Deciphering linguistic and cultural hurdles in English-Arabic media translation: Insights from the BBC online news articles

Yasser Ahmed Gomaa
Assiut University
Assiut, Egypt
gomaa@aun.edu.eg
https://orcid.org/0000-0003-1503-4337

Abstract: Media language encompasses literary and scientific elements, technical terminology, and cultural references. Effectively conveying its message to the target audience from diverse cultural and linguistic backgrounds can be challenging. This highlights some of the subtleties of media language that might add to translation difficulties. Media translation is a complex process, which involves information, knowledge, and analysis from a wide range of disciplines, including art, economics, literature, politics and science. In translating media content, accuracy in communicating cultural allusions, technical terms, and nuances to the intended audience is equally crucial as translating plain text from one language to another. This study explores the linguistic and cultural barriers that may occur while translating English-Arabic online media, with a focus on findings from BBC Online News articles. It attempts to further contribute to a deeper understanding of media translation by focusing on bridging the linguistic and cultural divide while translating English to Arabic in online media. The results of this study suggest that a translator with advanced proficiency and a thorough comprehension of the subtle linguistic and cultural differences that exist in both languages is required to provide high-quality English to Arabic translation. In other words, skilled translators who can understand and incorporate the linguistic and cultural quirks of both languages, creating a seamless connection between the translation and media domains, are essential for efficient media translation.

Keywords: BBC online news; Eng-Arab media translation; translation hurdles.

1. Introduction

In recent years, media institutions have undergone significant changes due to the impact of globalization and communication technology. Online media platforms have enabled media organizations to reach audiences worldwide, providing access to news, information, and entertainment from around the world. However, this expansion has brought with it new hurdles, particularly in the realm of language and translation. The need for accurate and effective translation has become increasingly crucial in the globalized media landscape. This is especially true for media

outlets that operate in multiple languages, such as the BBC (British Broadcasting Corporation), and seek to reach audiences from diverse linguistic and cultural backgrounds. The role of media translators has become increasingly vital. Media translation necessitates a distinct blend of skills encompassing linguistic and cultural knowledge, as well as an understanding of media conventions and style. Moreover, online media translation presents its own unique hurdles that are absent in other translation forms. These obstacles include time limitations, the requirement to maintain accuracy while working swiftly, and the ability to navigate technological tools and platforms. One particularly demanding language pair in online media translation is English and Arabic. These languages differ significantly in terms of grammar, vocabulary, and syntax. Additionally, the cultural disparities between the two languages add an extra layer of complexity.

Translating English news articles into Arabic poses several hurdles that can significantly impact the credibility and reliability of news sources. Consistently producing poorly translated content can erode readers' trust in news outlets, leading to a decline in readership and reputation. Therefore, it is crucial for translators to be aware of these obstacles and employ appropriate strategies to overcome them, ensuring accurate and effective translations that are informative and culturally relevant for Arabic-speaking audiences.

This article aims to shed light on the hurdles faced when translating English news content into Arabic within the realm of online media. Insights are derived from the analysis of a sample of BBC News articles and website content. The objective is to identify the primary linguistic and cultural hurdles that translators encounter during the English-to-Arabic translation process. By thoroughly analyzing the sample, the article seeks to answer two key research questions: What are the major obstacles faced by online translators when translating English news articles into Arabic? How do the linguistic and cultural disparities between English and Arabic impact the accuracy and quality of online news translation?

To address these questions, various topics related to media language and translation will be discussed, including the translation of headlines, idioms, terminology, abbreviations, cultural elements, and the religious connotations of certain terms. In addition to expanding the knowledge base on online media translation, this article aims to provide insights into the specific hurdles associated with English-Arabic translation. The findings presented will not only be of interest to media translators, but also to media organizations, language service providers, and anyone interested in cross-cultural communication in today's digital age.

2. Media language and media translation

Media language has garnered significant attention from scholars like Fowler (2013), Scollon (2013), Tan and K. L. E. (2022), and van Dijk (2013). Their interest in media language arises from its practicality as a valuable source of linguistic data, its impact on everyday speech, and its profound influence on society. Media language encompasses the techniques and conventions employed across various media forms to convey meaning to the audience. It is distinguished by visual and verbal codes and conventions, representing a unique fusion of informal and literary language. Scholars recognize media language as a multimodal form of communication that incorporates language, visual imagery, and sound. It evolves in tandem with cultural shifts and technological advancements, making it a

crucial area of exploration for linguists and communication scholars seeking to comprehend how meaning is constructed and how it shapes our perception of the world.

In today's interconnected world, media translation plays a vital role in bridging communication gaps, and connecting people across diverse regions and languages. It entails adapting messages from the source language to the target language while maintaining their content, style, and function. Cultural competence is crucial for media translators to accurately convey the meaning of the source text in the target language. They encounter hurdles stemming from cultural differences, such as finding equivalents for cultural references and understanding different cultural norms. The translation process is further complicated by time constraints and technical limitations, such as cultural nuances, domain-specific vocabulary, file format limitations, handling abbreviations, lack of contextual understanding, language-specific challenges, post-editing and proofreading, privacy and security concerns, and religious sensitivities (Mazzei & Aibo, 2022).

Media translators must work swiftly and precisely, taking into account the specific requirements of various media formats and meeting audience expectations. Overcoming these hurdles necessitates specialized skills and expertise. Effective media translation facilitates cultural exchange, fosters global understanding, and addresses communication barriers. Further research is needed to enhance the accuracy and cultural appropriateness of media translations, underscoring the importance of this field in promoting effective cross-cultural communication.

3. Headlines translation

Headlines play a critical role in conveying information to readers and shaping the perception of news sources. Renowned researchers like Alaboud (2022), Baker (2010, 2018), Kamyanets (2022), Riggs (2021), and Siddig (2022) have made valuable contributions to understanding the intricacies of headline translation. They emphasize the necessity for translators to possess a deep understanding of the reader's culture, language, and news preferences in order to achieve successful translation. It is crucial to consider the cultural context while preserving the intended meaning of the original text. These scholars also recognize the significance of treating headlines as a distinct genre and acknowledge their role in establishing a positive image for the news source. Translators are advised to be mindful of the source's editorial policy and the preferences of the target readership. By doing so, they can ensure that the translated headlines resonate effectively with the target audience, maintaining both accuracy and appeal. Creativity is deemed essential in effectively conveying the original text's meaning while considering cultural differences and the target readership. Overall, headlines translation is a complex task that requires linguistic and cultural proficiency, creativity, and the use of technological tools. Further research and development are necessary to address the hurdles involved in this critical aspect of global communication (Gomaa, 2022). The following section presents the analysis of headline translations, highlighting a particular challenge encountered when translating English-Arabic headlines.

A specific difficulty in translating English-Arabic headlines is exemplified in a BBC News article addressing the alleged Russian spying on the United States. The translation of the following English headline into Arabic illustrates the hurdle of accurately conveying the same message in both languages.

BBC English Text	Russia Hacking Claims Pose ***Challenge*** for Biden.
BBC Arabic Text	كَيْفَ سَيَتَعَامَلُ اَلرَّئِيسُ اَلْأَمْرِيكِيُّ جُو بَايْدِنْ مَعَ اَلْهَجَمَاتِ اَلْإِلِكْتُرُونِيَّةِ اَلرُّوسِيَّةِ اَلْمَزْعُومَةِ؟
Transliteration	*kaīfa saīataʿāmalu ālraʾīīsu ālʾāmrīkīu ğū bāīdin maʿa āalhağamāti ālīliktirūnīaẗi ālrūsīaẗi ālmazʿūmaẗi*

(Clayton, 2021a, 2021b, our emphasis).

