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Faculty of Arts

Third year Arts

English Dept.

Translation Theories

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TRANSLATION

Theories

(A COMPILED COURSE-BOOK FOR TEACHING AND EDUCATIONAL PURPOSES ONLY)

LEVEL Three

Faculty of Arts

3RD YEAR ARTS

Compiled by Dr. Heba Abdelraheim Alkady

A Y (2023-2024)

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Translation

**HOW
ARRA
COY
ON**

**KAI
FA
HAI
LUK**

**Ka
K
del
a?**

Translation

B. Hatim and J. Munday

Translation is a phenomenon that has a huge effect on everyday life. This can range from the translation of a key international treaty to the following multilingual poster that welcomes customers to a small restaurant near to the home of one of the authors:

Example A1.1

privet! Welcome! Hi! MarHabban!

How are you? Kak dela? kaif Haaluk?

How can we then go about defining the phenomenon of ‘translation’ and what the study of it entails? If we look at a general dictionary, we find the following definition of the term translation:

Example A1.2

Translating.

1 the act or an instance of translating.

2 a written or spoken expression of the meaning of a word, speech, book, etc. in another language. (The Concise Oxford English Dictionary)

The first of these two senses relates to translation as a process, the second to the product.

This immediately means that the term translation encompasses very distinct perspectives. The first sense focuses on the role of the translator in taking the original or source text (ST) and turning it into a text in another language (the target text, TT). The second sense centres on the concrete translation product produced by the translator. This distinction is drawn out by the definition in the specialist Dictionary of Translation Studies (Shuttleworth and Cowie 1997:181):

Example A1.3

Translation

An incredibly broad notion which can be understood in many different ways. For example, one may talk of translation as a process or a product, and identify such sub-types as literary translation, technical translation, subtitling and machine translation; moreover, while more typically it just refers to the transfer of written texts, the term sometimes also includes interpreting.

This definition introduces further variables, first the ‘sub-types’, which include not only typically written products such as literary and technical translations, but also translation forms that have been created in recent decades, such as audiovisual translation, a written product which is read in conjunction with an image on screen (cinema, television, DVD or computer game). Moreover, the reference to machine translation reveals that translation is now no longer the preserve of human translators but, in a professional context, increasingly a process and product that marries computing power and the computerized analysis of language to the human’s

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ability to analyse sense and determine appropriate forms in the other language.

**INTERLINGUAL, INTRALINGUAL AND INTERSEMIOTIC
TRANSLATION**

Translation also exists between different varieties of the same language and into what might be considered less conventional languages, such as braille, sign language and morse code. What about the flag symbol being understood as a country, nationality or language – is that ‘translation’ too? Such visual phenomena are seen on a daily basis: no-smoking or exit signs in public places or icons and symbols on the computer screen, such as the hour-glass signifying ‘task is under way, please wait’ or, as it sometimes seems, ‘be patient and don’t touch another key!’

In his seminal paper, 'On Linguistic Aspects of Translation' (Jakobson 1959/2000, see Section B, Text B1.1), the Russo-American linguist Roman Jakobson makes a very important distinction between three types of written translation:

- 1. intralingual translation – translation within the same language, which can involve rewording or paraphrase;**
- 2. interlingual translation – translation from one language to another, and**
- 3. intersemiotic translation– translation of the verbal sign by a non-verbal sign, for example music or image.**

Only the second category, interlingual translation, is deemed 'translation proper' by Jakobson.

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These three kinds of translation are to be differently labeled:

- 1) Intralingual translation or rewording is an interpretation of verbal signs by means of other signs of the same language.
- 2) Interlingual translation or translation proper is an interpretation of verbal signs by means of some other language.
- 3) Intersemiotic translation or transmutation is an interpretation of verbal signs by means of signs of nonverbal sign systems.

The intralingual translation of a word uses either another, more or less synonymous, word or resorts to a circumlocution. Yet synonymy, as a rule, is not complete equivalence for example, ‘every celibate is a bachelor, but not every bachelor is a celibate.’ A word or an idiomatic phrase-word, briefly a code-unit of the highest level, may be fully interpreted only by means of an equivalent combination of code-units, i.e., a message referring to this code-unit: ‘every bachelor is an unmarried man, and every unmarried man is a bachelor,’ or ‘every celibate is bound not to marry, and everyone who is bound not to marry is a celibate.’ Likewise, on the level of interlingual translation, there is ordinarily no full equivalence between code-units, while messages may serve

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as adequate interpretations of alien code-units or messages.

Most frequently, however, translation from one language into another substitutes messages in one language not for separate code-units but for entire messages in some other language. Such a translation is a reported speech; the translator recodes and transmits a message received from another source. Thus translation involves two equivalent messages in two different codes. Equivalence in difference is the cardinal problem of language and the pivotal concern of linguistics. Like any receiver of verbal messages, the linguist acts as their interpreter. No linguistic specimen may be interpreted by the science of language without a translation of its signs into other signs of the same system or into signs of another system. Any comparison of two languages implies an examination of their mutual translatability; widespread practice of interlingual communication, particularly translating activities, must be kept under constant scrutiny by linguistic science. It is difficult to overestimate the urgent need for and the theoretical and practical significance of differential bilingual dictionaries with careful comparative definition of all the corresponding units in their intension and extension. Likewise differential bilingual grammars should define what unifies and what differentiates the two languages in their selection and delimitation of grammatical concepts.

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The main points covered in this chapter are:

- Equivalence is a relation of “equal value” between a start- text segment and a target- text segment.
- Equivalence can be established on any linguistic level, from form to function.
- Natural equivalence is presumed to exist between languages or cultures prior to the act of translating.
- Natural equivalence should not be affected by directionality: it should be the same whether translated from language A into language B or the other way round.
 - Structuralist linguistics, especially of the kind that sees languages as world- views, would consider natural equivalence to be theoretically impossible.
- The equivalence paradigm solves this problem by working at levels lower than language systems. This can be done by focusing on contextual signi- fi cation rather than systemic meaning, by undertaking componential anal- ysis, by assuming reference to a tertium comparationis, by assuming that deverbalization is possible, or by considering value to be markedness.

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- Following Vinay and Darbelnet, there are several categorizations of the solutions by which equivalence can be maintained.

- The sub- paradigm of natural equivalence is historical, since it assumes the production of stable texts in languages that allow equal expressive capacity.

The term “equivalence,” in various European languages, became a feature of Western translation theories in the second half of the twentieth century. Its heyday was in the 1960s and 1970s, particularly within the frame of structuralist linguistics. The term roughly assumes that, on some level, a start text and a translation can share the same value (“equi- valence” means “equal value”), and that this assumed sameness is what distinguishes translations from all other kinds of texts. Within the paradigm, to talk about translations is to consider different kinds of equivalence. In the course of the 1980s, however, the equiva- lence paradigm came to be regarded as naïve or limited in scope. Mary Snell-Hornby , for example, jettisoned equivalence as presenting “an illusion of symmetry between languages which hardly exists beyond the level of vague approximations and which distorts the basic problems of translation” (1988: 22). Here I take the unpopular view that the equivalence paradigm is richer than such quick dismissals would suggest. It merits a place alongside and within the more recent

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para- digms. This is because, if you look closely, the theorizing of equivalence has involved two competing conceptualizations, which here I call “natural” as opposed to “directional” equiva- lence. The intertwining duality of those notions allows for considerable subtlety in some past and present theories. It also creates confusion, not only in some of the theories of equivalence themselves but also in the many current arguments against equivalence.

NATURAL EQUIVALENCE⁸

(the function “bad luck on 13” corresponds to Friday in English, to Tuesday in Spanish). Equivalence need not say exactly which kind of value is supposed to be the same; it just says that equal value can be achieved on one level or another. Equivalence is a very simple idea. Unfortunately it becomes quite complex, both as a term and as a theory. As for the term, it seems that the fi rst uses of “equivalence” in technical translation theory described the kind of relation that allows us to equate, more or less, the English “Friday the 13th” with the Spanish “martes 13.” When Friday becomes Tuesday, the two terms are equivalent because they are considered to activate approximately the same cultural function. This is the sense in which Vinay and Darbelnet used the term

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équivalence in 1958, and Vázquez-Ayora referred to equivalencia in 1977. That is, for the initial period of equivalence theories, the term referred to only one kind of translation option (I shall soon look at the many alternative relations described by Vinay and Darbelnet). Equivalence was determined by function (the value “bad- luck day” in our example), which is precisely the opposite to what Snell-Hornby supposes when she talks about a “symmetry between languages.” In this initial period, equivalence referred to what could be done at points where there was no symmetry between linguistic forms. Hence confusion. Other theorists, particularly the American Bible scholar Eugene Nida , were soon formulating other kinds of equivalence. Nida might look at the Spanish “martes 13” and agree that there are two ways of rendering it: either as “Tuesday the 13th” or as “Friday the 13th.” The first option would be “ formal equivalence ” (or “formal correspondence,” since it corresponds to the form of what is said in Spanish), the second would be what Nida calls “ dynamic equivalence ” (or “functional equivalence,” since it activates the same or similar cultural function). As soon as theorists started talking about different kinds of equivalence, the meaning of the term “equivalence” became much broader, referring to a relation of value on any level. On the level of practice, things are scarcely simpler. Consider for a moment the television game shows that

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are popular all over the world. English audiences usually know a show called *The Price is Right*. In French this becomes *Le juste prix*, and in Spanish *El precio justo*. Equivalence between the names is not on the level of form (four words become three, and the rhyme has been lost), but it might operate on the level of function. In German the show became *Der Preis ist heiss*, which changes the semantics (it back-translates as “The price is hot,” as in the children’s game of rising temperatures when you approach an object). The German cleverly retains the rhyme, which could be what counts. It could be getting very warm in its approach to equivalence. If you start picking up examples like this and try to say what stays the same and what has changed, you soon find that a translation can be equivalent to many different things. For example, in the game show *Who Wants to be a Millionaire?* the contestants have a series of “lifelines” in English, “jokers” in French and German, and a “comodín” (wild-card) in Spanish. Although those are all very different images or metaphors, they do have something in common. More intriguing is the fact that the reference to “millionaire” is retained even though different local currencies make the amount quite different. Given that the show format came from the United Kingdom, the American version should perhaps translate the pounds into dollars. This might give *Who Wants to Win \$1,516,590?* —the title is decidedly less

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catchy. Equivalence was never really about exact values. This is the point where it makes some sense to talk about what is “natural” in equivalence. Why does no one calculate the exact sum of money to be won? Because we need what is usually said in the target culture. If there is common agreement that the term “millionaire” functions only to say “more money than most of us can imagine possessing legally,” then all you need is a common term corresponding to that very vague notion. The normal expression on one side should correspond to the normal expression on the other. Of course, the theory becomes a little more sophisticated when we realize that not everything we find in texts is always “natural” or “common.” If everything were common, the texts would be so boring there would be little reason to translate them. We might suppose that whatever is uncommon (or better, “marked”) on one side can be rendered as something similarly rare (“marked”) on the other. The notion of markedness says that some things are natural and others are less natural. It remains a theory of natural equivalence.

EQUIVALENCE VS. STRUCTURALISM

In the second half of the twentieth century, translation theorists dealt with this kind of problem against the background of structuralist linguistics. A strong line of thought leading from Wilhelm von Humboldt to Edward Sapir and Benjamin Whorf argued that different languages express different views of the world. This connected with the views of the Swiss linguist Ferdinand de Saussure, who in the early years of the twentieth century explained how languages form systems that are meaningful only in terms of the differences between the items. The word *sheep*, for example, has a value in English because it does not designate a cow (or any other animal) and it does not refer to *mutton*, which is the meat, not the animal (Saussure 1916/1974: 115). In French, on the other hand, the word *mouton* designates both the animal and the meat, both *sheep* and *mutton*. Such relations between terms were seen as different “structures.” Languages were considered to be systems comprising such structures. Structuralism said we should study those relations rather than try to analyze the things themselves. Do not look at actual sheep; do not ask what we want to do with those sheep. Just

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look at the relations, the structures. One should conclude, according to structuralist linguistics, that the words *sheep* and *mouton* have very different values. They thus cannot translate each other with any degree of certainty. In fact, since different languages cut the world up in very different ways, no words should be completely translatable out of their language system. Equivalence should not be possible. That kind of linguistics is of little help to anyone trying to translate television game shows. It is not of greater help to anyone trying to understand how translations are actually carried out. So something must be wrong in the linguistics. As the French theorist Georges Mounin argued in the early 1960s, “if the current theses on lexical, morphological, and syntactic structures are accepted, one must conclude that translation is impossible. And yet translators exist, they produce, and their products are found to be useful” (1963: 5; my translation). Either translation did not really exist, or the dominant linguistic theories were inadequate. That is the point at which the main theories of equivalence developed. They tried to explain something that the linguistics of the day did not want to explain. Think for a moment about the kinds of arguments that could be used here. What should we say, for example, to someone who claims that the whole system of Spanish culture (not just its

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language) gives meaning to “martes 13” (Tuesday the 13th) in a way NATURAL EQUIVALENCE¹⁰

that no English system could ever reproduce? Martes y 13 was the stage name, for example, of a popular pair of television comedians. Or what do we say to a Pole who argues that, since the milk they bought had to be boiled before it could be drunk, their name for milk could never be translated by the normal English term milk (cf. Hoffman 1989)? In fact, if the structuralist approach is pushed, we can never be sure of understanding anything beyond our own linguistic and cultural system, let alone translating the little that we do understand. Theories of equivalence then got to work. Here are some of the arguments used:

■ Signification : Within linguistic approaches, close attention was paid to what is meant by “meaning.” Saussure had actually distinguished between a word’s “value” (which it has in relation to the language system) and its “signification” (which it has in actual use). To cite a famous example from chess, the value of the knight is the sum of all the moves it is allowed to make, whereas the signification of an actual knight depends on the position it occupies at any stage of a particular game. “Value” would thus depend on the language system (which Saussure called *langue*), while “signification” depends on the actual use of language (which

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Saussure termed *parole*). For theorists like Coseriu, those terms could be mapped onto the German distinction between *Sinn* (stable meaning) and *Bedeutung* (momentary signification). If translation could not reproduce the former, it might still convey the latter. French, for example, has no word for shallow (as in “shallow water”), but the signification can be conveyed by the two words *peu profond* (“not very deep”) (cf. Coseriu 1978). The language structures could be different, but equivalence was still possible.

