablanca* rather than الدار البيضاء; and كونجرس for *Congress* instead of مجلس الشيوخ.

The strategies that students in the present study utilized in translating *dar*, *bayt house* and *home* expressions are similar to those utilized by translation students at COLT in translating other types of formulaic expressions and structures that the author found in the prior studies that she conducted with other groups of student translators at COLT such as common names of chemical compounds (Al-Jarf, 2022a), word+ preposition collocations (Al-Jarf, 2022e), Arabic om-and abu-expressions (Al-Jarf, 2017), English and Arabic binomials (Al-Jarf, 2016), color-based metaphorical expressions (Al-Jarf, 2019), effect of background knowledge on auditory comprehension in interpreting (Al-Jarf, 2018a), multiple Arabic equivalents to English medical terms (Al-

Jarf, 2018b), translation of English and Arabic plurals (Al-Jarf, 2020b), English neologisms (Al-Jarf, 2010b), interlingual pronoun errors in English-Arabic translation (Al-Jarf, 2010a), SVO word order errors in English-Arabic translation (Al-Jarf, 2007), and grammatical agreement errors (Al-Jarf, 2000).

Likewise, the strategies that students at COLT in the present study utilized in translating *dar*, *bayt house* and *home* expressions are partially similar to those utilized by Arab students in prior studies conducted by other Arab researchers with variations in the frequency of strategy utilization and types and order of strategies used, with literal translation as a common strategy used in all. For example, Omani students resorted to paraphrase, literal translation and omitting the whole idiom or parts of it (Ali & Al-Rushaidi, 2017). Saudi and Jordanian translation students used paraphrase, an idiom that is similar meaning and form, an idiom that is similar in meaning but dissimilar in form, literal translation, and loanwords (Kamal (2022). In translating idiomatic expressions in the novel Men in the Sun from Arabic–to English, translator Hilary Kilpatrick used paraphrase, literal translation, a TL idiom that is similar in form but different in meaning, and a TL idiom that is similar in form and meaning (Zayed, Sulong, Husain & Yahya, 2021).

In translating English metaphors in a scientific text to Arabic, Yemeni translation students from three universities used literal translation as the most frequent strategy and explication as the least frequent, in addition to non-metaphorical equivalence, deletion, and elaboration (Ashuja'a, Almatari & Alward, 2019).

In translating English taboo expressions into Arabic, the most common strategies were omission, substituting the SL taboos with other TL terms, using a taboo in TL for a taboo in SL, and using euphemisms (Almijrab, 2020).

In translating binomials and collocations, the MA and undergraduate Jordanian students employed contextualized guessing, avoidance, literal translation, incomplete translation, and semantic approximation as the least strategy (Hussein & Lingwood (2011). Secondary school Sudanese students resorted to overgeneralization, synonymy, and negative transfer (Mohamed & Eltayeb, 2016).

Regarding the strategies used in translating culture-bound expressions, many Jordanian graduate students used either literal translation or glossing without giving any footnotes or explanations to the reader. In many cases, the students depended on the context to figure out the meaning (Dweik & Suleiman, 2013).

### *4.4  Sources of Translation Errors*
Results of the present study revealed that 55% of the errors were interlingual and 45% were intralingual. Interlingual errors are due to insufficient mastery of L2 (English) expressions, whereas intralingual errors are due to lack of proficiency in L1 (Arabic). Interlingual and intralingual errors can be attributed to the following:

1) Insufficient knowledge of English *house* and *home* and Arabic *dar* and *bayt* expressions, what they mean, and inadequate ability to comprehend, match and transfer their meaning from one language to the other. For example, many students lack background knowledge of nomenclature in cases that have a conceptual equivalent that does not contain *dar, bayt, house* or *home*, i.e., case with no one-to-one correspondence as in *Home Office, Home Security, Houses of Congress, coach house, House of Commons, Speaker of the House, House of Windsor, council house, discount house,* دار العَجِزّة، بيت ريفي، كازبلانكا، بيت جاهز، بيت الدرج، دار الايتام، دار السلام، بيت لحم، بيت المقدس، الكونجرس.