In this example, there is a difference in the format of the two headlines. The first headline is a declarative sentence, while the second one is an interrogative sentence. In addition, there is a variation in the expression method, as the Arabic headline "كَيْفَ سَيَتَعَامَلُ اَلرَّئِيسُ اَلْأَمْرِيكِيُّ جُو بَايْدِنْ مَعَ اَلْهَجَمَاتِ اَلْإِلِكْتُرُونِيَّةِ اَلرُّوسِيَّةِ اَلْمَزْعُومَةِ؟" *kaīfa saīataʿāmalu Alaris ālʾāmrīkīu ğū bāīdin maʿa āalhağamāti ālīliktirūnīaẗi ālrūsīaẗi ālmazʿūmaẗi* seems to have undergone the intervention of the media translator through complete rephrasing. This shows familiarity with the article's content before translation, which means that the translation was not done directly from the English headline. The original title referred to "the alleged Russian challenge facing the US president," and the word "challenge" was implied in the Arabic translation and expressed by the translator as a question (How will the US President Joe Biden deal with the alleged Russian cyber-attacks?) This interrogative form is used when there is an issue or a contentious matter. The reader who is familiar with the article's content will find that it relates to the US president's attempt to find ways to "deal with" Russian cyber-attacks.

An additional illustration from the aforementioned website is the headline of an article released on July 3, 2020, regarding a cyber-attack, which is formulated as follows:

BBC English Text	US Companies ***Hit*** by 'Colossal' Cyber-Attack.
BBC Arabic Text	اَلْقَرْصَنَة اَلْإِلِكْتُرُونِيَّةِ : هُجُومٌ إِلِكِتْرُونِيٌّ "مُوَسَّعٌ" ***يَطَالُ*** نَحْوَ 200 شَرِكَةٍ أَمْرِيكِيَّةٍ.
Transliteration	*ālqarṣanaẗ ālīliktirūnīaẗi: huğūm īlīktirūnī "muwaswaʿ" īaṭālu naḥwa 200 šarikaẗ āmrīkīaẗ.*

(BBC News Arabic, 2021b; BBC News English, 2021b, our emphasis).

This example illustrates how the Arabic headline has undergone modification. The English headline "US Companies Hit by 'Colossal' Cyber-Attack" was translated into Arabic as "اَلْقَرْصَنَة اَلْإِلِكْتُرُونِيَّةِ :هُجُومٌ إِلِكِتْرُونِيٌّ "مُوَسَّعٌ" يَطَالُ نَحْوَ 200 شَرِكَةٍ أَمْرِيكِيَّةٍ" *ālqarṣanaẗ ālīliktirūnīaẗi: huğūm īlīktirūnī "muwaswaʿ" īaṭālu naḥwa 200 šarikaẗ āmrīkīaẗ* (Cyberattack: an 'extensive' electronic attack hitting around 200 American companies.) This headline underwent modification, as although the translator retained the news format of the headline, we notice differences in the issue of precedence and delay. While the original headline began with "US Companies", the focus in the Arabic headline was on "اَلْقَرْصَنَة اَلْإِلِكْتُرُونِيَّةِ" *ālqrṣnh al-ilktrūnīh* (Cyberattack). Grammatically, this difference is considered a substitution of the "indirect" style that appears in the English form "hit by" with the "direct" style in the Arabic form by using the verb "يَطَالُ" *īṭāl* (to hit). Another clear difference is the addition of the number (200) in the Arabic headline, which is missing in the original English headline. This can be

explained by assuming that the media translator relied on the content of the article when formulating the equivalent headline, as one can find in the article that the number of American companies that have been hit by cyberattacks is around 200.

Another example of a hurdle in English-Arabic headlines translation from the BBC website is the use of idiomatic expressions in English that do not have a direct equivalent in Arabic. For instance, the headline "Trump doubles down on controversial immigration policy" was translated into Arabic as "تِرَامْبْ يُصِرُّ عَلَى سِيَاسَةِ الْهِجْرَةِ الْمُثِيرَةِ لِلْجَدَلِ" *tirāmb īuṣirwu ʿala sīāsati al-hiǧrati al-muṯīrati lilǧadali* (Trump insists on the controversial immigration policy). The Arabic translation lacks the nuance and idiomatic expression of "doubling down," which may not have a direct equivalent in Arabic. Another hurdle is the cultural differences between English-speaking countries and Arabic-speaking countries, which may affect the interpretation and understanding of headlines. For example, the headline "UK MPs call for action on climate change" was translated into Arabic as "نُوَّاب بريطانيُّون يَدْعُونَّ إلى اِتِّخاذ إجْراءات بِشَأن تَغيُّر اَلمُناخ" *nwāb brīṭānīūn īdʿūn ili atḫāḏ iǧrāʾāt bšʾan tǧīr al-mnāḫ* (British MPs call for action on climate change). In this context, the Arabic translation may not convey the urgency and political pressure emphasized in the English version, which uses the term 'call for action' to underscore the need for immediate action on climate change. To convey this sense of urgency more accurately, the translator could use the term 'يُشَجِّعُون' (encourage) in the Arabic translation instead of ' يَدْعُونَّ' (call for)."

Furthermore, the grammatical structure and syntax disparities between English and Arabic can present a hurdle in headline translation. These differences add complexity to the task of conveying the essence of the headline while adhering to the linguistic rules and norms of the target language. Translators must navigate through these grammatical variations to ensure that the translated headline retains its impact and meaning in the target language. For example, the headline "US and China trade war escalates with new tariffs" was translated into Arabic as "تَصاعُد الحرْب التِّجاريَّة بَيْن الصِّين والْولايات المتَّحدة بِفَرض رُسُوم جُمْرُكية جَديدَة" *tṣāʿd al-ḥrb al-tǧārīh bīn al-ṣīn wālūlāīāt al-mtḥdh bfrḍ rsūm ǧmrkīh ǧdīdh* (The trade war between China and the United States escalates with the imposition of new tariffs.) The Arabic translation employs a longer sentence structure to convey the same information as the English version. However, this can potentially impact the readability and impact of the headline. The need to accommodate the differences in sentence structure between the two languages poses a hurdle for translators. They must strike a balance between maintaining the essence of the headline and ensuring its effectiveness and clarity in the target language.

4. Idioms translation

Translating idioms presents a complex hurdle for translators as they involve fixed expressions with non-literal meanings. Scholars like Baker (2018) and Munday *et al.* (2022) highlight the importance of understanding the cultural and linguistic context of idioms prior to translation. Various approaches, such as literal translation, functional translation, and cultural adaptation, are employed to accurately convey the idiomatic meanings. Literal translation may result in nonsensical outcomes, culminating in "a cognitive bump or produce unintended side-effects" (Harmon, 2021, p. 129). Functional translation focuses on capturing the intended meaning of the idiom. Cultural adaptation modifies idioms to make them culturally relevant in the target language. When translating

Arabic idioms into English, several factors need to be considered, including linguistic and cultural context, audience familiarity with the idioms, and the purpose of the translation. A combination of translation techniques is necessary to effectively convey the intended meaning of idioms across different languages.

In an article on the BBC website dated July 29, 2021, discussing the Palestinian issue, an example of using an idiomatic expression is found. The media editor employed the phrase "strike a chord" to depict the powerful effect that the image of Seline, a Palestinian girl, had on readers. The image portrayed Seline sitting with a doll amidst the wreckage of a building destroyed by Israeli airstrikes, adjacent to her family's damaged home. By utilizing this idiomatic expression, the writer effectively conveyed the emotional resonance and connection that the image established with readers, emphasizing the profound impact of the dire circumstances faced by Seline and her family.

BBC English Text	The photo of Celine holding a doll in the ruins of the tower block that was brought down by Israeli air strikes next to her family home which was also hit clearly ***struck a chord***.
BBC Arabic Text	صُورَة سَيْلَيْنِ وَهِيَ تَجْلِسُ حَامِلَةَ دُمْيَةٍ فَوْقَ أَنْقَاضِ اَلْبُرْجِ اَلَّذِي أَسْقَطَتْهُ اَلْغَارَاتُ اَلْجَوَّيَّةُ اَلْإِسْرَائِيلِيَّةُ بِجِوَارِ مَنْزِلِ عَائِلَتِهَا، ***أَصَابَتْ وَتَرًا حَسَّاسًا*** لَدَى اَلنَّاسِ .
Transliteration	*ṣūraẗ saīlaīni wahīa taǧlisu ḥāmilaẗa dumīaẗ faūqa ānqāḍi ālburǧi ālaḏī āsqaṭathu ālġārātu ālǧawīaẗu ālīsraʾīlīaẗu biǧiwāri manzili ʿāʾīlatihā, **āṣābat watarrā ḥasāssā** ladai ālnwāsi.*

(Usher, 2021a, 2021b, our emphasis).