- Language use : Some theorists then took a closer look at the level of language use (*parole*) rather than at the language system (*langue*). Saussure had actually claimed there could be no systematic scientific study of *parole*, but theorists like the Swiss-German Werner Koller (1979/1992) were quite prepared to disregard the warning. If something like equivalence could be demonstrated and analyzed, then there were meaningful structures smaller than a *langue*.

- Text levels : Others stressed that translation operates not on isolated words but on whole texts, and texts have many linguistic layers. The Scottish linguist John Catford (1965) pointed out that equivalence need not be on all these layers at once, but could be “rank-bound.” We might thus strive for equivalence to the phonetics of a text, to the lexis, to the phrase, to the sentence, to

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the semantic function, and so on. Catford saw that most translating operates on one or several of these levels, so that “in the course of a text, equivalence may shift up and down the rank scale” (1965: 76). This was a comprehensive and dynamic theory of equivalence.

■ Componential analysis : A related approach, more within lexical semantics, was to list the values associated with a text item, and then see how many of them are found in the target- side equivalent. This kind of componential analysis might analyze mouton as “+ animal + meat – young meat (agneau),” mutton as “+ meat – young meat (lamb),” and sheep as “+ animal.” You would make your translation selections in accordance with the components active in the particular text. We could go further: lifeline could be turned into something like “+amusing metaphor + way of solving a problem with luck rather than intelligence + no guarantee of success + need for human external support + nautical.” The translations joker and wild- card reproduce at least three of the fi ve components, and would thus be equivalent to no more than that degree. There is no guarantee, however, that different people recognize exactly the same components, since values are constructed through interpretations.

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The main points covered in this chapter are:

- Directional equivalence is an asymmetric relation where the creation of an equivalent by translating one way does not imply that the same equivalence will be created when translating the other way.
- Theories of directional equivalence allow that the translator has a choice between several translation solutions, and that those solutions are not wholly dictated by the start text.
- The solutions for directional equivalence tend to be expressed in terms of two opposed poles, where one pole stays close to the start-text form and the other modifies that form. For example, “formal correspondence” is opposed to “dynamic equivalence.”
- Although there are usually more than two ways of translating, the reduction to two is part of the way translation has been seen in Western tradition. The two polarities ensue from an assumed cultural and linguistic border.
- Directional equivalence can describe the way a translation represents its start text. This concerns categories like “illusory” vs. “anti-illusory” (Levý), where an “illusory” translation does not show itself to be a translation.

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- Relevance theory can be used to describe the beliefs that people have about translations. Equivalence is a belief in “interpretative resemblance” (Gutt).
- Equivalence can also be seen as a social fiction that promotes trust in cross-cultural communication.

Translation and localization

A localization project can involve numerous tasks, from the moment the material is received through to “post-mortem” discussion with the client. Those are the things that project managers have to consider. Translation is usually presented as just one or two of those steps, so the managers logically conclude that translation is a small part of localization (as indeed is the case in Gouadec’s workflow model, 4.8 above). Seen in terms of the tasks, that is entirely correct. Translation has become the replacement of user-visible natural-language strings (i.e. the pieces of non-code that users of the product will have to interact with). That is quite probably the least interesting part of localization, both for practitioners and for theorists. The higher costs (and the substantial profits) are in tasks that are wider than simple translation: product internationalization, the identification

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and extraction of translatables, structuring hierarchies of target languages in terms of market priorities

“Localization is a part of translation”

The localization industry generally sees translation as part of localization; theorists from other paradigms sometimes see the relation the other way round—for them, localization is just a special kind of translation. The solution could be for speakers to explain exactly what they mean by “translation,” as Locke would have recommended.

“Standardization reduces cultural diversity”

This criticism is sometimes made of the localization industry in general. However, standardization most properly belongs to the “internationalization” side of localization, and considerable cultural adaptation is still conceivable in terms of the localization paradigm. The argument should focus not so much on the communication strategies as on the range of cultures and languages that are affected by the localization industry. For the more global products, the lists are impressive (for instance check the “language and region” settings in Microsoft Office). Beyond commercial self-interest, that is not a minor virtue. The entry of a language into electronic communication, with standardized scripts

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and Unicode identity, may well do more to enhance its longevity than will several hundred studies by well-intentioned cultural theorists. The very existence and relative prosperity of the localization industry could thus enhance linguistic and cultural diversity, quite independently of the standardized or diversified communication strategies that are adopted within individual localization projects. At the same time, however, the major act of cultural change is probably the introduction of electronic communication itself, the consequences of which can be far-reaching and are quite possibly common to all cultures that adopt the medium. The tendency toward non-linearity, for example, would seem to be written into the technologies. One might expect it to become a feature of certain genres in all communities that adopt electronic communication. On most of these issues, the jury is still out.

Localization theory came from industry and has incorporated elements of the equivalence paradigm. At roughly the same time, a significant number of theories have been heading in precisely the opposite direction. This chapter looks at approaches that use the word “translation” but do not refer to translations as finite texts. Instead, translation is seen as a general activity of communication between cultural groups. This broad concept of “cultural transla-

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tion” can be used to address problems in postmodern sociology, postcolonialism, migration, cultural hybridity, and much else.

The main points in this chapter are:

- “Cultural translation” can be understood as a process in which there is no start text and usually no fixed target text. The focus is on cultural processes rather than products.
- The prime cause of cultural translation is the movement of people (subjects) rather than the movement of texts (objects).
- The concepts associated with cultural translation can complement other paradigms by drawing attention to the intermediary position of the translator, the cultural hybridity that can characterize that position, the cross-cultural movements that form the places where translators work, and the problematic nature of the cultural borders crossed by all translations.
- There have been prior calls for wider forms of Translation Studies, and for close attention to the cultural effects of translation.
- Cultural translation can draw on several wide notions of translation, particularly as developed in 1) social anthropology, where the task of the ethnographer is to describe the foreign culture, 2) actor-network theory (“translation sociology”), where the interactions that form networks are seen as translations, and 3)

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sociologies that study communication between groups in complex, fragmented societies, particularly those shaped by migration.

The paradigm thus helps us think about a globalizing world in which “start” and “target” sides are neither stable nor entirely separate.

Linguistic Theories of Translating:

According to Nida:

Linguistic theories of translation are based on a comparison of linguistic structures of source and receptor texts rather than on a comparison of literary genres and stylistic features. (1976: 69)

These theories developed as a result of the great development in modern linguistic theories, and the tendency to study language scientifically. The findings of these linguistic theories were applied to other related areas such as language teaching and translating. However, little benefit came out of these theories, since they were confined to the study of idealized constructions, with meaning left out of account. Later, when meaning was reinstated by linguists and anthropologists such as Bloomfield, Malinowski, and Firth, all aspects of meaning were investigated, and new insights about the nature of meaning were provided. Thus, linguists and translation theorists were motivated to propose that translation theory 'is mainly an aspect of semantics; all questions of semantics relate to translation theory'. (Newmark: 1981: 5) One major difference between linguistic theories of translating and philological theories of translating is that linguistic theories are descriptive rather than

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prescriptive. They demonstrate how people translate rather than how they should translate. This does not imply that all linguistic theories are the same, or there would be one standard theory only. They differ in terms of focus or perspective.

According to Nida:

The principal differences between various linguistic theories (or semi-theories) of translation lie in the extent to which the focus is on surface structures or corresponding deep structures. Theories based on surface-structure comparisons involve the use of more-or-less elaborate sets of rules for matching roughly corresponding structures. (1976) Nida's list includes contributions from linguists such as Pottier (1970), Hjelmesev (1953), Greimas (1966), Coseriu (1970a, b), Vinay and Darbelnet (1958), Nida (1952, 1964, 1969), Walmsley (1970), Scharlau (1970), Raabe (1972), Beekman and Callow (1974), Petofi (1971a, b, and 1972), and most of the articles published in *Meta* as representative of linguistic theories of translating.

Sociolinguistic Theories of Translating:

Sociolinguistic theories of translating emerged out of the dissatisfaction with linguistic theories of translating, and the growing interest in communication. Such interest resulted from the work of anthropologists who recognized the role of text recipients in the process of translating. Those changes are demonstrated in Nida (1964). Generally speaking, some linguistic theories of translating have demonstrated sociolinguistic influences by referring to the context of communication. For example, though Catford's theory of translating (1965) is primarily linguistic and related to surface structure equivalence, it moves in the direction of the context of situation in its emphasis on the differences between dialects and registers. Sociolinguistic theories of translating relate linguistic structures to a higher level where they can be viewed in terms of their function in communication. When discussing a text, the sociolinguist is concerned particularly with its author, its historical background, the circumstances involved in its production, and the history of its interpretation, for such elements figure in the social setting of communication. Nida and Taber

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(1969), for example, have pointed out that the old focus on the form of the message in translating has shifted to the receptors, i.e. the readers. Therefore, it is the reader's response to the translated message that determines the correctness of that message. They set the average reader as the only criterion for measuring correctness in translating. Correctness, in their view, is not only the possibility of understanding the message by readers but rather the impossibility of misunderstanding it.

One difference between sociolinguistic theories of translating and linguistic ones is that in sociolinguistic theories *langue*, the language system, is as important as *parole* the actual use of language. Like linguistic theories of translating, sociolinguistic theories are descriptive. 'The response of the receptors must be in terms of the actual response to similar types of texts, and in terms of what might be regarded as judicial or legal norms.' (Nida 1976: 77). Nida concludes that such classification of theories of translating does not exist in actual practice. The translator selects the theory and method of translating that he regards most appropriate to the kind and type of text he is dealing with.

3The Grammatical Model of Translating:

This approach to translating and translation teaching is based on translation theories which regard translating as solely a linguistic operation. The instinctive feature of this model is its association of translating with grammatical transfer. Within such a perspective, language is viewed as grammar, and translating is no more than substituting the grammar and vocabulary of one language for the grammar and vocabulary of another. Along these lines, translating has been defined as 'the replacement of SL grammar and lexis by equivalent TL grammar and lexis' (Catford 1965: 22). Underlying this attitude is the assumption that language is an objective code with a fixed structure. According to Chau, this approach to translating is antimentalistic infocusing on grammatical structure, while leaving meaning out of account. The task of translating is considered a symbol-to-symbol transformation. Linguistic signs, therefore, are supposed to be essentially objective, allowing for a one-tone One-dimensional matching of codes. When translating, one is operating at the level of langue rather than parole. The unit of translating is either the word or the sentence. The Grammatical Model, therefore, yields a literal translation with cultural

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differences between the two languages ignored. In terms of translation teaching, contrastive grammar is the sole method adopted in this model.

Translation and translation techniques

Objectives of the lesson -By the end of this lesson, students should be able to know what translation is. -To know the different types and techniques of translation. -To master how to translate using the different techniques of translation.

Part One:

Translation What is translation Terminology The word 'translation' has been used to refer to one of these categories:

- a. Translation as the actual process of decoding the SLT and encoding the TLT. -SLT:the source language text. -TLT:the target language text. -SL:the source language. -TL:the target language.
- b. Translation as the end-product, texts resulting from the process of decoding the SLT and encoding the TLT.
- c. Translation as a useful technique in foreign language teaching. It is often referred to as 'the Grammar Translation Approach'

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. d. Translation as an academic field, an interdisciplinary field which spans other disciplines such as linguistics, semiotics, discourse analysis, sociolinguistics, logic, psycholinguistics, and communication theory.

1.1. Definition of Translation

Defining translation has always been a problematic issue in the sense that one finds more than one definition, each one reflects a different perspective and a theoretical basis in which scholars seek the same goal namely, equivalence. In common practice, one can usually identify two different senses of translation. One aims at transferring ideas and messages via rewording or paraphrasing, as an in everyday life when a layman tries to explain or express ideas in a different way by using different words only even if within the same language. The other sees translation as an act of transferring messages from a source language into a target language, be it oral or written, for the sake of establishing equivalence to get the appropriate meaning (Yowell&Lataiwish, 2000).Some scholars' definitions of translation focus on the approach of preserving the original or source text effect; to others (Nida and Taber, 1969/1982)

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translation consists of reformulating the message of the source text into the closest equivalent of the target language. They gave priority to meaning preservation as much as possible then focusing on the style.