2) In these expression, the students did not know the Arabic designations for some of the American and British government, parliament or legislature expressions containing *house* such as *Home Office, Home Security, House of Lords; House of Commons; House of Representatives; Houses of Congress; Speaker of the House, Home Department, Home Secretary* and that the Arabic equivalents to these are مجلس النواب؛ مجلس العموم؛ مجلس اللوردات؛ وزارة الأمن القومي؛ وزارة الداخلية؛ مجلسا رئيس المجلس النيابي، الكونجرس (الشيوخ) respectively. They did not also know that in some English contexts, *house* refers to a dynasty, a tribe, a noble family such as *House of Windsor* or *House of Saud* which refers to the British Royal family and the Saudi Royal family. The students did not also know that بيت المقدس is Jerusalem and that دار السلام has 3 equivalents in Arabic: A nickname of Bagdad, the capital of Tanzania, and means *paradise* in an Islamic context.

3) Difficulty in comprehending the meaning of the English *house* and *home* idiomatic expressions as in *away from home, drive a nail home, find a home for something, full house, hit/strike home, house hunting, leave it on the house, keep house, clearing house, home away from home.*

4) Difficulty in figuring out the meaning of metonymic and specialized meanings of some Arabic *dar* and *bayt* expressions used in Islamic, historical, and financial/economic context such as: بيت آل البيت، بيت الداء، بيت الدرج، البيت العتيق، بيت العز/الشرف، القصيد، البيت المعمور، السلام رب البيت، يعمر بيتك، بيت الشباب، بيت الطالبات، بيت المغتربات، بيت المال، بيت النحل، دار السلام، بيت المقدس.

5) Difficult English and Arabic vocabulary as in *brokerage house, fraternity house, Greenhouse, House of Windsor, Victorian House, prefabricated home, veteran* بيت الطاعة، بيت المال، دار السلام، بيت التمويل الكويتي، بيت القصيد.

The sources of errors in translating *dar, bayt, house* and *home* expressions by student translators at COLT in the current study are consistent with the sources of errors that other groups of students at COLT made in translating other types of formulaic expressions, metaphorical expressions, collocations, binomials and other structures as revealed by some studies conducted by the author such as common names of chemical compounds (Al-Jarf, 2022a), word+ preposition collocations (Al-Jarf, 2022e), translation of English and Arabic plurals (Al-Jarf, 2020b), color-based metaphorical expressions (Al-Jarf, 2019), effect of background knowledge on auditory comprehension in interpreting (Al-Jarf, 2018a), Arabic om-and abu-expressions (Al-Jarf, 2017), English and Arabic binomials (Al-Jarf, 2016), English neologisms (Al-Jarf, 2010b), interlingual pronoun errors in English-Arabic translation (Al-Jarf, 2010a), SVO word order errors in English-Arabic translation (Al-Jarf, 2007), and grammatical agreement errors (Al-Jarf, 2000). In most of those studies, the students made interlingual and intralingual errors. However, in English, and Arabic plural errors, interlingual pronoun errors, SVO word order errors, and grammatical agreement errors, the students transferred the English structure to Arabic, which means that the students translated imitatively rather than discriminately. On the contrary, in interpreting courses student interpreters transferred the Arabic pronunciation of foreign proper nouns to English while interpreting media discourse (Al-Jarf, 2022d).

The error data analysis showed that student translators in the current study tended to translate the English *house* and *home* and Arabic *dar* and *bayt* expressions imitatively rather than discriminately. The students seemed to transfer *house*, *home*, *dar* and *house* expressions form the SL to the TL regardless of whether the SL is English or Arabic. Although the English *house* and *home* and Arabic *dar* and *bayt* expressions contrast in some ways, the students did not bring those differences together while translating. In English-Arabic and Arabic-English translation, student translators need to develop an awareness of the relationship between the form of the expression and its semantic meaning.