The idiom "strike a chord" has its origins in the Middle Ages during the 19th century and acquired prominence in England, particularly in the context of music performed at royal entertainments and courts. This expression draws upon the imagery of playing a musical instrument, specifically striking a chord, to signify the resonance and impact that certain words, actions, or images can have on people. Over time, the idiom has extended its meaning to encompass any situation or element that evokes a strong emotional or intellectual response in individuals. The literal meaning of the expression commences its history in 1694 and was used to describe the sound produced by a stringed instrument. When a key on a piano is pressed or a note is played on a stringed instrument, the string vibrates at a certain rate. This vibration can cause other strings to vibrate as well, resulting in sympathetic vibration or resonance. The idiomatic use of the phrase refers to the idea of "eliciting an emotional response" and originates in 1803, based on the previous musical meaning of the phrase. In the context of the article, the expression was used to describe the impact of the photo on the media audience and their "empathy" with it. The Arabic equivalent chosen by the media translator was ''أَصَابَتْ وَتَرًا حَسَّاسًا'' *āṣābat watarrā ḥasāssā*, which means (struck a sensitive chord). This is an idiomatic expression originating from the language of music, and its meaning is "to hit an influential and important position." There is a comparison of a sensitive issue with the sensitive string in musical instruments because it has a profound impact on the soul, just as

striking this string has a profound impact on the musical instrument. Through this comparison between the two expressions in English and Arabic, it can be said that the media translator succeeded in meeting the hurdle in this area, as the use of the Arabic equivalent "أَصَابَتْ وَتَرًّا حَسَّاسًّا" *āṣābat watarrā ḥasāssā* accurately conveyed all the dimensions of the expression in the original article, conveying the image, meaning, and the impact to the Arab media audience.

One example of using idiomatic expressions in media content is the English expression "Tip of the Iceberg," which was used in a BBC article on May 10, 2021, discussing the spread of COVID-19 in India.

BBC English Text	"It's disastrous," says Dr. Kant. "And these numbers are only the ***tip of the iceberg***. The groups of pilgrims traveling in crowded trains and buses would have a multiplier effect on the number of infections."
BBC Arabic Text	وَيَقُولَ اَلدُّكْتُورُ كَانَتْ : " إِنَّها أَرْقَامٌ كَارِثِيَّةً، وَهَذِهِ لَيْسَتْ سِوَى **غَيْضٍ مِنْ فَيْضَ**، وَسَيَكُونُ لِمَجْمُوعَاتِ اَلزُّوَّار اَلَّذِينَ سَافَرُوا عَلَى مَتْنِ اَلْقِطَارَاتِ وَالْحَافِلَاتِ اَلَّتِي تَعِجُّ بِالْمُسَافِرِينَ، تَأْثِيرٌ مُضَاعَفْ عَلَى عَدَدِ اَلْإِصَابَاتِ. أَسْتَطِيعُ اَلْقَوْلُ دُونَ تَرَدَّدَ، أَنَّ مِهْرَجَانَ كَوْمَيْهِ مَيْل هُوَ أَحَدُ اَلْأَسْبَابِ اَلرَّئِيسِيَّةِ وَرَاءَ اِرْتِفَاع عَدَدِ اَلْحَالَاتِ فِي اَلْهِنْذِ ."
Transliteration	*waīaqūla ālduktūru kānat: " īnahā ārqām kāriṯīaẗ, wahaḏihi laīsat siwa ġaīḍi min faīḍa, wasaīakūnu limağmūʿāti ālzwuwwāri ālaḏīna sāfaruwā ʿalai matni ālqiṭārāti wālḥāfilāti ālatī taʿiğwu biālmusāfirīna, taʾaṯīr muḍāʿaf ʿalai ʿadadi ālīṣābāti. āstaṭīʿu ālqaūlu dūna taradwada, āna mihrağāna kaūmaīhi maīl huwa āḥadu ālʾāsbābi ālraʾīīsīaẗi warāʾa airtifāʿi ʿadadi ālḥālāti fī ālhindi."*

(Pandey, 2021a, 2021b, our emphasis).

The media editor used this expression to talk about the catastrophic numbers of virus cases, which do not reflect the much worse reality that is being downplayed. This idiomatic expression appeared in the second half of the 20th century and was used literally to describe an iceberg that submerges more than 90% of its volume in water, with only a small portion visible floating on the surface of the sea. Thus, it is often difficult to guess the size of the part that is submerged underwater. The first official use of this expression was recorded in 1969, and it is believed to be inspired by the sinking of the Titanic ship. It is figuratively used to describe an event that is just a small part of a bigger and more complicated problem, often shrouded in mystery. When the BBC media editor used this expression to describe the large number of unreported COVID-19 cases in India, it was a shortcut to express that the reported numbers are just a small part of the dark reality. This is an accurate comparison that fits the situation being described. The Arabic translator chose the equivalent idiom "غَيْضٍ مِنْ فَيْضَ" *ġaīḍi min faīḍa*, which is an idiomatic expression used in Arabic language and culture to mean (a little of a lot) or (a drop in the ocean.) "غِيضَ" *ġīḍa* implies scarcity,

vagueness, and rarity, while *faīḍa* فَيْض means abundance of water. Explaining the meaning of this Arabic idiom in Arabic dictionaries shows that it is the closest equivalent to the English expression "tip of the iceberg", which reflects the translator's ability to convey the image and meaning to the Arabic media audience.

The use of idiomatic expressions as equivalents to express events that were not originally expressed in idiomatic expressions is sometimes encountered in media language. An example of this is the word "outdated," which was translated as ''عَفَا عَلَيْهَا اَلزَّمَنُ'' *afā ʿalaīhā ālzamanu* in a BBC article published on July 19, 2021, which addressed the topic of dating apps and their negative effects on users, especially women:

BBC English Text	Section 230 is controversial - and there are many current calls to update or get rid of it altogether. Many argue the rule, which originated in the 1990s, is **outdated** as platforms and how people use them have substantially evolved.
BBC Arabic Text	وَهُنَاكَ اَلْعَدِيدُ مِنْ اَلدَّعَوَاتِ اَلْحَالِيَّةِ لِتَحْدِيثِ اَلْمَادَّةِ رَقْمِ 230 اَلْمُثِيرَةِ لِلْجَدَلِ أَوْ إِلْغَائِهَا تَمَامًا. وَيَرَى اَلْكَثِيرُ أَنَّ هَذِهِ اَلْمَادَّةِ، اَلَّتِي وَضَعَتْ فِي اَلتِّسْعِينِيَّاتِ مِنْ اَلْقَرْن اَلْمَاضِي، قَدْ **عَفَا عَلَيْهَا اَلزَّمَنُ** نَتِيجَةَ اَلتَّطَوُّر اَلْهَائِل اَلَّذِي طَرَأَ عَلَى اَلْمِنَصَّاتِ وَعَلَى كَيْفِيَّةِ اِسْتِخْدَام اَلنَّاس لَهَا .
Transliteration	*wahunāka ālʿadīdu min āldaʿawāti ālḥālīaẗi litaḥdīṯi ālmādaẗi raqmi 230 ālmuṯīraẗi lilǧadali āū īlġāʾīhā tamāmmā. waīara ālkaṯīru āna haḏihi ālmādaẗi, ālatī waḍaʿat fī āltwisʿīnīāti min ālqarni ālmāḍī, qad **ʿafā ʿalaīhā** ālzamanu natīǧaẗa āltaṭawuri ālhāʾīli ālaḏī ṭaraʾā ʿalai ālminaṣāti waʿalai kaīfīaẗi aistiḫdāmi ālnāsi lahā.*

(BBC News Arabic, 2021a; BBC News English, 2021a, our emphasis).

The term "outdated" came in a context where the media editor was discussing section 230 of the US Internet law, which pertains to communication etiquette and states that websites cannot be held responsible for the harm caused to others through their platforms. Many people believe that this section, which was established in the nineties, has become outdated due to the significant development that has occurred in platforms and how people use them. The term "outdated" in English refers to something that is no longer useful or relevant due to being replaced by something more current or advanced.