For others (Catford, 1965), translation is to substitute a piece of writing in one language by its corresponding piece of writing in another language. As for Ghazzala (1995), translation is any process that results in transferring the meaning from one language into another. For him the main goal is to deliver meaning of the source language by using the equivalents available in the target language.

Translation was defined from two different perspectives.

First as a process, translation is an act of taking a text from one language and transforming it into another. In this sense, Hatim and Munday focus on the part of the translator.

Second as a product, translation focuses on the results achieved by the translator, the concrete product of translation. .

Types of translation without translations?

Roman Jakobson recognizes three kinds of translation (1959/2012: 127):

- Intralingual translation or rewording is an interpretation of verbal signs by means of other signs of the same language.
- Interlingual translation or translation proper is an interpretation of verbal signs by means of some other language.
- Intersemiotic translation or transmutation is an interpretation of verbal signs by means of signs of nonverbal sign systems.

In addition, each theorist looks at these types of translation differently and classifies them in different ways.

For Ghazzala (1995), for example, literal versus free translation is a sufficient classification.

According to him, all the available typologies can be squeezed into these two types. All in all, the available typologies may include the following (Ghazzala 1995: 5)

1. Semantic versus communicative translation.
2. Formal versus dynamic translation.
3. Non-pragmatic versus pragmatic translation.
4. Non-creative versus creative translation. Even though, Ghazzala (1995) discussed only the literal and free translation, he started by literal translation which, according to him, is of two types:

1. Word-for-word translation
2. Direct translation.

The first type aims at translating individual words only taking no consideration of the grammatical or other linguistic differences. Hence word-for-word translation involves extreme fidelity to the wording of the source text and forces the translator to set the exact

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equivalents. On the other hand, the second type, direct translation, considers the grammar and the linguistic differences.

Many theoreticians, including Ghazzala (1995), claimed that this type could be a very dangerous method because it may destroy the meaning. In this sense, Chukovsky said that “its adoption frequently leads to a complete distortion of the meaning of the original” (1984:6).Lefevere (1975) argued that this method has severe limitations. On the other hand, free translation is to translate under no limitation, translate freely; it is also referred to as sense-for-sense translation. In free translation, the translator focuses on producing a natural readable target text.

It is more target text oriented than literal translation; free translation does not take much consideration to preserve the source text wording. Catford (1965:25) suggested that free translations should be unbounded

Direct translation techniques include:

- Borrowing • Calque • Literal Translation

Borrowing

Borrowing is the taking of words directly from one language into another without translation. Many English words are "loaned" into other languages; for example software in the field of technology and funk in culture. English also borrows numerous words from other languages; like abattoir and résumé, which were loaned from French; hamburger and kindergarten borrowed from German; and musk and sugar, which were loaned from Sanskrit. Examples of borrowing from English into Arabic include Radio راديو, Television تلفاز, Computer كمبيوتر, Brandy براندي, Bank البنك etc. Loaned words are often printed in italics to indicate that they are "foreign".

Calque

A calque or loan translation is a phrase borrowed from another language and translated literally word-for-word. It is often seen in specialized or internationalized fields such as quality assurance (assurance qualité taken from English). Examples of calque that have been absorbed into English include standpoint and beer garden from German Standpunkt and Biergarten. Some calques

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can become widely accepted in the target language (such as standpoint and beer garden). The meaning of other calques can be rather incomprehensible for most people, especially when they have to do with specific vocations or subjects such as science and law. For example Solución de compromiso is a Spanish legal term taken from the English compromise solution and although Spanish attorneys comprehend it, the meaning is not readily understood by the layman. A fruitless calque can be exceedingly unnatural, and can cause unwanted humor, and is often interpreted as signifying lack of expertise of the translator in the target language.

Literal Translation

This is word-for-word translation. It can be used in some languages and not in others depending on the sentence structure. Sometimes it works and sometimes it does not, because of differences in sentence structures of various languages. And the fact that one sentence can be translated literally across languages does not necessarily mean that all sentences can be translated literally.

Indirect (Oblique) Translation

Oblique Translation Techniques are used when the structural or theoretical elements of the source language cannot be directly translated without changing meaning or disorganizing the

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syntactical and stylistics elements of the target language. Indirect translation techniques include:

- Equivalence or Reformulation
- Transposition
- Modulation
- Adaptation
- Compensation

Equivalence/Reformulation

Searching the Arabic language for the most similar and apposite phrase that is analogous in English language. It often applies to translation of idioms, proverbs and figures of speech. An example of searching equivalence in English – Arabic translation is: "Birds of a feather flock together." A literal translation of this proverb may read thus: "يرطون طيورًا من جنس واحد" whereas the corresponding meaning in Arabic is "إن الطيور معا". Another example close to that is "Tell me who you go with and I'll tell you who you are", which if literally translated into Arabic would read: "أخبرني من أنت معك" but the matching meaning in Arabic is in the saying: "إن القرية". One would observe that the process of reformulation is though creative but not always easy as translator would have to express an idea in a completely different manner.

Transposition Technique

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examples of modulation include “Safe Journey” literally translates as ر دة حلة أ ر but translates better as ر دة حلة أ ر . Another one is “Happy New Year” which literally translates as ر دة حلة أ ر but is better translated into Arabic as ر دة حلة أ ر . This technique of changing the viewpoint in a message is what makes a reader say: "Yes, this is exactly how we say it in our language".

Adaptation

This technique applies when something specific to one language culture is expressed in a totally different way that is appropriate to another language culture. It is a shift in cultural environment. It is used when the limit to translation has been reached, i.e. when a simple translation would not work or it would produce confusion in the target language and culture. Titles of books, movies, and characters often fit into this category. Should we translate Barbecue in English as ر دة حلة أ ر in Arabic?

Compensation

Compensation can be used when something cannot be translated, and the meaning that is lost is expressed elsewhere in the translated text. According to Peter Fawcett, it is: "...making good in one part

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of the text something that could not be translated in another". Examples that we can give here are pronouns between English and Arabic: English does not have plural for such pronoun of congregation as "you" and as such "you" would translate into Arabic as أنتُمْ (for congregation of males) and أَنْتُنَّ (for congregation of females). The same "you" would translate into Arabic as أَنْتَ for a second person (male) and أَنْتِ for a second person (female). These lost meanings are normally compensated elsewhere in the target text through explanation.

Self-Assessment Exercise Define the concepts of Calque and Oblique as they relate to translation.

Generalized translation

Within and beyond the above frames, there is no shortage of metaphorical uses of the word "translation." Language is a translation of thought; writing translates speech; literature translates life; a reading translates a text; all metaphors are also translations (metapherein is one of the Greek terms for "translation"), and in the end, as the Lauryn Hill song puts it, "everything is everything." The metaphors have long been present in literary theory and they are increasingly operative in cultural theory. Here I just pick at a few threads:

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- Translation is the displacement of theory from one topographic location to another (for example, Miller 1995); it is the figure of intellectual nomadism, moving from discipline to discipline (for example, Vieira 2000; West 2002), but that was already in Serres.
- Translation is “a metaphor for understanding how the foreign and the familiar are inter-related in every form of cultural production” (Papastergiadis 2000: 124).
- Translation is part of all meaning production; there is no non-translation (Sallis 2002), but that proposition was already in Jakobson and Latour.
- Translation plays a key role in the transmission of values from one generation to the next, and is part of all “literary invigoration” (Brodski 2007).
- Translation is “a means of repositioning the subject in the world and in history; a means of rendering self-knowledge foreign to itself; a way of denaturalizing citizens, taking them out of the comfort zone of national space, daily ritual, and pre-given domestic arrangements” (Apter 2006: 6).
- And a long etcetera (cf. Duarte 2005).

Such generalization may be liberating and exciting to many; it could seem dissipating and meaningless to others. Let me simply note that many (although not all) of the above references are from the United States or are in tune with the development of Literary Theory and Comparative Literature in the United States. At the same time, the United States is a country with remarkably few

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translator- training institutions and thus with relatively little demand for the kind of translation theory developed within the equivalence or Skopos paradigms, and scant development of Translation Studies as envisaged in the descriptive paradigm. In terms of academic markets, if nothing else, the United States has provided a situation where the uncertainty paradigm could flourish into several modes of generalized translation. Most of the above discourses do not actually refer to “cultural translation,” since that term has tended to propagate later. They have, however, opened huge conceptual spaces for the paradigm. Once its moorings to equivalence are severed, “translation” easily becomes a drunken boat.

“Cultural translation is a space for weak interdisciplinarity”

Associated with criticism of “generalized translation” is the suspicion that the scholars dealing with cultural translation do not know anything about interlingual translation, or are not interested in it. From this perspective, the various theorists would be stealing the notion of translation, without due appreciation of any of the other paradigms of translation theory. Wolf (2009: 77–8) retorts:

the question arises “who is the owner of the translation term?” I argue that banning a metaphorical variant of the translation notion—i.e. what has been called “cultural translation”—from the

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field of research of Translation Studies would ultimately mean rejecting any sort of interdisciplinary work in this respect.

Can any discipline own a word? Obviously not. Can it attempt to stop others using the word? It is difficult to see how. Yet there is an obvious question here: Why should we work with other theorists simply because they use the same word as us? If you are producing a theory of forks as tools for eating, would you have to work in an interdisciplinary way with experts in “forks in the road” or “tuning forks” or “fork” as a situation in chess? The analogy is perhaps not as far-fetched as it sounds. One kind of solution here can be found in the difference between a word (“translation”) and a term (“translation” plus a set of defining characteristics, such as the ones mentioned in 5.4 above). If a term is defined precisely, as a conceptual tool for working on a particular problem, then perhaps it can indeed be owned by a discipline. Of course, no one can then stop other disciplines from using words any way they want. Wolf’s second argument is that if we do not accept this interdisciplinarity, then we must refuse all interdisciplinarity. This is the kind of argument reminiscent of binary political activists: “If you are not with us, you are against us.” There seems to be no reason why translation scholars might choose to work with some disciplines (perhaps Sociology, Cognitive Science, or Linguistics) and not others (Cultural Studies, Philosophy, or Psychoanalysis),

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as long as the cooperation is suited to the problem being worked on.

Types of Translation

Translation is a very rich course. That is why there are many types of translation. MacMillan English Dictionary for Advanced Learners (2007) defines translation as “spoken or written words that have been changed into a different language”. The key words you should notice in this definition are spoken and written. In other words, translation can be spoken or written. Let us treat the written one first.

1 Written Translation

Written translation is the translation you see on paper. It is the translation that you write. This type differs from oral translation, which is better known as interpretation. The similarities and differences will be highlighted as the unit expands.

2 Oral Translation or Interpretation

In “oral translation”, the words are spoken, not written. The translation you hear in the church or mosque is oral translation. It is spoken. The pastor or imam speaks in one language and someone relays it into another. This type of translation is called interpretation. The person who does oral translation is called an

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interpreter. As noted earlier, the profession of an interpreter and that of a translator resemble in many varied ways. Both are the consequences of human language that got diversified in the course of history. The example often cited for the dispersion of human #habitat leading to a multiplicity of languages is in the eleventh chapter of Genesis in the Bible. The story or “myth”, as J.R Ladmeral (1979) prefers to call it, started when man tried to build the tower of Babel. The idea was to prevent the people from scattering all over the surface of the earth. But God felt that the people could do whatever they imagined to do as they all spoke one language. God therefore decided to confound them and they all started speaking different languages. From that period there was need for interpretation. Of course, interpretation started before translation, since speech precedes writing. Interpretation is therefore an old profession. Some people consider it to be the oldest trade or profession on earth.

Phases of Interpretation

The term “interpretation” is derived from Latin. It can be divided into three main phases:

- i) The listening phase. The interpreter listens attentively to the orator. He then reproduces the same message in a language

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that is different from that of the orator. The target language (TL) is that of the audience.

ii) The comprehension phase. The interpreter has to assimilate or properly understand the message. He cannot interpret what he does not understand. He has to understand the message correctly. A wrong understanding naturally leads to a wrong message.

iii) The re-expression phase. The message is reproduced faithfully, precisely and completely.

In history there have been very many cases of infidelity or unfaithfulness in translation or in interpretation. That means he is unfaithful. This old saying is not necessarily true, but it goes to stress the importance of faithful translation. The translator has to adequately equip himself or herself linguistically. In other words, he should master the two languages he/she is working with. Or else, he cannot be a good interpreter.

The interpreter is also required to have a rich and wide variety of knowledge. Speeches made during meetings or conferences are

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varied. Some are political, literary or scientific. Others may dwell on issues bordering on economics, social life, medicine or some other technical areas. But do not be scared. If you want to be an interpreter, make up your mind and be determined to build yourself up through reading. Have very good dictionaries and books dealing with different terminologies. Know the terms at the tip of your finger. There are good schools for interpretation and translation. The various training will help the interpreter to acquire the much needed general culture, openness of spirit or mind, rapidity and capacity for adaptation. An interpreter should have an insatiable curiosity that will push him/her to further research.

3. Professional Status or Organization of Interpretation

As a profession, interpreters are either permanent interpreters (interprètes permanents) or freelance interpreters (interprètes indépendants or interprètes freelance). Permanent interpreters are paid by an organization; they are often employees of big organizations like the United Nations or UNESCO. They receive regular salaries. Freelance interpreters are independent. They are employed for specific assignments in international congresses of diverse kinds. The range of interest covered can be scientific, technical, medical, economic, cultural, diplomatic, etc.