Moreover, the sources of error in translating *dar, bayt, house* and *home* expressions by student translators in the current study are consistent with findings of other studies conducted with Arab students by other Arab researchers. In a study by Dweik and Suleiman (2013), the difficulties that many Jordanian graduate students had were attributed to their unfamiliarity with the cultural expressions, the ambiguity of some cultural expressions, lack of knowledge of the translation techniques and translation strategies and failure to access the equivalent in L2. Yemeni senior translation students from three universities had difficulty finding Arabic equivalents to English metaphorical expressions due to lack of knowledge of the metaphorical structure in the SL and TL (Ashuja'a, Almatari & Alward, 2019). Mohamed and Eltayeb (2016) found that incorrect lexical collocations were due to interlingual transfer from Arabic. Since secondary school students have a relatively large repertoire of vocabulary, they resorted to interlingual transfer where they replaced Arabic words with English ones. As a result, some collocations were produced correctly due to positive interlingual transfer.

## 5. Recommendations

Results of the English and Arabic translation test showed that student translators in the current study have many difficulties in translating *dar*, *bayt*, *house* and *home* formulaic expressions. To enhance student-translators' ability to translate English and Arabic *house* and *home, dar* and *bayt* expressions correctly, several teaching and learning strategies can be applied. First student translators need to discern the similarities and differences between the *house*, *home, dar and bayt* expressions by teaching and learning English and Arabic examples of such expressions side by side. Focus should be on *house* and *home* expressions that exist in English and have no equivalents in Arabic, on Arabic *dar* and *bayt* expressions that have no equivalent in English and on those that have an idiomatic/metonymic meaning. The students have to learn expressions that have an idiomatic/ metonymic meaning as individual items and need to examine the contexts in which idioms, metonyms and specialized *dar, bayt, house,* and *home* expressions are used.

Secondly, student translators might become more competent in translating *dar, bayt, house,* and *home* expressions when they become highly proficient in both languages (English and Arabic). Therefore, the vocabulary I and II courses taught should be supplemented by material that teaches some English *house* and *home* formulaic expressions (metaphorical expressions, idioms and collocations) and show the differences between those and the Arabic *dar* and *bayt* expressions and how they can be translated. In addition, *dar, bayt, house* and *home* formulaic expressions in different subject areas should be directly taught. The students may note the usage of *dar, bayt,* and *home* expressions in everyday language.

Thirdly, student translators are advised to read fiction, multicultural short stories and any material of interest to them on their mobile phones *(*Al-Jarf, 2022b; Al-Jarf, 2015) and note the usage of *home* and *house* expressions. They can read individually or collaboratively and discuss the *home* and *house* expressions and how they can be translated (Al-Jarf, 2021a).

Students should look up the definition of the *house, home, dar* and *bayt* collocations, idioms, metonyms, and metaphorical expressions in online and mobile monolingual and bilingual general and specialized dictionaries to understand their meaning and find out their equivalents in the TL (Al-Jarf, 2022c; Al-Jarf, 2020a; Al-Jarf, 2014).

Furthermore, the students can use mobile flashcards for recording, studying, and reviewing the *house, home, dar* and *bayt* formulaic expressions that they encounter in everyday life usage or material they read, together with their meanings and translation (Al-Jarf, 2021b).

Finally, difficulties that Arab student translators have in translating other specific types of English and Arabic formulaic expressions that have not been investigated yet such as collocations, idiomatic, metaphorical, and culture-specific expressions containing *son (ibn), daughter (bint), brother (?ax), sister (?uxt), numerals, rope (ḥabl), body parts (hand, finger, foot, leg, arm, head, eye, heart, eye, tooth, tongue, nose, flowers, animals* and others are still open for further investigation by researchers in the future.

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