Upon searching for the meaning of ''عَفَا عَلَيْهَا اَلزَّمَنُ'' *afā ʿalaīhā ālzamanu* in Arabic dictionaries, it is found to be used to show that something has become old and backward and no longer suitable for the times. The verb ''عَفَا'' *ʿafā* means to erase and remove the trace, and the use of the preposition ''عَلَى'' *ʿalā* (on) indicates moral superiority, thus increasing the erasure and removal of old things or traditions, and the doer in the composition is ''اَلزَّمَنُ'' *ālzamanu* (time) that made these things old due to the development and change of life (Dawood, 2003). Understanding the meaning of the expression ''عَفَا عَلَيْهَا اَلزَّمَنُ'' and linking its meaning to the context in which it was mentioned

and comparing it to the meaning of the English word "outdated," shows the media translator's ability to convey the meaning of the English term in a way that is consistent with the context of the article.

Another example of a hurdle in English-Arabic idioms translation from the BBC website is the translation of the English idiom "the elephant in the room" into Arabic. This idiom refers to an obvious problem or issue that everyone is aware of, but no one wants to address. Translating this idiom into Arabic presents a hurdle due to the lack of a direct equivalent in the language. Translators have had to come up with alternative phrases or explanations to convey the same meaning, such as ''أَمْرٌ مُعْتَرَفٌ بِهِ وَلَكِنَّ مَغْفُولٌ عَنْهُ عَمْدَاً'' *āmr muʿtaraf bihi walakina maġfūl ʿanhu ʿamddā* (A recognized matter but deliberately ignored.) However, it's important to note that these translations may not fully capture the same nuance or cultural significance as the original English idiom. This emphasizes the significance of taking into account the cultural and linguistic context when translating idioms between languages. Translators need to demonstrate creativity and flexibility in finding suitable equivalents or alternative expressions that convey the intended meaning effectively in the target language.

5. Terminology translation

Media topics encompass a wide range of fields, including politics, economics, medicine, sports, and culture. Each field possesses its own distinct terminology, which plays a vital role in ensuring clear, precise, and consistent communication. Scholars such as Kockaert and Steurs (2015) and Olohan (2022) highlight the significance of terminology in effective communication within specialized domains, including the media. Accurate and specific terminology facilitates the clear and concise communication of complex ideas, thereby preventing confusion and misunderstandings among readers or viewers. This precision is particularly crucial when reporting on scientific issues, as it ensures the accurate and unambiguous transfer of information. Furthermore, the media employs precise terminology to avoid bias or misrepresentation, promoting fair and accurate reporting.

Translating scientific terminology between languages, especially in the context of Arabic and English, presents notable hurdles, as emphasized by scholars such as Abdellatif (2016), Al-Rushaidi and Ali (2017), Al-Smadi (2022), and Hassan (2017). These hurdles stem from the highly specialized and technical nature of scientific terminology, which requires precise and accurate translation to ensure effective communication. They include the lack of a comprehensive bilingual scientific lexicon, inconsistencies in terminology usage, differences in language structure and cultural references, and the absence of corresponding terms. Context and an understanding of specific fields of study are crucial for accurate translation. Compound words in scientific terminology also present hurdles due to their dependence on word arrangement. Overcoming these hurdles requires translators to possess specialized knowledge, expertise, and a profound understanding of both languages and the respective fields of science. Despite the difficulties, scholars emphasize the significance of precise translation of scientific terms in promoting global scientific collaboration and knowledge transfer. By addressing disparities in lexicon, establishing uniform terminologies, and bridging cultural and linguistic gaps, accurate translation of scientific terminology facilitates effective communication and enhances scientific discourse on a global scale.

The significance of precise translation of scientific terms is exemplified in a practical instance found on the BBC website. An article from May 10, 2021, addresses the COVID-19 outbreak in

India resulting from a religious festival. Within the article, the term "RT-PCR test" is mentioned, and its translation becomes relevant in discussing the concerns surrounding the transmission of the virus by individuals returning from the festival. As a response, numerous state governments have mandated a 14-day quarantine period and have made this "test" mandatory prior to travel in various states.

BBC English Text	With growing fears that the Kumbh returnees could start to infect others, several worried state governments ordered a 14-day mandatory quarantine. Some made the ***RT-PCR*** test mandatory for them.
BBC Arabic Text	وَمَعَ تَزَايُدِ اَلْمَخَاوِفِ مِنْ أَنْ يَنْقُلَ اَلْعَائِدُونَ مِنْ اَلْمِهْرَجَانِ اَلدِّينِيِّ اَلْعَدْوَى إِلَى اَلْآخَرِينَ، أَمَرَتْ اَلْعَدِيدَ مِنْ حُكُومَاتِ اَلْوِلَايَاتِ اَلَّتِي تَشْعُرُ بِالْقَلَقِ بِفَرْضِ حَجْرٍ صِحِّيٍّ إِلْزَامِيٍّ لِمُدَّةِ 14 يَوْمًا. وَجَعَلَ بَعْضُ اَلْوِلَايَاتِ إِجْرَاءَ اِخْتِبَارِ ***فَحْصِ كَشْفِ اَلْإِصَابَةِ*** إِلْزَامِيًّا قَبْلَ اَلسَّفَرِ .
Transliteration	*wamaʿa tazāīudi ālmaḫāwifi min ān īanqula ālʿāʾīdūna min ālmihraǧāni āldīnīī ālʿadwa īlai āalʾāḫarīna, āmarat ālʿadīda min ḥukūmāti ālwilāīāti ālatī tašʿuru biālqalaqi bifarḍi ḫaǧr ṣiḥī īlzāmī limudwaẗi 14 īaūmmā. waǧaʿala baʿḍu ālwilāīāti īǧrāʾa aiḫtibāri **faḥṣi kašfi āalīṣābaẗi** īlzāmīā qabla ālsafari.*

<div align="right">(Pandey, 2021a, 2021b, our emphasis).</div>

The term "RT-PCR Test" is a compound term consisting of the abbreviation RT-PCR and the word "Test." It was introduced in 1984 by American scientist Kary Mullis and gained popularity in the field of molecular biology during the nineties. Over the years, it has become extensively utilized in laboratory settings and has attained significant recognition, especially in the context of the COVID-19 pandemic. The public now commonly refers to it as "undergoing a PCR test." In its specific field, the term is defined as follows:

> **RT-PCR**
> A laboratory method used to make many copies of a specific genetic sequence for analysis. It uses an enzyme called reverse transcriptase to change a specific piece of RNA into a matching piece of DNA. This piece of DNA is then amplified (made in large numbers) by another enzyme called DNA polymerase. The amplified DNA copies help tell whether a specific mRNA molecule is being made by a gene. RT-PCR may be used to look for certain changes in a gene or chromosome or for activation of certain genes, which may help diagnose a disease, such as cancer. It may also be used to study the RNA of certain viruses, such as the human immunodeficiency virus (HIV) and the hepatitis C virus, to help diagnose and monitor an infection. Also called reverse transcription-polymerase chain reaction. (National Cancer Institute, n.d.).

The term "RT-PCR" is an acronym for reverse transcription-polymerase chain reaction, which is a laboratory method used for diagnosing certain diseases and studying the DNA of viruses for infection diagnosis. Due to its effectiveness and accuracy in diagnosis, it has earned popularity in laboratories, especially in the detection of COVID-19. In Arabic, medical professionals and biologists

use the term "اِخْتِبَارُ تَفَاعُلِ اَلْبُولِيمَرَاتِ اَلْمُتَسَلْسِلِ" *aiḫtibāru tafāʿuli ālbūlīmarāti ālmutasalsili* (sequencing polymerase chain reaction test) or "الاختبار الجزيئي" *al-āḫtbār al-ǧzīʾī* (molecular test). It is noteworthy that the Arabic media translator does not use this scientific term and instead chooses to translate it as "اِخْتِبَارِ فَحْصِ كَشْفِ اَلْإِصَابَةِ" *aiḫtibāri faḥṣi kašfi āalīṣābaẗi* (detection test for infection), which is a more general translation aimed at the non-specialist public. It is important to note that infection detection tests are not limited to the RT-PCR test (using a nasal or throat swab), but also include "antibody testing" (using a blood sample). Therefore, a more accurate translation would be "اِخْتِبَارُ فَحْصِ كَشْفِ اَلْإِصَابَةِ بِي سِي آرْ" *iḫtibāri faḥṣi kašfi ālīṣābaẗi bī sī ar* (PCR detection test for infection), retaining the Arabic acronym "بِي سِي آرْ" *bī sī ar* PCR with explanatory words.