3 Simultaneous Interpretation

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As the name suggests, in simultaneous interpretation, the speaker or orator and the interpreter speak almost at the same time. As the speaker is talking, the interpreter tries to produce the target language message immediately. In modern times, simultaneous interpretation started in Nuremberg in 1945/1946 when interpreters did their work in cabins. In advanced countries like America, Britain and France, simultaneous interpretation is a very serious business. It requires highly skilled people. Interpreters generally stay in a booth where they can work undisturbed. They work on the message, bit by bit, as the speaker goes on, for the benefit of those who need to wear a headphone to understand. What happens in our churches and mosques is quite close to simultaneous interpretation. However, the interpreters in our mosques and churches are not in a booth. Moreover, the Nigerian interpreter generally waits for the speaker to finish an idea. The speaker, in turn, tries to wait for the interpreter to finish his interpretation before he goes on. In conference setting, interpreters interpreting simultaneously do not wait till the end of the sentence. Simultaneous interpretation is l'interprétation simultanée or la simultanée. Simultaneous interpreters are in high demand. It pays to be one.

4. Consecutive Interpretation

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In consecutive interpretation, the interpreter waits for the speaker to finish before he or she starts interpreting. The interpreter starts after a good “chunk” of the message is given or waits till the end of the whole message. The waiting interval could range from one to fifteen or even thirty minutes. In some very formal situations, the speaker is obliged to stop at specific intervals to allow the interpreter to do his/her work. This is to avoid a situation where the speaker or orator may be carried away and speak for too long. He or she normally writes down salient or important points or aid memory.

Whispered Interpretation

In this case, the interpreter sits by someone who does not understand the language of the speaker. He or she then whispers into the ear of the person who requires interpretation. This is done without gadgets like headphone or microphone. In French, we call this activity le chuchotage. The interpreter may interpret for more than one person. Le chuchotage is midway between simultaneous interpretation and consecutive interpretation.

Differences between Translation and Interpretation

When you use the word “translation” to mean solely what is written, you can distinguish it from interpretation. Some of the differences are as follows:

1. The translator may not see the author.
2. The work to be translated is in written form.
3. In almost all cases, the original work and the translation are produced at different times. On the other hand, the interpreter sees the speaker. He is present while the speaker is delivering his message. What is to be interpreted may not be written. It may be spoken in the original form and it is also interpreted orally. The translator has time to consult dictionaries and other documents in the course of his work. The interpreters cannot consult while talking. He can only do so after the work.

Theories of translation

Though there have been many serious attempts to arrive at a unified theory of translating, linguists and translation theorists are still in doubt about such a possibility. The idea of formulating a reliable theory is of a great significance, since it would systematize the methods and procedures of translating.

2.1 Linguistic Theories of Translating:

According to Nida: Linguistic theories of translation are based on a comparison of linguistic structures of source and receptor texts rather than on a comparison of literary genres and stylistic features. (1976: 69)

These theories developed as a result of the great development in modern linguistic theories, and the tendency to study language scientifically. The findings of these linguistic theories were applied to other related areas such as language teaching and translating. However, little benefit came out of these theories, since they were confined to the study of idealized constructions, with meaning left out of account. Later, when meaning was reinstated by linguists and anthropologists such as Bloomfield, Malinowski, and Firth, all aspects of meaning were

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investigated, and new insights about the nature of meaning were provided. Thus, linguists and translation theorists were motivated to propose that translation theory 'is mainly an aspect of semantics; all questions of semantics relate to translation theory'. (Newmark: 1981: 5)

One major difference between linguistic theories of translating and philological theories of translating is that linguistic theories are descriptive rather than prescriptive. They demonstrate how people translate rather than how they should translate. This does not imply that all linguistic theories are the same, or there would be one standard theory only. They differ in terms of focus or perspective. According to Nida:

The principal differences between various linguistic theories (or semi-theories) of translation lie in the extent to which the focus is on surface structures or corresponding deep structures. Theories based on surface-structure comparisons involve the use of more-or-less elaborate sets of rules for matching roughly corresponding structures. (1976) Nida's list includes contributions from linguists such as Pottier (1970), Hjelmselev (1953), Greimas (1966), Coseriu (1970a, b), Vinay and Darbelnet (1958), Nida (1952, 1964, 1969), Walmsley (1970), Scharlau (1970), Raabe (1972), Beekman and Callow (1974), Petofi (1971a, b, and 1972), and most of the articles published in *Meta* as representative of linguistic theories of translating.

2.2 Sociolinguistic Theories of Translating:

Sociolinguistic theories of translating emerged out of the dissatisfaction with linguistic theories of translating, and the growing interest in communication. Such interest resulted from the work of anthropologists who recognized the role of text recipients in the process of translating. Those changes are demonstrated in Nida (1964). Generally speaking, some linguistic theories of translating have demonstrated sociolinguistic influences by referring to the context of communication. For example, though Catford's theory of translating (1965) is primarily linguistic and related to surface structure equivalence, it moves in the direction of the context of situation in its emphasis on the differences between dialects and registers. Sociolinguistic theories of translating relate linguistic structures to a higher level where they can be viewed in terms of their function in communication. When discussing a text, the sociolinguist is concerned particularly with its author, its historical background, the circumstances involved in its production, and the history of its interpretation, for such elements figure in the social setting of communication. Nida and Taber (1969), for example, have pointed out that the old focus on the form of the message in translating has shifted to the receptors, i.e. the readers. Therefore, it is the reader's response to the translated message that determines the correctness of that

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message. They set the average reader as the only criterion for measuring correctness in translating. Correctness, in their view, is not only the possibility of understanding the message by readers but rather the impossibility of misunderstanding it.

One difference between sociolinguistic theories of translating and linguistic ones is that in sociolinguistic theories langue, the language system, is as important as parole the actual use of language. Like linguistic theories of translating, sociolinguistic theories are descriptive. 'The response of the receptors must be in terms of the actual response to similar types of texts, and in terms of what might be regarded as judicial or legal norms.' (Nida 1976: 77). Nida concludes that such classification of theories of translating does not exist in actual practice. The translator selects the theory and method of translating that he regards most appropriate to the kind and type of text he is dealing with.

2.3 The Grammatical Model of Translating:

This approach to translating and translation teaching is based on translation theories which regard translating as solely a linguistic operation. The instinctive feature of this model is its association of translating with grammatical transfer. Within such a perspective,

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language is viewed as grammar, and translating is no more than substituting the grammar and vocabulary of one language for the grammar and vocabulary of another. Along these lines, translating has been defined as 'the replacement of SL grammar and lexis by equivalent TL grammar and lexis' (Catford 1965: 22). Underlying this attitude is the assumption that language is an objective code with a fixed structure. According to Chau, this approach to translating is antimentalistic infocusing on grammatical structure, while leaving meaning out of account. The task of translating is considered a symbol-to-symbol transformation. Linguistic signs, therefore, are supposed to be essentially objective, allowing for a one-to-one One-dimensional matching of codes. When translating, one is operating at the level of langue rather than parole. The unit of translating is either the word or the sentence. The Grammatical Model, therefore, yields a literal translation with cultural differences between the two languages ignored. In terms of translation teaching, contrastive grammar is the sole method adopted in this model.

Translation and translation techniques

Objectives of the lesson -By the end of this lesson, students should be able to know what translation is. -To know the different types and techniques of translation. -To master how to translate using the different techniques of translation.

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Part One: Translation What is translation Terminology The word

'translation' has been used to refer to one of these categories: a.

Translation as the actual process of decoding the SLT and encoding the

TLT. -SLT:the source language text. -TLT:the target language text. -

SL:the source language. -TL:the target language.

b. Translation as the end-product, texts resulting from the process of

decoding the SLT and encoding the TLT. c. Translation as a useful

technique in foreign language teaching. It is often referred to as 'the

Grammar Translation Approach'. d. Translation as an academic field, an

interdisciplinary field which spans other disciplines such as linguistics,

semiotics, discourse analysis, sociolinguistics, logic, psycholinguistics,

and communication theory. 1.1. Definition of Translation Defining

translation has always been a problematic issue in the sense that one

finds more than one definition, each one reflects a different perspective

and a theoretical basis in which scholars seek the same goal namely,

equivalence. In common practice, one can usually identify two different

senses of translation. One aims at transferring ideas and messages via

rewording or paraphrasing, as an in everyday life when a layman tries to

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even if within the same language. The other sees translation as an act of

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it oral or written, for the sake of establishing equivalence to get the

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definitions of translation focus on the approach of preserving the original or source text effect; to others (Nida and Taber, 1969/1982) translation consists of reformulating the message of the source text into the closest equivalent of the target language. They gave priority to meaning preservation as much as possible then focusing on the style.

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1.2. Types of Translation At this level, translation will be looked at from the viewpoint of classification of types and methods. According to Hatim and Munday (2004), Jacobson in his seminal paper (1959/2000) distinguishes between three main types of written translation: Intra-lingual translation, inter-lingual translation, and inter-semiotic translation. 1-Intra-lingual translation: is the translation of textual

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materials within the same language and may include rewording or paraphrasing. 2-Inter-lingual translation: is to translate textual materials from one language into another. It is also referred to as the proper translation. 3-inter-semiotic translation: is the translation or the interpretation of the verbal signs by non verbal signs as translating ideas or emotions into a painting or in symphony of music. In addition, each theorist looks at these types of translation differently and classifies them in different ways. For Ghazzala (1995), for example, literal versus free translation is a sufficient classification. According to him, all the available typologies can be squeezed into these two types. All in all, the available typologies may include the following (Ghazzala 1995: 5)

1. Semantic versus communicative translation.
2. Formal versus dynamic translation.
3. Non-pragmatic versus pragmatic translation.
4. Non-creative versus creative translation. Even though, Ghazzala (1995) discussed only the literal and free translation, he started by literal translation which, according to him, is of two types:

1. Word-for-word translation
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The first type aims at translating individual words only taking no consideration of the grammatical or other linguistic differences. Hence word-for-word translation involves extreme fidelity to the wording of the source text and forces the translator to set the exact equivalents. On the other hand, the second type, direct translation, considers the grammar and the linguistic differences.

Many theoreticians, including Ghazzala (1995), claimed that this type could be a very dangerous method because it may destroy the meaning. In this sense, Chukovsky said that “its adoption frequently leads to a complete distortion of the meaning of the original” (1984:6). Lefevere (1975) argued that this method has severe limitations. On the other hand, free translation is to translate under no limitation, translate freely; it is also referred to as sense-for-sense translation. In free translation, the translator focuses on producing a natural readable target text. It is more target text oriented than literal translation; free translation does not take much consideration to preserve the source text wording. Catford (1965:25) suggested that free translations should be unbounded.

Qualities of a Translator

Translation as an art and a science is a difficult task and requires constant practice to acquire expertise. It demands sound knowledge of various branches of the source language as well as that of the target language. The task of the translator goes beyond reliance on dictionary; rather he should be able to present the real and appropriate meaning in a language construction in vogue, so that he can express the ideas of the source language. The flair, skill and experience that are required by a good translator are similar to the qualities that are needed by an ‘original’ writer; hence, writing and translating often go hand in hand. Experienced members of the Translators Association have therefore produced a profile of a good translator to include the following: - the translator needs to have a strong interest in language and a feeling for it.

- s/he must have a good knowledge of the source language and of the regional culture and literature, as well as a sound knowledge of any special subject that is dealt with in the work that is being translated.

- the translator should understand the meaning of the source text and be able to present the meaning in the target language through proper grammar and a good writing style. –

s/he should have linguistic competence in both source language and target language so that s/he can analyze grammatical and lexical

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relationships in texts and deal with complex structures to determine the intended meaning. –

the translator should be familiar with other works of the original author.

–

s/he must be an experienced and innovative writer in the target language and nearly will always be a native speaker of it. –

the translator should always be capable of switching between different styles in the language depending on subject of the work being translated.

–

the translator should always aim at conveying the message of the original work and not just rendering accurate meaning of the words. –

s/he should be competent to produce a text that reads well, and at the same time echo the tone and style of the original work – as if though the original author were writing in the target language.

Difference between Arabic Prose and Poetry

Despite the fact that some similarities occur between Arabic Prose and Poetry in the area of thematic functions, yet Arabic Prose differs from Arabic Poetry in the aspects of its composition. Whereas some rules and regulations such as metres and rhyme (music) govern the composition of poetry in consonance with the standards set by Al-Khalil bin Ahmad Al-Farahidi, Prose is fundamentally free from the shackles of metres and rhyme; hence its composition is easier and allows for greater patronage of literati. Furthermore, Arabic poem composers are at liberty to bend some grammatical rules but such manipulations may flaw work of prose writers and render it substandard.