In addition, the BBC website features an article that touches upon the term "hour-glass figure." The article delves into the correlation between cosmetic surgery and drug barons in Mexico. This term has its roots in the fashion industry and continues to be widely recognized today. It refers to a coveted body shape characterized by a slim waist and curvaceous hips, resembling the silhouette of an hourglass. In recent times, the term has received significance in the realm of cosmetic surgery, as it represents a popular and sought-after physical ideal. It is defined by Shaikh and Uttekar (2022) as follows:

> The hourglass figure is the idea of a perfect female body shape promoted by the fashion industry. The hourglass shape is based on a woman's body measurements: the circumference of the bust, waist, and hips.
> Hourglass body shapes have a wide bust, a narrow waist, and wide hips (the bust and hip have a similar measurement). It gets its name due to its resemblance with an hourglass, in which the upper and lower parts are wider with a narrower part in the middle. (Shaikh & Uttekar, 2022).

The term "hour-glass figure" is used to describe the shape of a woman's body that resembles an hourglass, which is considered ideal and attractive. Recently, many women have undergone cosmetic surgery to achieve this desired shape. In the context of the BBC article, the term is used to discuss drug traffickers who prefer girlfriends with hourglass figures and pay for their cosmetic surgeries to attain this shape. The Arabic translator in the media chooses to translate the term as "خَضَعَتْ لِعَمَلِيَّاتِ اَلتَّجْمِيلِ" *ḫaḍaʿat liʿamalīāti āltaǧmīli* (underwent cosmetic surgery,) which does not accurately convey the full meaning of the term. Cosmetic surgeries involve more than just altering the chest, waist, and hips; they can also involve procedures on the face, nose, and eyes. Since the term "hour-glass figure" is also used in Arabic, it would be preferable for the media translator to use the commonly used terms "جَسَدُ اَلسَّاعَةِ اَلرَّمْلِيَّةِ" *ǧasadu ālsāʿaẗi ālwamlīwaẗi* (hour-glass figure) or "شَكْلُ اَلسَّاعَةِ اَلرَّمْلِيَّةِ" *šaklu ālsāʿaẗi ālramlīaẗi* (hourglass shape) to accurately convey the meaning to the Arabic-speaking audience.

The article also mentions the term "la buchona," which is used in the Spanish language to refer to a wealthy, arrogant, and ostentatious woman who considers herself superior to others. Sometimes, this term is used to describe a woman who loves luxury and extravagance, proudly flaunting her wealth. In Arabic, it can be translated as "اَلْمُتَغَطْرِسَةَ اَلثَّرِيَّةِ" *ālmutaġaṭrisaẗa ālṯarīaẗi* (the arrogant wealthy woman) or "اَلسَّيِّدَةُ اَلثَّرِيَّةُ اَلْمُتَكَبِّرَةُ" *ālsaīīdaẗu ālṯarīaẗu ālmutakabiraẗu* (the haughty wealthy lady). However, in the context of this article, "la buchona" is used to refer to women who undergo cosmetic surgery and wear flashy clothes and expensive accessories.

BBC English Text	What is **'la buchona'**?
	The origin of the term is contested, but it is used to refer to a look that includes a surgically enhanced hour-glass figure, flashy clothes and expensive accessories.
BBC Arabic Text	مَا هِيَ **"لَا وَبَّخُونَا "**؟
	أَصْلُ الْمُصْطَلَحِ مَحَلَّ خِلَافٍ، وَلَكِنَّهُ يَسْتَخْدِمُ لِلْإِشَارَةِ إِلَى الْمَرْأَةِ اَلَّتِي خَضَعَتْ لِعَمَلِيَّاتِ تَجْمِيلٍ وَتَرْتَدِي مَلَابِسُ بَرَّاقَةٌ وَإِكْسِسْوَارَاتُ بَاهِظَةٌ اَلثَّمَن .
Transliteration	*mā hīa **"lā wabwaḫūnā"**?*
	āṣlu ālmuṣṭalaḥi maḥala ḫilāf, walakinahu īastaḫdimu lilīšāraẗi īlai āalmarʾāẗi ālatī ḥaḍaʿat liʿamalīāti taǧmīl watartadī malābisu barāqaẗ waīksiswārātu bāhiẓaẗ āalṯamani.

<div align="right">(Pressly, 2021a, 2021b, our emphasis).</div>

To convey the meaning of the term used in the article, the media translator chose to Arabize it by rendering it as "لَابوخونَا" *lā būḫūnā* since there is no direct Arabic equivalent that can fully capture its intended meaning. This exemplifies how a term's meaning can change depending on the context in which it is used, highlighting the importance of considering cultural associations and nuances when accurately translating it into another language. Additionally, some words or concepts may not have a direct equivalent in another language, requiring translators to adapt or adopt new terms or phrases to convey the intended meaning. This is especially true for idiomatic expressions, slang, and culturally specific terms. Therefore, it is important for translators to have a deep understanding of both the source and target languages and to be skilled at navigating the complexities of language and culture.

6. Abbreviations translation

Abbreviations play a vital role in media language, enabling efficient communication by saving time and space. In today's information-rich digital landscape, Imre (2022) highlights their significance, as they help convey complex information quickly and effectively, especially in situations with limited time and space. The rise of the digital age has led to a condensed communication trend, driven by text messaging and social media platforms, resulting in increased usage of abbreviations and acronyms. However, translating abbreviations poses unique hurdles, particularly in multilingual environments, where cultural and linguistic nuances must be taken into account. For instance, the LGBTQ+ acronym lacks a direct Arabic equivalent, emphasizing the need for careful contextual adaptation. As language continues to evolve in the digital era, it becomes crucial to understand and navigate the intricacies of abbreviations for effective communication across diverse languages and cultures.

Translating English abbreviations into Arabic for media purposes is a challenging task that necessitates a comprehensive understanding of both languages and their respective traditions.

Scholars such as Alhussaini (2021), Hassan (2017), and Hasan and Najim (2020) have emphasized the difficulties associated with this process, including the absence of direct equivalence, cultural disparities, contextual ambiguity, and divergent language structures. These hurdles can result in communication issues, affecting clarity and comprehension. Therefore, translators and language professionals must possess a thorough understanding of the intricacies involved in translating these two categories of abbreviations. To effectively translate English abbreviations into Arabic, linguistic competence alone is not sufficient; familiarity with the customary practices and subject matter is crucial. Alhussaini (2021) suggests consulting domain experts for medical abbreviations, while Hassan (2017) proposes options such as transliteration or the use of footnotes and glossaries to explain English abbreviations without direct equivalents in Arabic. Hasan & Najim (2020) underscore the importance of cultural knowledge in accurately conveying the intended meaning of the abbreviation. In summary, translating English abbreviations into Arabic for media purposes necessitates a multidimensional approach that considers linguistic, cultural, and contextual factors, alongside subject matter expertise.

In media language, numerous abbreviations are used across various fields, many of which are widely recognized and do not require translation. For media translators, these abbreviations pose no obstacle, as their Arabic equivalents are also well-established. However, given the diverse range of topics and industries covered by the BBC website, it employs a vast array of specialized jargon and abbreviations specific to each field. Translating these abbreviations directly into Arabic can be challenging, particularly when considering the localization of certain expressions and references to specific regions, traditions, and industries. In such cases, skilled media translators rely on their knowledge and expertise to accurately convey the intended meaning in the target language. The following table provides examples of such abbreviations:

Table 1: Abbreviations used on the BBC website: examples and Arabic translations

Article's Date of Issue	English Abbreviation	Words to be Abbreviated	Arabic Translation	Transliteration
(July 3, 2021)	JBS	José Batista Sobrinho	شَركَة جي بي إسْ	*šarikaŧ ğī bī īs*
(July 3, 2021)	VSA tool	Virtual System Administration	أدوات في أس أي	*adwāt fī as aī*
(July 19, 2021)	APT40/APT31	Advanced Persistent Threat	اَلْمَجْمُوعَتَیْن	*ālmağmūʿataīni*

Source: The author (2023)

Table 1 reveals several errors in translating abbreviations across different levels. One example is the abbreviation JBS, which refers to José Batista Sobrinho, the founder of the largest American meat supplier. The abbreviation was mentioned in an article about electronic piracy affecting numerous American companies, including JBS. The media translator borrowed the initials "JBS" but added the word "company" in the translation. However, while this abbreviation is familiar to English-speaking audiences, it is not commonly used in Arabic and can have multiple meanings, such as the Judge Business School or the John Birch Society. Thus, the translator relied on contextual clues and added the Arabic word for "شَرِكَةٌ" *šarikaŧ* (company) to provide some understanding. Nevertheless, Arabic readers may remain unaware of the original meaning behind the initials in their original language.

The abbreviation VSA, which stands for Virtual System Administrator, belongs to the field of electronics and refers to a software package developed by Kaseya, an American company that manages IT technology through remote monitoring. It currently provides a central control unit for managing various IT operations, including complaint handling, ticket issuance, auditing, performance monitoring, and report preparation. According to the context of the BBC article, Kaseya is one of the 200 American companies currently experiencing electronic piracy. It's worth noting that VSA is also used as an abbreviation for other entities, such as Veterans for a Secure America, an American political alliance, and Volunteer Service Abroad, a New Zealand-based volunteer agency focusing on international development. In the translation, the media translator retains the original abbreviation VSA while providing the Arabic translation for "أَدَوَاتٌ" *ādawāt* (tools). Since unfamiliar abbreviations like VSA may lack direct translations, it is advisable for the translator to identify its source and meaning and explain it to the target audience while keeping the original abbreviation intact.

The third abbreviation, APT40/APT31, appears in the context of an article accusing China of launching a cyber-attack on Microsoft, with both APT31 and APT40 being implicated in the hacking operation. APT stands for Advanced Persistent Threat, which refers to a type of cyber-attack that uses continuous, covert, and sophisticated hacking techniques to gain unauthorized access to a company's system and remain undetected for an extended period. This technology exists in various countries, including Russia, North Korea, Iran, and China. However, the translator mistakenly translates the two abbreviations as "المجْموعتيْن" *al-mğmūʿtīni* (the two groups), which does not accurately convey the meaning of the APT abbreviation, representing "electronic espionage technology." In this case, it is essential to provide an explanatory translation while retaining the original abbreviation, such as "تِقْنِيَّات اَلْجَوْسَسَة اَلْإِلِكْتِرُونِيَّةَ" *tiqnīāt ālğaūsasaẗ ālīliktirūnīaẗa* APT40/APT31 or "تِقْنِيَّات اَلتَّجَسُّس اَلْإِلِكْتِرُونِيَّةِ" *tiqnīāt āltağaswusi ālīliktirūnīaẗi* APT40/APT31, meaning (Spying/Electronic Espionage Technology APT40/APT31.) It should be noted that the article targets a general audience rather than experts, making it crucial to provide a clear and explanatory translation.

7. Cultural elements translation

Cultural elements, which encompass language, religion, art, music, literature, food, fashion, traditions, rituals, and symbols, play a significant role in shaping the beliefs, values, customs, behaviors, and artifacts of a tradition. Scholars such as Eriksen (2023) and Highmore (2016) offer definitions of culture that highlight its transmission across generations and its impact on identity and moral order. The translation of cultural elements between different languages and cultures requires careful handling due to the sensitivity of the task. Translators must possess a deep understanding of the beliefs, attitudes, values, and norms of the source language audience in order to accurately convey them to individuals from a different cultural community with their own distinct set of beliefs and values. Media language contains terms and expressions that carry unique cultural meanings, referred to as "culturemes," "cultural words," or "culture-specific concepts" by scholars such as Baker and Saldanha (2021) and Vermeer (2021), or "cultural elements" by Afrouz (2022).

Translating cultural elements in media contexts presents hurdles as translators must make decisions regarding whether to preserve expressions to maintain the source culture's identity or adapt them to resonate with the target culture's audience. Cultural translation entails bridging

cultural gaps, understanding power dynamics, and considering historical contexts, as emphasized by scholars such as Baker (2018), Venuti (2018), and Katan and Taibi (2021). Venuti (2018) advocates for foreignization, preserving foreignness to foster intercultural understanding and challenge dominant norms, while Baker (2018) highlights the importance of translation in amplifying the voices of marginalized cultures. In addition, Afrouz (2022, p. 14) asserts that "when dealing with problems caused by cultural differences, translator should be both linguistically and culturally competent and play the role of a bridge in cross-cultural communication." In essence, effective translation of cultural elements necessitates in-depth knowledge and awareness of both the source and target cultures, including linguistic and cultural nuances within the target culture.

Accordingly, the translation of cultural elements from one language and culture to another poses a complex hurdle for media translators. They find themselves in a dilemma between preserving these elements to express the identity of a community or translating them in a way that suits the target audience's culture, potentially losing their original meanings and blurring the identity of the original text. To illustrate this issue, I examined articles on the BBC website that directly or indirectly addressed cultural aspects represented by these elements. Specifically, I selected an article published on May 10, 2021, which explored the impact of the new coronavirus in India. The article highlighted the rapid spread of the virus in the region attributed to the large number of visitors attending the Hindu religious festival, Kumbh Mela. The Kumbh Mela, as a significant cultural element, was prominently featured in the headline of the article:

BBC English Text	India Covid: **Kumbh Mela** pilgrims turn into super-spreaders.
BBC Arabic Text	فَيْرُوسُ كُورُونَا فِي أَلْهِنْد : حُضُورُ أَلْمَلَايِين لِمِهْرَجَانٍ دِينِيٍّ هِنْدُوسِيٍّ سَاعَدَ فِي اِسْتِفْحَالِ تَفَشِّي كُوفِيدْ (19) .
Transliteration	*faīrūsu kūrūnā fī ālhindi: ḥuḍūru ālmalāīīni **limihraǧān** dīnī hindūsī sāʿada fī aistifḥāli tafašī kūfīd (19).*

<div align="right">(Pandey, 2021a, 2021b, our emphasis).</div>

At first glance, Kumbh Mela may seem like a proper noun, but its significance goes much deeper than that. It is a religious and cultural element belonging to the Hindu culture, also known as Kumbha Mela. It is a Hindu festival held at four locations on the banks of four rivers in India: Prayagraj, Haridwar, Nashik, and Ujjain. The festival is celebrated once every three years, depending on the Hindu calendar and the positions of Jupiter, the Sun, and the Moon. The festival, which is considered a collective pilgrimage, lasts for months and features colorful processions and prayers, attracting millions of visitors and worshipers from all over the world who travel to take a dip in the holy rivers to cleanse themselves of their sins (Basham *et al.*, 1989).

The absence of the name "Kumbh Mela" in the Arabic headline is apparent, even though it could have been borrowed, and instead translated to "مِهْرَجَان دِينِيٌّ هِنْدوسيٌّ" *mihrǧān dīnīw hindūsīw* (Hindu religious festival). Upon examining the significance of the name in Hindu religious culture, it was found that it refers to a celebration or religious festival or pilgrimage. The media translator translated this cultural element to the Arab audience by giving an explanatory translation without retaining the name, which is insufficient from our perspective since India is a country known for its

religious festivals, and Kumbh Mela is not the only Hindu religious festival held in India. Among them are Diwali, Budh Poornima, and many others, but the biggest of these festivals is Kumbh Mela, and its celebration this year contributed to the terrible rise in the number of Covid-19 cases in India. Another detail confirms the necessity of retaining the name of the festival in the Arabic translation, which is the only one among the other festivals that represents a "pilgrimage" for Hindus. Therefore, the media translator did not convey all the dimensions of the cultural element in the article, as he conveyed the semantic dimension without the religious dimension, and the latter is of great importance not only culturally but also in terms of the huge numbers of visitors it attracts, and these large numbers are the reason for the spread of the pandemic in India. So, I believe, it would be preferable if the translator mentioned the name of the festival while retaining the explanatory words, so that the translation becomes: "Covid-19 in India: Millions attend Kumbh Mela religious festival, contributing to the escalation of the Covid-19 outbreak."