3.3. Kinds of Arabic Prose

Majority of litterateurs have unanimously agreed that Arabic Prose may be divided into five different kinds namely: a. ^٢ مقال – A Treatise or An Article A treatise or an article is a definite idea that treats a topic of research in which a writer gathers his theories and arranges them with proofs so as to arrive at a particular result. A treatise may be a subjective or an bjective one. But brevity, clarity and conciseness are major characteristics of an article, and it usually centres on any issue of human life, be it political, social, historical, literary or scientific. All of these

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different branches of a Treatise must however, be void of logical and philological errors. The literary treatise is most challenging type to compose. Two schools are mainly recognized in this art namely the conservative and the modernistic. b. **بُيُوتَةُ الْوَعْدِ** – Elocution/Oratory

The stronghold of this prosaic art is Logic and Rhetoric. A skillful orator is one that knows how to induce and persuade a gathering of listeners by applying various means like reason and Logic to convince the audience about the appositeness of a particular view and the impropriety of other. There are various kinds of oratory including political, military, social, religious and judicial oratories. The design of an Oratory normally comprises of an introduction, the body (the real message) and the conclusion. A good orator must take cognizance of the audience's culture and level of civilization so that his/her speech is not misdirected.

c. **رِسَالَةُ الْوَعْدِ** – A Letter/An Epistle In this kind of Arabic Prose, the litterateur - through writing – transmits and conveys his ideas, feelings and emotions to others. It is a means of communicating in writing with persons at the other end, and it serves as interpreter of the writers' intent, just as it helps to fulfill human needs from a distance, and to strengthen bond of relationship among them regardless of the distance between their different locations. An eloquent writer of a letter is one who takes into account the situation and nature of relationship between him/her and the recipient. Its sub-divisions include informal letters (**رِسَالَةُ الْوَعْدِ**)

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الرواية (رواية)، secretarial writing (كتابة سرية)، and lengthy epistles (رسائل طويلة). (د. ولادة الجدي). (الرواية والرسائل الطويلة)

The Story Story has been defined as a collection of imaginary happenings in the life of man, though the imagination in the story derives (with regard to its plots and characters) from factual life occurrences. This division of prose in Arabic literature is one of the means through which human experiences are depicted. The story is known to serve as a means of entertainment and of teaching moral values to the young ones. It is also employed as a means of correcting social malaises. The Story may be sub-divided into long and short story. Long story is different from the short story in that the characters of the latter are fewer compared to those of the former. Further, the short story treats one particular idea or experience in a particular time and place setting. The writer tries to be as meticulous as possible and reports the minutest detail. The time setting of short story is also relatively short. e.

الدراما (دrama) – The Drama Drama is but a dramatized story for viewers with the aid of drama instruments and with concentration on conversation, dialogue and critical depiction of peculiar features of the drama characters. The two primary branches of drama are Tragedy and Comedy. Drama is one of the means of civilization which Napoleon Bonaparte brought along with him to Egypt in 1798 as this genre in literature was unknown amongst the Arab literati until the Napoleonic

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invasion of Egypt. Drama was not known in Classical Arabic literature: the earliest written Arabic drama emerged in 1847 when Marun Naqqash in Lebanon dramatized “خيال في بؤس الأ” “the miser” in his residence. He followed it up with another one entitled “عصر هارون الرشيد” “the era of Harun Rasheed” and later on in 1853 he dramatized “ليط في سدح د الأ سو الأ الح” . In 1870 Ya’qub Sannu’ followed the suit of Marun: His main contribution to drama was the introduction of women folk into drama instead of men playing all the roles, both Naqqash and Sannu’ had been motivated by the example of Italian opera and influenced by European drama, particularly French comedy. Drama activities later moved to Egypt where the Opera House was built. This eventually led to the proliferation of drama groups in the Arab world.

The translating procedures, as stated by Nida (1964 pp.241-45) are as follow:

1.1-Technical procedures:

A. analysis of the source and target languages; B. a thorough study of the source language text before making attempts to translate it; C. Making judgments of the semantic and syntactic approximations.

1.2-Organizational procedures:

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constant reevaluation of the attempt made; contrasting it with the existing available translations of the same text done by other translators, and checking the text's communicative effectiveness by asking the target language readers to evaluate its accuracy and effectiveness and studying their reactions (pp. 246- 47).

Krings (1986:18) defines translation strategy as "translator's potentially conscious plans for solving concrete translation problems in the framework of a concrete translation task," and Seguinot (1989) believes that there are at least three global strategies employed by the translators: (i) translating without interruption for as long as possible; (ii) correcting surface errors immediately; (iii) leaving the monitoring for qualitative or stylistic errors in the text to the revision stage.

Moreover, Loescher (1991:8) defines translation strategy as "a potentially conscious procedure for solving a problem faced in translating a text, or any segment of it." As it is stated in this definition, the notion of consciousness is significant in distinguishing strategies which are used by the learners or translators. In this regard, Cohen (1998:4) asserts that "the element of consciousness is what distinguishes strategies from these processes that are not strategic."

Furthermore, Bell (1998:188) differentiates between global (those dealing with whole texts) and local (those dealing with text segments)

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strategies and confirms that this distinction results from various kinds of translation problems.

Venuti (1998:240) indicates that translation strategies "involve the basic tasks of choosing the foreign text to be translated and developing a method to translate

it." He employs the concepts of domesticating and foreignizing to refer to translation strategies.

Jaaskelainen (1999:71) considers strategy as, "a series of competencies, a set of steps or processes that favor the acquisition, storage, and/or utilization of information." He maintains that strategies are "heuristic and flexible in nature, and their adoption implies a decision influenced by amendments in the translator's objectives."

Taking into account the process and product of translation, Jaaskelainen (2005) divides strategies into two major categories: some strategies relate to what happens to texts, while other strategies relate to what happens in the process.

Product-related strategies, as Jaaskelainen (2005:15) writes, involves the basic tasks of choosing the SL text and developing a method to translate it. However, she maintains that process-related strategies "are a set of (loosely formulated) rules or principles which a translator uses to reach the goals determined by the translating situation" (p.16). Moreover,

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Jaaskelainen (2005:16) divides this into two types, namely global strategies and local strategies: "global strategies refer to general principles and modes of action and local strategies refer to specific activities in relation to the translator's problem-solving and decision-making."

Newmark (1988b p.81) mentions the difference between translation methods and translation procedures. He writes that, "While translation methods relate to whole texts, translation procedures are used for sentences and the smaller units of language". He goes on to refer to the following methods of translation:

a-Word-for-word translation: in which the SL word order is preserved and the words translated singly by their most common meanings, out of context.

b-Literal translation: in which the SL grammatical constructions are converted to their nearest TL equivalents, but the lexical words are again translated singly, out of context.

c-Faithful translation: it attempts to produce the precise contextual meaning of the original within the constraints of the TL grammatical structures.

d-Semantic translation: which differs from 'faithful translation' only in as far as it must take more account of the aesthetic value of the SL text.

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e-Adaptation: which is the freest form of translation, and is used mainly for plays (comedies) and poetry; the themes, characters, plots are usually preserved, the SL culture is converted to the TL culture and the text is rewritten.

f-Free translation: it produces the TL text without the style, form, or content of the original.

g-Idiomatic translation: it reproduces the 'message' of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original.

h-Communicative translation: it attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership (1988b: 45-47).

Newmark (1991:10-12) writes of a continuum existing between "semantic" and "communicative" translation. Any translation can be "more, or less semantic— more, or less, communicative—even a particular section or sentence can be treated more communicatively or less semantically." Both seek an "equivalent effect." Zhongying (1994: 97), who prefers literal translation to free translation, writes that, "[i]n China, it is agreed by many that one should translate literally, if possible, or appeal to free translation."

In order to clarify the distinction between STEPS OF TRANSLATION

Introduction

In our earlier discussions, we have treated the meaning of translation, types of translation and the techniques we can adopt in translation. In this unit, we shall study the steps involved in translation.

Steps of Translation

For a proper and suitable translation, which would be accepted by co-translators as a translation text, there must be a total translation object and instruments, which must be involved in producing a good translation. And these steps in translation will be a guideline that would pave the way for a successful translation.

There are seven steps in translation

- A. Establishing the project
- B. Exegesis
- C. Transfer and initial draft
- D. Evaluation

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- E. Revised draft
- F. Consultation
- G. Final draft

There are four types of translation:

- Literal translation or word for word
- Idiomatic translation
- Unduly free translation
- Inter linear translation

We shall begin this unit with a discussion of literal translation while the other types of translation shall be discussed in subsequent sub-sections.

Literal translation

is a kind of translation that has to do with form based translation of the source language, and it is also known as word for word translation. This kind of translation is very useful for purposes related to the study of the source language and it is of little help to the speakers of the receptor language

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who are very interested in the meaning of the source language text.

A literal translation of words, idioms, figures of speech etc. results in unclear, unnatural and sometimes nonsensical translations and has little communication value. For example, in translating Arabic word to English;

(*Mā 'smuka*) means: What name yours?

(*Min 'ayna ji'ta*) means: from where you come.

This literal translation makes little sense in English.

Therefore, the appropriate translation would be.

(*Ma 'smuka*) What is your name?

(*Min 'ana ji'ta*) Where did you come from?

2. Idiomatic Translation

Idiomatic translation is the kind of translation that is meaning - based and which communicates the meaning of the source language in a natural form of the receptor language. In translating an idiom, the translator's goal should be to

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reproduce in the receptor language a text, which communicates the same message as the source language but using the natural grammatical and lexical choices of the receptor language.

Mimma qalla samāhu z- zamān bimithlihī, a literal translation of this Arabic idiom into a receptor language e.g. English will destroy the message. So, we have to look for an English equivalent of the idiom which is; He is a rare gem.

However, the main essence is that an idiomatic translation reproduces the meaning of the source language (that is, the meaning intended by the original communicator) in the natural form of the receptor language using the natural form of the receptor language in the grammatical constructions and in the choice of lexical items. A truly idiomatic translation sounds like it was written originally in the receptor language. Therefore, a good translator must endeavor to translate idiomatically.

For example:

While rendering “He kicked the bucket” into idiomatic Arabic language, it would be-----

3. Unduly Free Translation

Unduly free translation is the kind of translation that has additional extraneous information which is not included in the source text, whether the meaning of the source language has been changed or the fact of the historical and cultural setting of the source language text has been distorted. However, this kind of translation is not totally considered acceptable and normal. It is, however, usually used to bring a kind of humor and special response from the receptor language speakers. And it also emphasizes on the reaction of those reading or hearing it and the meaning is not necessarily the same as that of the source language.

For example, in one translation, the source said: it was a glooming day, when Nigerian got an independence from white men. And since then, the Nigerian has been liberated and lived in harmonious and luxurious life. It was translated as follows; that day was a fantastic and laconic day for white men when Nigerian sought for reliefment in order to free himself from the bondage of white men

4. Interlinear Translation

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It is a completely literal translation for some special purpose. It is preferable to reproduce the linguistic features of the source text as, for example, in a linguistic study of that language. Although these literal translations may be very useful for purposes related to the study of the source language, they are of little help to speakers of the receptor language who are very interested in the meaning of the source language text.

Problems of Translation

One might suggest that there are controversies among the languages of the world because of the differences in socio-cultural background that impact on each language; that is why some words, phrases and expressions in one language do not have exact equivalent in another language. What happens in one culture may be alien to another culture; the term “culture” in this context embraces whole way of life of a given society including language, arts, thought, custom and beliefs.

Other problems that may affect translation are semantic differentiation, lexico-semantic duplication and redundancy; all these make translation difficult.

Dearth of vocabulary and inadequacy of expressions are other factors contributing to the problems of translation. Also, it is pertinent to mention that grammar is the life wire of every meaningful language, but

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grammatical structure of every language often poses problems for translators. Therefore, he must acquaint himself with the grammatical functions of the language he wishes to translate, the culture and literature aspect of languages, their socio-political organizations which allow for smooth flow of languages.

In translation, a comparative analysis of Arabic and English culture, registers, syntax etc. need to be studied. This will enable the learners to choose the equivalent expressions from the two languages, and he will understand that he does not translate word for word but he translates message. This will convey the exact thought, intention and meaning of the message in the source language.

COMPREHENSIBILITY AND TRANSLATABILITY

Such literal translations often fail to take account of one simple fact of language and translation, namely that not all texts or text users are the same. Not all texts are as 'serious' as the Bible or the works of Dickens, nor are they all as 'pragmatic' as marriage certificates or instructions on a medicine bottle. Similarly, not all text receivers are as intellectually rigorous or culturally aware as those who read the Bible or Dickens, nor are they all as 'utilitarian' as those who simply use translation as a means of getting things done. Ignoring such factors as text type, audience or purpose of

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translation has invariably led to the rather pedantic form of literalism, turgid adherence to form and almost total obsession with accuracy often encountered in the translations we see or hear day in day out. We have all come across translations where the vocabulary of a given language may well be recognizable and the grammar intact, but the sense is quite lacking.

CONNOTATIVE MEANING

The other area explored by Nida is connotative meaning, the emotional response evoked in the hearer. For instance, on various occasions in St John's gospel, the Greek word *gunai* is translated as woman in the old King James Version but as mother in the New English Bible. The justification for this change is the positive connotation of the Greek which, the translators felt, merited a similarly positive translation equivalent (1969:95). This is a much more difficult area to investigate objectively. Nevertheless, Osgood, Suci and Tannenbaum (1957) did carry out an important study on what they term 'semantic space', asking respondents to assess words according to clines of evaluation (good to bad), potency (strong to weak) and activity (active to passive). This is taken up by Nida and Taber (1969: 94–6) who use the good–bad scale and add a scale of formality (Figure A5.3):

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A technique of semantic analysis that examines the basic meaning components of a word and allows contrast

good strong active

bad weak passive

Task A5.3

➤ Where on these scales would you place woman and mother, girl and daughter? Try doing the same with similar terms in other languages. Do their connotations correspond?