BBC English Text	India Covid: Kumbh Mela pilgrims turn into super-spreaders
BBC Arabic Text	فَيْرُوسُ كُورُونَا فِي اَلْهِنْد : حُضُورُ اَلْمَلَايِين لِمِهْرَجَانٍ دِينِيٍّ هِنْدُوسِيّ سَاعَدَ فِي اِسْتِفْحَالِ تَفَشِّي كُوفِيدْ (19).
Suggested Arabic Translation	فَيْرُوسُ كُورُونَا فِي اَلْهِنْدِ : حُضُورُ اَلْمَلَايِين *لِمِهْرَجَانٍ كَوُمَبُهْ مِيلَا اَلدَّيِنِيَّ،* سَاهَمَ فِي تَفَشِّي جَائِحَةٍ كُوفِيدْ (19).
Transliteration	*faīrūsu kūrūnā fī ālhindi: ḥuḍūru ālmalāīīni **limihrağāni kaūmabah mīlā āldīnī**, sāhama fī tafašī ğāʾiḥaṫ kūfīd (19).*
	(Pandey, 2021a, 2021b, our emphasis).

Another instance of translating cultural elements is the translation of the word "pilgrims," which is repeatedly mentioned in the same article.

BBC English Text	Last week, the event organisers said 9.1 million *pilgrims* visited Haridwar.
BBC Arabic Text	وَفِي اَلْأُسْبُوعِ اَلْمَاضِي ، قَالَ مُنَظِّمُو اَلْحَدَثِ إِنَّ 9.1 *مِلْيُونٍ* زَائِرٍ قَدْ حَضَرُوا إِلَى هَارِيدُوَارْ.
Transliteration	wafī ālʾausbūʿi ālmāḍī, qāla munaẓimū ālḥadaṯi īna 9.1 *milīūni* zāʾir qad ḥaḍaruā īla hārīduār.
	(Pandey, 2021a, 2021b, our emphasis).

Since the Kumbh Mela festival is a pilgrimage according to the Indian culture website, those who attend it from the country and around the world are considered "pilgrims". The media translator has sometimes used the words "مِلْيُون" *milīūn* (million) and "زَائِر" *zāʾir* (visitor) to refer to them in the Arabic translation. In addition, the word "زُوَّار" *zuwwār* (visitors) is only used as an Arabic equivalent to the word pilgrims throughout the rest of the article.

Considering the "pilgrims" of the Hindu festival as mere "visitors" in the Arabic translation reflects the identity of the media translator, who is most likely a Muslim. This is because the

translator avoided using the direct and known equivalent for the term "pilgrim," which is "اَلحَج" *ālḥağ* (Al-Hajj). This term has a specific connotation in Islamic culture, as it refers to the fifth pillar of Islam (the pilgrimage to Mecca, in Saudi Arabia, that every Muslim who is physically and financially able must make at least once in their lifetime). Since the article is being translated for an Arabic-speaking audience, who are mostly Muslims, the translator may have intentionally avoided using this religious equivalent. However, by choosing "visitors" instead of "pilgrims," the translator did not convey the religious dimension of the cultural element "pilgrims" in the original article.

8. Conclusion

This article presents a study that delves into the complexities and hurdles of English-Arabic media translation. Specifically, the study analyzes a corpus of articles published on the BBC news website to investigate the difficulties encountered by media translators when translating various linguistic and cultural elements. The study reveals that media translators face significant hurdles when translating press headlines, idioms, cultural elements, terms, and abbreviations from English into Arabic. While some news articles are translated successfully, others pose significant hurdles in accurately conveying the intended meaning to the Arabic-speaking audience. Notably, the study finds that the translation of press headlines often involves reformulation by the translator through the addition of contextual information. The study suggests that literal translations of headlines may not accurately convey their intended meaning to readers of Arabic, as the methods of formulating titles in English and Arabic differ. In contrast, the translation of idioms does not pose a significant hurdle for the translators, as they employ precise equivalents that are familiar to Arabic readers. This ensures that the translation preserves the original text's meaning, impact, and aesthetic value.

The study uncovers another significant finding: the translation of cultural elements with religious connotations, such as those from Hindu culture, presents hurdles due to the absence of equivalent terms in Arabic. Translators must exercise caution in preserving the cultural nuances of the original text and may need to provide explanatory translations to ensure accurate understanding by the target audience. The study emphasizes the crucial role of accurately translating terms and abbreviations in media contexts, as any misunderstandings can result in the dissemination of false information, which can harm the reputation of the media institution. However, the study acknowledges that media translation often requires speedy completion, leading to time constraints when encountering challenging linguistic or cultural elements. To ensure accurate transference without any faults, translators must correctly convey the text's concept, even if that means borrowing or explaining it.

In conclusion, the study emphasizes the dual responsibility of media translators, who must simultaneously undertake the roles of a media professional and a translator. It highlights the significance of precise and accurate media translation and its implications for media institutions, as any errors in media translation can distort the media content and damage the institution's reputation.

References

Abdellatif, Saja. (2016). *Problems of Translating English Cell Phone Jargon into Arabic*. [Master's Dissertation]. An-Najah National University. https://repository.najah.edu/items/f81d3ecc-d4b9-49b1-be91-e91c6ed37727

Afrouz, Mahmoud. (2022). Culture and Translation: The Case of English and Persian Languages. *Cadernos de Tradução*, *42*(1), 1–20. https://doi.org/10.5007/2175-7968.2022.e80896

Alaboud, Amal. (2022). The Positive Effect of Translation on Improving Reading Comprehension among Female Arabic Learners of English as Foreign Language. *Arab World English Journal*, *13*(2), 424–436. https://doi.org/10.24093/awej/vol13no2.29

Alhussaini, Mai. (2021). *English-Arabic Translation of Medical Terminology in Saudi Arabian Hospitals: A Functional Theory-Based Investigation*. [PhD Dissertation]. University of Leeds. https://etheses.whiterose.ac.uk/30400/

Al Jalahma, Dhyea, & Gomaa, Yasser. (2023). *Understanding the Prophetic Hadith: Issues Related to the Translation of Mishkāt ul-Maṣābīḥ*. Routledge.

Al-Rushaidi, Sultan, & Ali, Holi. (2017). Translating Food Menus from English into Arabic: Linguistic and Cultural Dilemmas. *Arab World English Journal for Translation and Literary Studies*, *1*(1), 201–212. https://doi.org/10.24093/awejtls/vol1no1.14

Al-Smadi, Hadeel. (2022). Challenges in Translating Scientific Texts: Problems and Reasons. *Journal of Language Teaching and Research*, *13*(3), 550–560. https://doi.org/10.17507/jltr.1303.11

Baker, Mona. (2010). *Critical Readings in Translation Studies*. Routledge.

Baker, Mona. (2018). *In Other Words: A Coursebook on Translation*. Routledge.

Baker, Mona, & Saldanha, Gabriela. (2021). *Routledge Encyclopedia of Translation Studies*. 3rd. ed. Routledge.

Basham, Arthur, Doniger, Wendy, & Smith, Brian. (2018). Hinduism. In *Encyclopedia Britannica*. https://www.britannica.com/topic/Hinduism/Pilgrimage

BBC News Arabic. (2021a, July 19). تَطْبِيقَات اَلْمُوَاعَدَةِ : تَعْرِفَ عَلَى اَلْآثَارِ اَلسَّلْبِيَّةِ عَلَى اَلْمُسْتَخْدَمِينَ وَخَاصَّةً اَلنِّسَاءَ. BBC News Arabic. https://www.bbc.com/arabic/vert-cap-57883172

BBC News Arabic. (2021b, July 3). اَلْقَرْصَنَة اَلْإِلِكْتِرُونِيَّةِ: هُجُومٌ إِلِكِتْرُونِيٌّ "مُوَسَّعٌ" يَطَالُ نَحْوَ 200 شَرِكَةٍ أَمْرِيكِيَّةٍ. BBC News Arabic. https://www.bbc.com/arabic/science-and-tech-57704539

BBC News English. (2021a, June 23). *The Darkest Side of Online Dating*. BBC News English. https://www.bbc.com/worklife/article/20210623-the-darkest-side-of-online-dating

BBC News English. (2021b, July 3). *US Companies Hit by 'Colossal' Cyber-attack*. BBC News English. https://www.bbc.com/news/world-us-canada-57703836

Clayton, James. (2021a, July 7). Russia Hacking Claims Pose Challenge for Biden. BBC News English. https://www.bbc.com/news/technology-57745324

Clayton, James. (2021b, July 7). كَيْفَ سَيَتَعَامَلُ اَلرَّئِيسُ اَلْأَمْرِيكِيُّ جُو بَائِدِنْ مَعَ اَلْهَجَمَاتِ اَلْإِلِكْتِرُونِيَّةِ اَلرُّوسِيَّةِ اَلْمَزْعُومَةِ. BBC News Arabic. https://www.bbc.com/arabic/science-and-tech-57754708

Dawood, Mohammed. (2003). *Muaʿjam al-taʿbīr al-iṣṭilāḥī fī al-ʿArabīyah al-muʿāṣirah* [Lexicon of Idiomatic Expressions in Contemporary Arabic]. Cairo, Egypt: Dār Ghurayb li-l-ṭibāʿah wa-n-našr wa-t-tawzīʿ.

Eriksen, Thomas. (2023). *Small Places Large Issues: An Introduction to Social and Cultural Anthropology*. 5th. ed. Pluto Press.

Fowler, Roger. (2013). *Language in the News: Discourse and Ideology in the Press*. Routledge.

Gomaa, Yasser. (2022). Lost in Repetition: Navigating the Challenges of Simultaneous Interpretation in Political Discourse - A Case Study of Theresa May's First Statement as Prime Minister. *Journal of the Faculty of Arts and Humanities*, *5*(43), 1–35. https://dx.doi.org/10.21608/jfhsc.2023.302033

Harmon, Lucyna. (2021). Idiom as a Translation Technique: A Theorical Postulate. *Cadernos de Tradução*, *41*(1), 125–147. https://doi.org/10.5007/2175-7968.2021.e71778

Hasan, Najat, & Najim, Sufian. (2020). Problems of Translating American Business Jargons into Arabic. *Journal of Tikrit University for Humanities*, *27*(7), 8–27. https://doi.org/10.25130/jtuh.27.7.2020.22

Hassan, Sameh. (2017). Translating Technical Terms into Arabic: Microsoft Terminology Collection (English-Arabic) as an Example. *The International Journal of Translation and Interpreting Research*, *9*(2), 67–86, 2017. https://doi.org/10.12807/ti.109202.2017.a05

Highmore, Ben. (2016). *Culture*. Routledge.

Imre, Attila. (2022). Categorizing and Translating Abbreviations and Acronyms. *Open Linguistics*, *8*(1), 378–389. https://doi.org/10.1515/opli-2022-0204

Kamyanets, Angela. (2022). Ideological Shifts in the BBC Headlines Translated into Ukrainian and Russian. *Perspectives*, *30*(1), 86–102. https://doi.org/10.1080/0907676X.2021.1891269

Katan, David, & Taibi, Mustapha. (2021). *Translating Cultures: An Introduction for Translators, Interpreters, and Mediators* (3rd. ed.). Routledge.

Kockaert, Hendrik & Steurs, Frieda. (2015). *Handbook of Terminology*. John Benjamins.

Mazzei, Cristiano, & Aibo, Laurence. (2022). *The Routledge Guide to Teaching Translation and Interpreting Online*. Routledge.

Munday, Jeremy, Pinto, Sara, & Blakesley, Jacob. (2022). *Introducing Translation Studies: Theories and Applications*. Routledge.

National Cancer Institute. (n.d.). NCI Dictionary of Cancer Terms. *RT-PCR*. National Cancer Institute. https://www.cancer.gov/publications/dictionaries/cancer-terms/def/rt-pcr

Olohan, Maeve. (2022). Translating Technical Texts. In Kirsten Malmkjær (Ed.), *The Cambridge Handbook of Translation* (pp. 321–339). Cambridge University Press.

Pandey, Geeta. (2021a, May 10). *India Covid: Kumbh Mela Pilgrims Turn into Super-spreaders*. BBC News English. https://www.bbc.com/news/world-asia-india-57005563

Pandey, Geeta. (2021b, May 11). فَيْرُوسُ كُورُونَا فِي اَلْهِنْدِ : حُضُورُ اَلْمَلَايِين لِمِهْرَجَانٍ دِينِيٍّ هِنْدُوسِيٍّ سَاعَدَ فِي اِسْتِفْحَالِ تَفَشِّي كُوفِيدْ 19. BBC News Arabic. https://www.bbc.com/arabic/world-57055908

Pressly, Linda. (2021a, July 23). *Trading Sex for Cosmetic Surgery in Mexico's Narco Capital*. BBC News English. https://www.bbc.com/news/stories-57932216

Pressly, Linda. (2021b, July 25). بَارُونَات اَلْمُخَدِّرَاتِ فِي اَلْمَكْسِيك يُمَوِّلُونَ عَمَلِيَّاتُ تَجْمِيلِ اَلنِّسَاءِ إِذَا نَاسَبَتْ أَذْوَاقَهُمْ. BBC News Arabic. https://www.bbc.com/arabic/world-57941976

Riggs, Ashley. (2021). How Online News Headlines and Accompanying Images 'Translate' a Violent Event: A Cross-cultural Case Study. *Language and Intercultural Communication*, *21*(3), 352–365. https://doi.org/10.1080/14708477.2020.1870486

Scollon, Suzie. (2013). *Nexus Analysis Discourse and the Emerging Internet*. Taylor and Francis.

Shaikh, Jasmine, & Uttekar, Pallavi. (2023). *What Does an Hourglass Figure Mean?* MedicineNet. https://www.medicinenet.com/what_does_an_hourglass_figure_mean/article.htm

Siddig, Mohammed. (2022). Inconsistency of Translating Medical Abbreviations and Acronyms into the Arabic Language. *Training, Language and Culture*, *6*(3), 67–77. https://doi.org/10.22363/2521-442x-2022-6-3-67-77

Tan, Sabine, & K. L. E., Marissa. (2022). *Discourses, Modes, Media and Meaning in an Era of Pandemic: A Multimodal Discourse Analysis Approach*. Routledge.

Usher, Sebastian. (2021a, July 29). *Gaza Photographer Hopes Digital Art Boom Can Help Raise Aid Money*. BBC News English. https://www.bbc.com/news/world-middle-east-57970467

Usher, Sebastian. (2021b, July 29). اَلصِّرَاع اَلْإِسْرَائِيلِيِّ اَلْفِلَسْطِينِيِّ : صُورَةُ " طِفْلَةِ اَلرُّكَام " فِي مُحَاوَلَةٍ طَمُوحَةٍ لِجَمْعِ مُسَاعَدَاتٍ لِأَطْفَالِ غَزَّةَ. BBC News Arabic. https://www.bbc.com/arabic/middleeast-57982811

van Dijk, Teun. (2013). *News as Discourse*. Routledge.

Venuti, Lawrence. (2018). *The Translator's Invisibility: A History of Translation* (2nd. ed.). Routledge.

Vermeer, Hans. (2021). Skopos and Commission in Translational Action. In Andrew Chesterman (Ed.), *Translation Studies Reader* (pp. 219–230). Routledge.

Appendix

Transliteration Symbols

Consonants

ء	ʾ	ز	z	ق	q
ب	b	س	s	ك	k
ت	t	ش	sh	ل	l
ث	th	ص	ṣ	م	m
ج	j	ض	ḍ	ن	n
ح	ḥ	ط	ṭ	ه	h
خ	kh	ظ	ẓ	و	w
د	d	ع	ʿ	ي	y
ذ	dh	غ	gh		
ر	r	ف	f		

Vowels

Long Vowels

ا	ā
و	ū
ي	ī

Doubled

ـِيّ	iyy (Final from = /ī/)
ـُوّ	uww (Final from = /ū/)

Diphthongs

ـَوْ	ay
ـَىْ	aw

Source: Adopted from Al Jalahma and Gomaa (2023, p. 158).

Notes

Authorship contribution
Not applicable.

Research dataset
Not applicable.

Funding
Not applicable.

Image copyright
Not applicable.

Approval by ethics committee
Not applicable.

Conflicts of interest

Not applicable.

License

Publisher

Editors

Andréia Guerini – Willian Moura

Technical editing

Alice S. Rezende – Ingrid Bignardi – João G. P. Silveira – Kamila Moreira de Oliveira de Lima

Article history