Nida and Taber discuss aspects other than single words or idioms that carry connotative associations, including pronunciation (some accents are more prestigious than others), style and subject matter when translated into a radically different cultural context. A striking example of the latter is the response from the Guaica people of Venezuela to Jesus's trial and death. For the Guaica, anyone in such a situation should have fought or tried to escape. They were thus unmoved by the story because they considered him to have exhibited extreme cowardice by not resisting arrest in the Garden of Gethsemane (Nida and Taber, 1969: 98).

Dynamic equivalence and the receptor of the message

The previous unit focused on the ‘scientific’ analysis of linguistic meaning, particularly in relation to translation equivalence at the level of individual words and phrases. In this unit, we continue the discussion of equivalence but widen the focus on meaning and define it in terms of broader contextual categories such as culture and audience in both ST and TT. Specifically, we will deal with the process of translation, the problems of establishing equivalent effect in translation and how this factor, which draws heavily on context, affects meaning and determines the choice of translation method.

FORMAL EQUIVALENCE

This attitude to translatability and comprehensibility has given rise to dynamic equivalence, a translation method that may helpfully be seen in terms of its counterpart – formal equivalence. The latter (also referred to as ‘structural correspondence’), is a relationship which involves the purely ‘formal’ replacement of one word or phrase in the SL by another in the TL. According to Nida, this is not the same as literal translation, and the two terms must therefore be kept distinct. For our purposes, one way of clarifying the distinction between ‘formal’ and ‘literal’ in this context is to suggest that:

While literal translations tend to preserve formal features almost by default (i.e. with little or no regard for context, meaning or what is implied by a given utterance), a ‘formal’ translation is almost always contextually motivated: formal features are preserved only if they carry contextual values that become part of overall text meaning (e.g. deliberate ambiguity in the ST).

لِيُخَفَّ مَا لَتُرْجَمَةٌ مِنْ فَضْلِ عَلَى الْأَدَبِ وَالثَّقَافَةِ فَإِنَّهَا تَفْتَحُ لِلْكَتَابِ وَالشُّعْرَاءِ أَفَاقًا جَدِيدَةً
وَتَقْلَهُمْ إِلَى اجْوَاءٍ غَيْرِ مَالِوْفَةٍ عِنْدَهُمْ وَتَطْلَهُمْ عَلَى رَوَاقٍ تَزِيدُ فِي غِنَاهُمْ وَتُرْشِدُهُمْ إِلَى
طُرُقٍ وَأَمَاطٍ قَدْ يَكُونُ لَهُمْ فِي تَبْيَانِهَا نَفْعٌ وَحَافِزٌ إِلَى الْإِبْتِكَارِ وَالْإِبْدَاعِ فَإِنَّ الْأَدَبَ الْمَحَلَّى أَوْ
الْمُكْتَفَى بُلُغَتِهِ لَا يَلْبَثُ مَهْمًا كَانَتْ غَزِيرَ الْمَادَّةِ أَنْ يَسْتَنْفِدَ مَا عِنْدَهُ وَأَنْ يُضْطَرَّ إِلَى الْإِجْتِرَارِ .
وَقَدْ نَبَّهَ الْعَرَبُ لِذَلِكَ مُنْذُ الْقَدِيمِ . فَإِنَّ يَكُ عَصْرُ الرَّشِيدِ وَالْمَأْمُونِ عَصْرًا ذَهَبِيًّا فَلِأَنَّهُمْ

Translate the following passages:

Politics

Allah knows that I hate politics and politicians as much as I detest dishonesty, corruption and treachery. I don't like to be a politician because I don't want to be murderer. I see no difference between the politicians and the murderers except that the latter kill individuals while the former exploit nations and peoples. Can a man be a politician unless he is a liar in his sayings and deeds concealing that which he wouldn't show and showing what he ought to conceal, smiling where he is supposed to weep and weeping where he is supposed to smile. These are the politicians and those are their characters and instincts. So my friend, do you think that a man who devotes himself to the service of truth and its triumph over falsehood and the salvation or good conduct from the jaws of indiscipline would relent in educating the people and championing the progress of morality? Can such a person who pays much attention in his articles to the yearnings of the weak, the have-nots, the oppressed and the aggrieved, be a politician or can align himself with the politicians?

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The life of Abu l-Qāzim az-Zahrāwi (Abulcasis)

Abu l-Qāzim az-Zahrāwi (Abulcasis) was a well-known Arab physician. He lived in Cordova, the capital and most civilized city of Andalusia. He was extremely skilful in medical treatment and surgery. The (Spanish Umayyad) caliph ‘Abd ar-Rahmān an-Nāsir (912-961 A. D) chose him to be his personal physician. Abu l-Qāsim used to make delicate surgical operations requiring a skillful and experienced surgeon. He used new instructions in his operations. He was considered the greatest surgeon in his time. He attained a high rank in the Christian world. Europeans used to travel to Cordova to undergo operations by him. Abu l-Qasim compiled a valuable encyclopedia of medicine and surgery in 30 books called At-Tasrif. He described in it more than 200 instruments he used in his surgery. This encyclopedia was translated into Latin. It remained the first reference-book in surgery for many centuries. Abul-Qāsim is an outstanding character in the history of Arab medicine. His contribution towards the progress of surgery in Europe until the renaissance is well recognized.

Assistance

Be an assistant to your fellow then your fellow will be an assistant to you. Wish him good and he will also wish you good. It is rare to have someone not wishing good for you or delaying rejoicing with you (on your success) when he knows that you wish him well and good condition. And (when he knows) you never feel reluctant in assisting him whenever he makes any call.

Befriending the Righteous

Mahmud approached his mother and she perceived from him a very attractive odour. His mother asked him: Where did you get the perfume? He told her: I am not with any perfume only that I sat with a perfume seller.

His mother then told him: Look my son as your dressed picked the odor of the perfume as a result of your sitting with the seller, the same is for a man when he accompanies the righteous ones he picks from them good behavior and honorable qualities.

DYNAMIC EQUIVALENCE

Given the sensitivity of form in the kind of message you have just considered in Example A6.2 above, formal equivalence must be our first port of call. To explicate That's the American way would be to give the game away and lose the sarcasm intended. Of course, a more dynamic approach may still have to be used, but only after we exhaust formal possibilities for conveying the intended effect.

Formal equivalence, then, is ideal for situations of this kind. It is a contextually motivated method of translation (i.e. a procedure purposefully selected in order to preserve a certain linguistic/rhetorical effect). We can sometimes preserve these effects in translation simply by doing nothing, which happens quite often when we do not need to interfere with the formal arrangement of words, structure, etc. But, even in such cases, the decision to opt for formal equivalence must always be a conscious decision (i.e. taken for a good reason and not gratuitously). The aim in this kind of adherence to form would be to bring the target reader nearer to the linguistic or cultural preferences of the ST.

Yet, for a wide variety of texts, and given a diverse range of readers and purposes of translation, there is often a need for some ST explication and adjustment. That is, if in the translator's judgement a form of words that

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is not sufficiently transparent in the TT is likely to pose a threat to comprehensibility and therefore result in unintended and unmotivated opaqueness, intervention on the part of the translator becomes inevitable. In such cases, the translator would need to resort to more 'dynamic' forms of equivalence.

Through dynamic equivalence, we can thus cater for a rich variety of contextual values and effects which utterances carry within texts and which a literal translation would simply compromise.

روى لي صديق هذه الحكاية قال : كنت في زيارة صديق لي ، وهو
موظف كبير في إحدى الدوائر . ولم يمضِ على مكوثي عنده ربع ساعة ،
حتى جاء الحاجب فأخبر صديقي ان شخصاً موفداً من قبل احد البكوات
يطلب مقابلته . فقال له : ليدخل . فدخل الزائر متجبراً ، كأنه جاء ليقضي
مهمة تتعلق بها السلام الدولي . فجلس قبل أن يدعوه صديقي للجلوس ،
كأنه الأمر الناهي في تلك الدائرة . ثم شمخ برأسه وقال : يسلم عليك
البك ، ويطلب منك أن تعين فلانا ، وأعطاه ورقة كتب عليها اسمه .
فقال صديقي : سلم على البك ، واعتذر لي منه ، وقل له : انا لا أملك
صلاحية تعيين موظف . قال : ما هذا الكلام ؟ ألم تعين في هذه الدائرة
أشخاصاً ؟ قال ذلك بغضب وتهديد . فانتفض صديقي وقال له : أتريد أن
تكذبني ؟ قلت لك لا أملك صلاحية تعيين حاجب ، وأريد أن تفهم ذلك .
فانتصب الزائر واقفاً وخرج وهو يقول : حسابك عندي وعند البك !..

The translator' role

A good translator will:

- Bring creative energy and imagination to the work, without losing the author's style, message or unique flavour.
- Think carefully about substitutions or changes, and discuss major changes with the acquiring editor.
- Take heed of an editor's fresh approach to the text, and remember that he or she will be seeing it with new eyes, and judging it as English prose.
- Strike a fine balance between making the book accessible to new readers, while still maintaining its essential 'foreignness' and differences.
- Remember that not all books are perfect, and that even tiny tweaks (made in conjunction with an editor) can make a good book brilliant.
- Keep careful notes of changes and decisions made in the process of translating.

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- Take careful consideration of humour, puns, jokes and literary allusions, names of places and characters, as well as cultural references and ideology.
- Correctly translate idiomatic expressions, which lend colour and flavour.
- Consider and represent the author's culture, without turning it into a cultural treatise.
- Carefully recreate the nuances of the original language.

Translators will not:

- Take major liberties with the author's text without reference to both editor and author.
- Anglicise a book beyond recognition. • Play with the structure or the sequence of time or events, except in consultation with the author or editor.
- Refuse help from the author, editor or another translator; every insight, every set of eyes, provides a new depth of understanding, and possible resolutions to difficulties faced.

Egyptian Arabic proverbs

في الامتحان يكرم المرء أو يهان.

يا واخذ القرد على ماله يروح المال ويقعد القرد على حاله.

الوحدة خير من جليس السوء.

القرد في عين أمه غزال.

لا يلدغ المؤمن من جحر مرتين.

ابن الوز عوام.

اللى يشوف بلوة غيره تهون عليه بلوته.

Seeing someone else's problems makes your own problems seem smaller. (Considering others' problems will give you perspective.)

باب النجّار مخلع.

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The carpenter's door is falling apart. (Used to criticize someone who tells other people how to do things but doesn't apply his advice to himself.)

احنا في الهوا سوا. We are in the same boat (lit. same air).

العروسة للعريس والجري للمتاعيس.

اللى مكتوب عالجبين لازم تشوفه العين

One hand doesn't clap. (Cooperation from all sides is necessary to accomplish anything.)

Stretch your legs as far as your blanket extends. (Don't live beyond your means.)

انت تريد وهو يريد والله يفعل ما يريد.

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You want what you want and he wants what he wants, but God does what He wants. (Man proposes, God disposes.)

العين ماتعلاش عالجاب.

The eye doesn't go higher than the brow. (No one can go above their status in life.)

المتعوس متعوس ولو ركب على راسه فانوس.

The miserable person will be miserable even if you hang a lantern on his head. (You can't escape your luck.)

لقيني ولا تغدني. Better a warm welcome than being invited to lunch.

(Welcoming people warmly is important.)

طباخ السم بيدوقه.

One who cooks poison tastes it. (What goes around comes around.)

اللي يلاقي اللي يطبخ له لية يحرق صوابه؟

Why should one who finds someone to cook for him burn his fingers? (Don't do your own dirty work if you can find someone to do it for you.)

انغدى بيه قبل ما يتعشى بيك. Eat him for lunch before he eats you for

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dinner. (Kill him before he kills you; get your blow in first.)

القط ما يحبش الا خناقه.

The cat only likes its strangler. (People only respond to harsh
treatment.)

تضرب القدرة على فمها تطلع البنت لأمها.

Like mother, like daughter.

هاك الشبل من ذاك الأسد.

شحات ونزهي. A beggar but acting like a rich man. (Used to describe someone who's in no position to be picky but is still acting like he can set the terms of whatever bargain etc. is going on. Sort of like the equivalent of "Beggars can't be choosers," but in reverse.)

حجة البليد مسح التخته. (The bad student's excuse is erasing the blackboard. (Used to describe people who are trying to divert attention from their own failings by talking about other things.)

مصائب قوم عند قوم فوائد. -----

الجايات أحسن من الراجيات. What is coming is better than what is gone.
(The future is better than what's past; used to cheer people up.)

المؤمن مصاب. The believer is afflicted. (The righteous always
suffer.)

اسعى يا عبد وأنا أسعى معاك.
Make an effort, and I'll make an effort [to help] you. (God helps
those who help themselves.)

المية تكذب الغطاس.
The water gives the lie to the diver. (The proof's in the pudding.)

تأتي الرياح بما لا تشتهي السفن. Winds do not blow as the ships wish.
(You can't always get what you want.)

Unattended money teaches thievery. (If you don't keep a close eye

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on your property, people will steal from you.)

(A leopard doesn't change its spots.)

(Don't take advantage of your friends.)

الكفن مالوش جيوب

صاحب بالين كداب وصاحب ثلاثة منافق

Someone who tries to do two things at once is a liar, and someone who tries to do three things at once is a hypocrite. (You can't divide your effort between multiple things and do them well.)

(You can't make an omelet without breaking a few eggs.)

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اتمسكن حتى تتمكن Pretend to be weak and submissive until you get
your chance.

كل مشكلة ولها حل

Every problem has a solution.

الاعتراف بالحق فضيلة

Admitting it when someone else is right is a virtue.

Translate the following homonyms into Arabic:

base/bass

billed/build

blew/blue

by/bye/buy

cell/sell

cent/scent/sent

chili/chilly

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facts/fax

fare/fair

fairy/ferry

feat/feet

fir/fur flea

/flee flew/flu/flue

flour/flower

read/red

read/reed

real/reel

recede/reseed

review/revue

roe/row

right/rite/write

ring/wring

road/rode/rowed

roam/Rome

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role/roll

root/route

rote/wrote

rough/ruff

rye/wry

sachet/sashay

sacks/sax

sail/sale

scene/seen

sea/see

seam/seem

sear/seer

serf/surf

sew/so

shoe/shoo

sic/sick

sighs/size

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slay/sleigh

soar/sore

sole/soul

some/sum

son/sun

sonny/sunny

soot/suit

stair/stare

stake/steak

straight/strait

Differences between SL & TL

1. Lexical Variation: e.g. Word/phrase/idiom/proverb unavailability in Target Language compared to source language
2. Semantics Variation: e.g. Variation of meanings of single word in SL compared to unavailability of even single word to represent SL concept or idea in TL
3. Syntax Variation: e.g. Variation in structure of sentence in SL and TL such as Arabic has (VSO) and English (SVO)
4. Form Variation: Literary device and implemented sentence patterns by author in SL such as verse resulting in TL as prose
5. Socio-cultural Variation: variation between speakers of SL compared to speakers of TL

Untranslatability

Untranslatability reflects the area where intercultural equivalence does not exist. Intercultural non-equivalence which can cause untranslatability arises when a situational feature is functionally relevant to the SL text, but fully absent from the TL text in which the TL culture is rooted. The more disagreement there is between the concepts of the source culture or its linguistic system and those of the TL culture or its linguistic system, the more these variables hinder intercultural translation. This may lead to untranslatability such as in cases overwhelmed by tension between form and meaning. This can make obtaining full equivalence difficult, or even impossible.

It is true that in some cases, the Arab translator may find certain lexical items in Arabic having no equivalents in English because the concepts they refer to do not exist in the English-speaking culture. Such items are normally culture-bound terms. From Arabic-English intercultural translation perspective, examples can elucidate the issue of translatable versus untranslatable terms.

References

1. Wikipedia Online Encyclopedia 2. <http://accurapid.com/journal>
3. Translation Websites & Forums

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Miscellaneous Terminology

Demography	علم دراسة السكان
Aboriginals	السكان الأصليون
Demographic statistics	إحصاء سكاني/ديموغرافي
Census	التعداد
Pilot survey	مسح استطلاعي/ مسح أولي
Intercensal population estimates	تقديرات عدد السكان بين التعدادات
Statistics	إحصائيات
Statistical chart	رسم بياني
Epidemiological statistics	إحصاءات الأوبئة
Statistics on migrants	إحصاءات المهاجرين
Statistical estimation	تقدير إحصائي
Rates	معدلات
Annual migration rate	معدل الهجرة السنوية
Illegitimate birth rate	معدل المواليد غير الشرعية
Infant mortality rate	معدل وفيات الرضع
Remarriage rate	معدل زواج الأرمال والمطلقات أو المطلقين
Reproduction rate	معدل الإنجاب/التكاثر

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Morbidity rate	معدل الاعتلال/الإصابة بالمرض
Age-specific fertility rates	معدل الخصوبة حسب الأعمار
Age-specific birth rate	معدل المواليد حسب الأعمار
Crude death rate	معدل الوفيات الأولي
Optimum rate of growth	معدل النمو الأمثل
Neo-natal mortality rate	معدل وفيات حديثي الولادة
Prenatal	ما قبل الولادة
Postnatal	ما بعد الولادة
Inter natal	أثناء الولادة
Population	السكان
Depopulation/population decline	نقص عدد السكان/انخفاض عدد السكان
Working population	سكان عاملون
Unoccupied population	سكان غير عاملين
Self employed	ذو عمل حر
Population census	تعداد السكان
Overpopulation	زيادة سكانية/تضخم سكاني
Actual/De facto population	عدد السكان الفعليين
De jure population	عدد السكان المسجلين/المعترف بهم في السجلات الرسمية
Drifts of population	تيارات نزوح السكان
Population density	كثافة السكان/كثافة سكانية

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Population explosion	الانفجار السكاني
Population forecast	التنبؤ السكاني
Population mobility	الحراك السكاني
Adventitious rural population	سكان الريف الطارئون
Age distribution in a population	توزيع الأعمار في المجتمع
Population cluster	تجمع سكاني
Young population	مجتمع فتي/مجتمع الشباب
Old population	مجتمع مسن
Urban population	سكان الحضر
Population at risk	سكان عرضة للخطر
Age structure	التكوين/الهيكل العمري
Age-specific mortality	الوفيات حسب الأعمار
Age group/ bracket	الفئة العمرية
Birth record/register	تسجيل/سجل المواليد
Stillbirth (n.)	ولادة جنين ميت
Stillborn	موت الأجنة/جنين يولد ميتا
Dependent children	الأبناء المعالون
Family/child allowance	إعانة الأطفال/الأسرة
Adolescence	المراهقة
Adult	بالغ

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Age of majority	سن الرشد
Adult majority	وفيات البالغين
Minor	القاصر
The Aged/ The Elderly	المسن/كبار السن
Pensioners	المتقاعدين/أرباب المعاشات
Old age/Senescence	الشيخوخة
Long-lived person	معمر
Centenarians	المئويون
Gender and female	النوع الاجتماعي والإناث
Birth attendant/ Midwife	الداية/القابلة
Female circumcision	ختان الإناث
Female Genital Mutilation (FGM)	تشويه الأعضاء الأنثوية
Infibulation	الختان الشامل أو التخيطي
Incrimination/ Criminalization of abortion	تجريم الإجهاض
Decriminalization of abortion	إباحة الإجهاض
Legal abortion	إجهاض مباح
Gender bias	تحيز على أساس النوع أو الجنس
Lactating/ Nursing mother	الأم المرضعة
Menopause	انقطاع الطمث
Menopausal age	سن اليأس

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Multigravida (L.)	المرأة التي حملت مرارا
Marriage and Family	الزواج والأسرة
Family planning program	برنامج تنظيم الأسرة
Head of the household	رب الأسرة
Marital life/married life	حياة زوجية
Sterility	العقم الدائم
Infertility	قلة الخصوبة/العقم القابل للعلاج
Sterilization	التعقيم
Conception/pregnancy	اللقط/الحمل
A barren woman	امرأة عاقر
Fecundity	الخصوبة/القدرة على الإنجاب
Biological family	أسرة بيولوجية
Nuclear family × Extended family	الأسرة النووية × الأسرة الكبيرة
Civil marriage	زواج مدني
Unregistered marriage	زواج عرفي
Endogamy	زواج الأقارب/القبائل
Exogamy	زواج الأبعاد
Foster parents	آباء بالتبني
Child adoption	تبني الأطفال
Marital status	الحالة الاجتماعية

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Widower	أرمل
Polyandry	تعدد الأزاج
Monogamy	الزواج من واحدة
Polygamy	تعدد الزوجات
Postnatal care	رعاية ما بعد الولادة
Pre-marital examinations	فحوصات ما قبل الزواج
Spouse	الزوج/الزوجة
Sibling	شقيق/شقيقة
Spacing of children	التباعد بين فترات الإنجاب
Social Security Record	سجل الضمان الاجتماعي
Family disintegration	التفكك الأسري
Kinship	القرابة
Migration	الهجرة
Internal migration	هجرة داخلية
Rural-urban migration	الهجرة من الريف إلى الحضر
Emigration	الهجرة النازحة
Immigration	الهجرة الوافدة
Labor migration	الهجرة للعمل
Brain drain	هجرة العقول/هجرة ذوي الكفاءة
Displacement	النزوح

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Evacuation	التهجير/إجلاء
Repatriation	الإعادة إلى الوطن
Resettlement	إعادة التوطين
Diseases	الأمراض
Communicable disease	مرض منقول
Endemic disease	مرض مستوطن
Epidemic disease	مرض وبائي
Genetic disease	مرض وراثي
Annual death probability	احتمال الوفيات السنوية
Miscellaneous	متنوع
Religious minority	أقلية دينية
Ethnic minority	أقلية عرقية
Build-up area	منطقة معمورة
Informally – built area	منطقة عشوائية
Disguised unemployment	بطالة مقنعة
Cosmopolitan Society	مجتمع متعدد الجنسيات
Public houses	مساكن شعبية
Urbanization	التحضر
Social mobility	حرك اجتماعي
Social stratification	تقسيم الناس إلى طبقات اجتماعية/شريحة التدرج الاجتماعي

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Socialization	التنشئة الاجتماعية
Occupational qualification	المؤهلات المهنية

Ecology	علم البيئة
Ministry of Environmental Affairs	وزارة الشؤون البيئية
Ecosystem	نظام البيئة
Ecosphere	الغلاف الجوي البيئي
Ecoclimate	المناخ البيئي
Ecodevelopment	التنمية البيئية
Ecologist	عالم البيئة
Earth Charter	ميثاق الأرض
Earth Day	عيد الأرض (يوم الأرض)
Abyssal environment	بيئة الأعماق
Aquatic life	الحياة المائية
Affordable water	مياه رخيصة/في متناول الجميع
Running water	مياه جارية
Ground water	مياه جوفية
Costal area/ littoral area	منطقة ساحلية
Costal water	المياه الساحلية
Ocean floor	قاع المحيط

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Sea bed	قاع البحر
Fisheries	مصائد الأسماك
Fishery	مصيدة
Shellfishery	مصائد المحاريات
Fish shoal	سرب السمك
Juvenile fish	صغار/فرخ السمك
Juvenile water	مياه أولية (ما يتم اكتشافه على عمق 30م)
River-borne sediments	الرواسب النهرية
Climatology	علم المناخ
Agroclimatology	علم المناخ الزراعي
Ambient air	الهواء المحيط
Ambient temperature	درجة الحرارة المحيطة
Flora and Fauna	النباتات والحيوانات
Forestry	علم الغابات
Arable land/cultivate land	أرض صالحة للزراعة
Meteorology	علم الأرصاد الجوية
Firewood	حطب
Air mass	كتلة هوائية
Seasonal crops	محاصيل موسمية
Vegetarian	نباتي

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Glaciology	علم الجليديات
Ice cap	غطاء جليدي
Ice sheet	
Ice shelf	جرف جليدي
Glacier ice	نهر ثلجي
Ontology	تاريخ نمو الكائن الحي
Biodiversity	التنوع الأحيائي (تنوع الكائنات الحية)
Metabolism	التمثيل الغذائي (الأيض)
Acclimatization	التأقلم
Wild animals	حيوانات برية
Wild life	الحياة البرية
Captive animals	حيوانات حبيسة
Semi-captive animals	حيوانات شبه حبيسة
Cattle grazing	راعي الماشية
Sedimentary rocks	صخور رسوبية
Climate changes	التغيرات المناخية
Global Climate changes	التغيرات المناخية العالمية
Cyclone	إعصار حلزوني
Hurricane	إعصار (مصحوب برعد وبرق)
Smog	ضباب دخاني

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Dust storm	عاصفة غبارية/ترابية
Sand storm	عاصفة رملية
Wind storm	عاصفة رياحية
Easterlies	رياح شرقية
Westerlies	رياح غربية
Monsoon winds	رياح موسمية
Equator	خط الاستواء
Dew	ندى
Humidity	رطوبة
Mist	رذاذ/ السديم
Conservation of the Environment	الحفاظ على البيئة
Egyptian Environmental Affairs Agency (EEAA)	جهاز شئون البيئة المصري
Environmental friendly	صديق البيئة
Green belt	حزام أخضر
Conservation of nature	الحفاظ على الطبيعة
Tornado	إعصار حلزوني
Typhoon	إعصار استوائي
Rain forest	غابة مطيرة
Clean technology	تكنولوجيا نظيفة
Clearing up pollution	القضاء على التلوث

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Air culture control	التحكم في جودة الهواء
Depollution/ Decontamination	إزالة التلوث
Desalination	إزالة الملوحة
Detoxication	إزالة السمية/السموم
Disaster management	إدارة الكوارث
Pollution control	مكافحة التلوث
Restoration of soil	إصلاح التربة
Afforestation	زراعة الغابات/تحريج
Ozone hole	ثقب الأوزون
Ozone-friendly technology	تكنولوجيا غير ضارة بالأوزون
Energy conservation	الحفظ على الطاقة
Green car	سيارة صديقة للبيئة
Biofuel	وقود حيوي
Smokeless fuel	وقود عديم الدخان
Zero emission vehicle	مركبة/سيارة لا ينبعث منها عوادم
Collection of household refuse	جمع القمامة المنزلية
Sorting of refuse	فرز القمامة
Sanitary landfill	مدفن قمامة صحي
Rational Waste Management	إدارة رشيدة للنفايات
Hygienic waste disposal	التخلص الصحي من النفايات

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Cutting of waste	التقليل من النفايات
Rationalize of hunting animals	ترشيد صيد الحيوانات
Hazard prediction	التنبؤ بالخطر
Natural phenomena	الظواهر الطبيعية
Age-old forests	غابات معمرة
Air current	تيار هوائي
Beach erosion	تآكل الشواطئ
Land erosion	تآكل الأرض
Coral reefs	الشعب المرجانية
Deglaciation	الانحسار الجليدي
Desertification	التصحّر
Ebb and tide	المد والجزر
Marshlands/swamps/fen/bog soil	مستنقعات
Pristine area	منطقة بكر
Quick sands	الرمال المتحركة
Sand dunes	كتبان رملية
Sand flats	سهول رملية
Uplands	المرتفعات
Vortex	دوامة
Falls	شلالات

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Natural disasters	كوارث طبيعية
Biodeterioration	التدهور الأحيائي
Bush fire	حريق الأدغال
Conflagration	حريق الغابات
Disaster-prone area	منطقة معرضة للكوارث
Disaster stricken area	منطقة أصابها كارثة
Distressed area	منطقة منكوبة
Drought area	منطقة معرضة للجفاف
Endangered species	فصائل مهددة بالانقراض
Extinct species	فصائل منقرضة
Famine	مجاعة
Environmental Abuse	إساءة استخدام الموارد البشرية
Environment degradation	تدهور البيئة
Agrochemicals	الكيمواويات الزراعية
Deforestation	إزالة الغابات
Solid degradation	تدهور التربة
Over grazing	الرعي الجائر
Overcropping	الزراعة المفرطة
Overfertilization	الإفراط في التسميد/التخصيب
Overfishing	الصيد الجائر

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Air pollution load	نسبة تلوث الهواء
Airborne contaminant = Air pollutant	ملوث هوائي
Airborne emissions	انبعاثات جوية
Airborne particles	جسيمات متعلقة بالهواء
Airborne pollutants	ملوثات يحملها الهواء
Airborne pollution	تلوث جوي
Breakdown of wastes	تحلل النفايات
Build up of pollutants	تراكم الملوثات
Disposal of wastes	التخلص من/تصريف النفايات
Dump	مقلب قمامة
Dumping at sea	التخلص من النفايات في البحر
Flowing-out/Effluent discharge	التخلص من النفايات السائلة
Incineration of wastes	حريق النفايات
Garbage/refuse collection	جمع القمامة
Contaminated food	غذاء ملوث
Dust deposit	ترسيب الغبار
Emission trading	تجارة الانبعاثات
Energy-intensive technology	تكنولوجيا شديدة الاستهلاك للطاقة
Noxious emissions	انبعاثات سامة
Off-gases	غازات منبعثة

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Off-odor	روائح منبعثة
Exhaust	عوادم
Fossil fuel	الوقود الاحفوري/حفري
Fumes	الأدخنة
Fumigation	أبخرة
Global warming	الاحتباس الحراري
Greenhouse effect	تأثير الدفيئة/الخبينة
Greenhouse gases	غازات الدفيئة
Radiation	إشعاع
Carcinogen	مواد مسرطنة
Carbon release	الانبعاث الكربوني
Cement plants	مصانع الاسمنت
Combustion residue	مخلفات الاحتراق
Depletion of Ozone Layer	تآكل طبقة الأوزون
Sanitary drainage	الصرف الصحي
Sewer	أنبوبة الصرف
Toxics	سموم
Thermal pollution	تلوث حراري
Marine pollution	التلوث البحري
Oil spill	بقعة زيت

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Miscellaneous	متنوع
Pumping station	محطة طخ
Organic components	عناصر/مركبات عضوية
Hygiene	الصحة العامة

Planning, Studies & Research	التخطيط والدراسات والأبحاث
Action plan	خطة عمل
Baseline study	دراسة أساسية
Benchmarks	معايير
Brainstorming	العصر الذهبي
Case study	دراسة حالة
Development planning cycle	دورة التنمية والتخطيط
Disaggregative statistics	إحصاءات مصنفة
Feedback	تغذية راجعة-مرتدة
Field study	دراسة ميدانية
Field visit	زيارة ميدانية
Formative evaluation	تقييم تطوري/تنموي/تقويمي
Indicator	مؤشر
Input	مساهمة
Logical framework (logframe)	الإطار المنطقي

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Monitoring and Evaluation (M&E)	المتابعة والتقييم
Needs assessment	تقدير الاحتياجات
Normative framework	إطار معياري
Outcome	نتيجة
Output	مخرج
Output to Purpose Review (OPR)	مقارنة المخرجات
Pilot project	مشروع تجريبي
Problems tree	شجرة المشكلات
Project proposal	مقترح مشروع
Questionnaire	استبيان
Research findings	نتائج البحث
Roundtable	حلقة نقاش
Steering committee	لجنة توجيهية/ لجنة الإعداد والتحضير/ لجنة تسيير
Summative evaluation	تقييم نهائي
Survey	مسح
Time-bound goals	أهداف ذات إطار ومني
Workshop	ورشة عمل
Types of organizations	أنواع المنظمات
Charity Organization	جمعية خيرية
Community Development Associations (CDA)	جمعيات تنمية المجتمع

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Donor Agencies	هيئات مانحة
International Non-governmental Organization (INGO)	منظمة دولية غير حكومية
Non-governmental Organization (NGO)	منظمة غير حكومية
Private Voluntary Organization (PVO)	منظمة أهلية تطوعية
Personnel	العاملون
Community facilitator	ميسر اجتماعي
Consultant	استشاري
Counterpart	نظير
Field coordinator	منسق ميداني
Programme officer	مسئول برامج
Technical advisor	استشاري فني
Gender and Women	النوع الاجتماعي والمرأة
Advancement of women	النهوض بالمرأة
Emancipation of women	تحرير المرأة
Female-headed households	الأسرة التي ترأسها امرأة
Feminization of employment	تأنيث العمالة
Feminization of poverty	تأنيث الفقر
Gender	النوع الاجتماعي
Gender and Development (GAD)	النوع الاجتماعي والتنمية
Gender bias	التحيز لأحد الجنسين

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Gender equality	المساواة بين الجنسين
Gender equity	العدالة بين الجنسين
Gender-sensitive assessments	تقييم يراعي الجنسين
Empowerment of women	تمكين المرأة
Interventions & Processes	المداخلات والعمليات
Capacity building	بناء القدرات
Community participation	مشاركة مجتمعية
Dialogue	حوار
Empowerment	تمكين
Invention	تدخل
Mobilization	تعبئة
Participation	مشاركة
Target group	المجموعة المستهدفة
Miscellaneous	متنوع
Abject poverty	فقر مدقع
Aid	المساعدات
Basic needs	احتياجات أساسية
Checklist	القائمة المرجعية
Disadvantaged groups	الفئات المحرومة
Human Development Index (HDI)	مؤشر التنمية البشرية

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Human Development Report	تقرير التنمية البشرية
Income generation	توليد الدخل
Marginalization	تهميش
Millennium Declaration	إعلان الألفية
Millennium Development Goals (MDGs)	المرامي/الأهداف الإنمائية للألفية
Official Development Assistance (ODA)	المساعدة الإنمائية الرسمية
People-centered development	تنمية محورها الناس
Pre-poor reforms	إصلاحات داعمة للفقراء
Social development	تنمية اجتماعية
Structural adjustment programs	برامج التعديل الهيكلي
Sustainable development	تنمية مستدامة
Sustainable Livelihoods	سبل عيش مستدامة
Terms of Reference (TOR)	الشروط المرجعية
Training of Trainers (TOT)	تدريب المدربين
Non-profit organization	منظمات لا تسعى لتحقيق الربح
Apolitical organization	مؤسسة غير سياسية
Fund-raising	جمع الأموال/جمع التبرعات
Funding proposal	طلب التمويل
Core-funding	التمويل الأساسي
Follow-up	متابعة مرحلية

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Problem-solving strategies	استراتيجيات حل المشاكل
Registration of the association	تسجيل الجمعية
Vulnerability of economy	ضعف الاقتصاد
Commitment to action/work plan	الالتزام بخطة عمل
Schedule and follow-up plane	عمل جدول زمني وخطة متابعة
Pipeline projects	مشاريع في طور انتظار
Low-income brackets	محدودي الدخل

Mistranslation is big problem.

Discuss its reasons with your colleagues.

Green onion leaves



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باب زويلة

عرف علي المستوي الشعبي باسم بوابة المتولي...ترجع أصول المبني الحالي لباب زويلة هـ هو من أعاد 434 إلي أمير الجيوش بدر الجمالي وزير المستنصر بالله الفاطمي ففي عام بناءه وتعليته.. ويعتبر باب زويلة أجمل أبواب القاهرة من الناحية المعمارية...وبجوار هذا الجمال تكون الذكريات المؤلمة حيث كانت تجري عنده عمليات الإعدام سواء بالشنق أو بقطع الرءوس...وكانت الرؤوس المقطوعة أو الجثث المشنوقة تعلق علي باب زويلة...فعلي هذا الباب تم شنق السلطان طوماباي آخر من تولي حكم مصر في دولة المماليك..

SOME THEORIES ON TRANSLATION (A Summary)

Translation

□ An operation performed on languages: a process of substituting a text in one language for a text in another. (Catford, 1965: 1) □ To translate is to change a text from one state or form to another, or to turn a text into one's own or another language. (Merriam Webster Dictionary, 1989: 1) □ A translation consists of transferring the meaning of the source language into the receptor language. This is done by going from the form of the first language to the form of the second language by way of semantic structure. It is the meaning which is being transferred and must be held constant, as meaning is a variable of greatest importance in a translation process. The source form carries the meanings ---- meanings which are encoded and recorded in the source wordings ---- which should be re-expressed and maintained in the target form. In other words, only the form changes. These meanings should then be transferred, encoded, and recorded into the new target wordings. (Larson, 1984: 3) □ Translation is the super ordinate term for converting the meaning of any utterance of any source language to the target language. (Newmark, 1988: 32)

Models of Translation

□ Form-based and meaning-based. (Larson, 1984: 15) A form-based translation is usually referred to as a literal translation, in which translators are attempting to follow the form of the source language. The meaning-

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based translation is the one which is known as the idiomatic translation – the meaning of the source text is expressed in the natural form of the target language. □ Translations fall on a continuum from very literal to literal, to modified literal, to near idiomatic, to idiomatic, and may even move on to unduly free. □ The goal of a good translator is to translate idiomatically, by means of making many adjustments in the forms. In other words, the translator's goal should be to reproduce a text in the target language which communicates the same message as the source language but using the natural grammatical and lexical choices of the target language.

very literal literal modified inconsistent near idiomatic unduly literal
mixture idiomatic free

TRANSLATOR'S GOAL

Translation as a continuum (Larson, 1984: 17),

Principles of Translation

Duff (1989:10-11) proposes some general principles which are supposed to be relevant to all translations.

1. The translation should reflect accurately the meaning of the original text. Nothing should be arbitrarily added or removed, though occasionally part of the meaning can be transposed. The following questions will be very helpful.
 - a. Is the meaning of the original text clear?
 - b. If not, where does the uncertainty lie?
 - c. Are any words loaded, that is, are there any underlying implications?
 - d. Is the dictionary meaning of a particular word the most suitable one?
 - e. Does anything in the translation sound unnatural or forced?
2. The ordering of words and ideas in the translation should match the

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original as closely as possible. (This is probably essential in translating legal documents, guarantees, contracts, etc). But differences in language structure often require changes in the form and order of words. 3. Languages often differ greatly in their level of formality in a specific context. To resolve these differences, the translator must distinguish between formal or fixed expressions and personal expressions in which the writer or speaker sets the tone. 4. Many translations do not sound natural. This is because the translator's thoughts and choices of words are too strongly influenced by the original text. A good way to avoid this is to set the text aside and translate a few sentences from memory in order to get the natural patterns of thought in the target language. 5. The translator should not change the style of the original as much as possible. Changes are likely to happen if it necessary such as, many repetitions or mistakes in writing. 6. Idiomatic expressions --- including similes, metaphors, proverbs, sayings, jargon, slang, colloquialisms, and phrasal verbs ---- are commonly hard to translate. To solve this problem, try any of the following. a. Keep the original word between inverted commas. b. Keep the original expression, with a literal explanation in brackets. c. Use a close equivalent. d. Use a non-idiomatic or plain prose translation. But what is the most essential is that if the idiom does not work in the target language; do not force it into the translation.

Nida as quoted by Hatim and Mason (1990: 16) proposes four basic requirements of translation, namely,

1. making sense; 2. conveying the spirit and manner of the original; 3. having a natural and easy form of expression; and 4. reproducing a similar response

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Translation Process

Tou (TEFLIN, II, 1989: 134) mentions four main stages to be followed by translators in order to move the source into the target, i.e. the analysis of meaning, the discovery of meaning, the transfer of meaning, and the re-expression of meaning of the source into the target. He, however, proposes a model of translation.

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