TRANSLATION TEACHING IN THE PUBLIC UNIVERSITIES OF YEMEN: A REVIEW AND AN ALTERNATIVE SYLLABUS

A Thesis Submitted in Partial Fulfilment of the Requirements
for the Award of the Degree of
Doctor of Philosophy in Translation Studies

By

ABDULLAH SALEH AZIZ MOHAMMED

Supervisor

PROFESSOR PANCHANAN MOHANTY

Centre for Applied Linguistics and Translation Studies
School of Humanities
University of Hyderabad
P.O. Central University, Gachibowli
Hyderabad - 500 046
Andhra Pradesh
India
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DECLARATION

I, Abdullah Saleh Aziz Mohammed, hereby declare that this thesis entitled "**TRANSLATION TEACHING IN THE PUBLIC UNIVERSITIES OF YEMEN: A REVIEW AND AN ALTERNATIVE SYLLABUS"** submitted by me under Prof. Panchanan Mohanty's guidance and supervision is a bonafide research work of mine. I also declare that it has not been submitted previously in part or full to this or any other university or institution for the award of any diploma or degree.

Hyderabad

Date: (**Abdullah Saleh Aziz Mohammed**)

Regtn. No. 07HAPT03

CERTIFICATE

This is to certify that the thesis entitled "**Translation Teaching in the Public Universities of Yemen: A Review and an Alternative Syllabus**" submitted by Mr. Abdullah Saleh Aziz Mohammed bearing Regtn. No. 07HAPT03 in partial fulfilment of the requirements for the award of Doctor of Philosophy in Translation Studies is a bonafide work carried out by him under my supervision and guidance.

The thesis has not been submitted previously in part or full to this or any other University or Institution for the award of any degree or diploma.

Signature of the Supervisor

Director, Centre for ALTS

Dean, School of Humanities

DEDICATION

To my eldest brother, Eng. Hussein Aziz,

with love

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CHAPTER I

INTRODUCTION

INTRODUCTION

Translation is not a new field for Arabs, for it is well-known (Weissbort and Eysteinsson 2006: 100, Baker 1998/2001: 317-18) that Arabs are among the earliest in human history who started an organised wave of translation sponsored by authorities as early as the seventh century B.C. The early Arab translation movement is distinguished from other previous movements of translation in the following respects (Al-Khury 1988, in Baker 1998/2001: 318):

1. The range of source languages, i.e. Sanskrit, Persian, Syriac, Greek, Aramaic, etc.
2. The range of topics and subjects, i.e. Arabs showed enormous interest in almost all aspects of knowledge, with a focus on medicine, mathematics, philosophy, logic, chemistry, and to a lesser extent literature.
3. The institutionalisation of translating, particularly during the Abbasid Rule.

In fact, the location of the Arab Peninsula amidst three of the most powerful ancient empires (the Byzantine Empire in the Levant, the Persian Sassanian Empire in Persia, and Axiom Empire in Ethiopia) and the commercial and political relations that took place between Arabs and these empires must have had mediators. But translation into Arabic can be said to have formally started with the Umayyad Dynasty (661 - 750 B.C.). According to Al-Abbood (1979:147),[1] Arabic translation tradition passed through two phases: the mythical and the organised. The mythical phase started during the Umayyad Caliphate, where Arab scholars began transmitting knowledge of the Greeks and the Romans orally and by way of gist translation. The organised wave began with the Umayyad Caliph Yazid ibn Mu'awiyah (645-683), who sponsored a group of translators and philosophers to translate Greek and Coptic books into Arabic, especially chemistry books, and continued until the rule of the Abbasid Dynasty in

Baghdad (750 – 1258 B.C.), who sponsored a more extensive and organised translation movement. Books related to medicine, astronomy, mathematics, logic, literature, etc. were translated from a variety of languages into Arabic by translators from different nationalities and religions, i.e. Arabs, Persians, Indians, Syrians, Jews, Christians, etc. The main reasons behind these translations are as follows (Al-Abbood 1978: 148-153):

1. The desire of some Abbasid Caliphs, such as Al-Mansour, Al-Rashid, and Al-Ma’moon, to render the latest developments in knowledge into Arabic. Focus here was placed on medical books.
2. The desire to debate with other religions, i.e. religious polemics and debates necessitated that Arab scholars know the philosophy of the Greek, the Romans and others so as to debate with them on grounds that the latter would understand.
3. The desire of Arab scholars to know the Other, especially with regard to logic and philosophy.
4. The desire to write down knowledge in Arabic, gradually becoming the *lingua franca* of the time, especially for non-Arab Muslims and non-Arabic speakers who belonged to different nations and different language communities.
5. The competition of Persian translators in order to show the Arabs that the Persians, too, had a say in certain branches of knowledge. This was based on nationalistic sentiments.
6. The interest in translation by rich men and businessmen who sponsored translation of knowledge from different languages into Arabic.

Particularly during the Abbasid Era, some translators achieved enormous recognition, such as Hunain ibn Ishaq and his son Ishaq, Eisa ibn Yahya ibn Ibrahim, Hubaish al-Aasam, Istafan ibn Yaseel, Yohanna ibn Masaweeh and Yohanna ibn al-Betriq. However, the main interest was in books related to medicine, astronomy, chemistry, mathematics, logic and philosophy. It has been reported that the Abbasid Caliph Al-Ma'moon ibn Harun Al-Rashid (786-833) would give Hunain ibn Ishaq – who was also appointed the Chief of "Wisdom House"[2] (Al-Abbood 1979: 159, Baker 1998/2001: 320), where huge numbers of translators and transcribers were employed – as much gold as the weight of the books he would translate. Knowledge was brought to the Arab world from various nations and languages through translation, paving the way for the consequent advancement of science during the Abbasid era when the Islamic Civilization led the world culturally, politically and scientifically.

During the Abbasid era, translators generally adopted two methods of translation (Rosenthal 1975, in Baker 1998/2001: 320-1): the method associated with Yohanna ibn al-Batriq and Ibn Naeemah al-Himsi, which was highly literal and depended on word-for-word translating from Greek to Arabic, borrowing Greek words if Arabic did not have equivalents for those, and the method associated with Ibn Ishaq and Al-Jawhari, which was sense-for-sense translating, TL-reader-oriented. This period, known as the Golden Age as far as Arab translation tradition is concerned, was followed by a period of originality in writing with Arabic becoming not only the *lingua franca* of the men of science and literature but also the medium for documenting new advances in knowledge in all spheres. Most of the works of the Greek philosophers and scientists were translated during this period. Some of those translations even served as the only source for Greek knowledge during the European Renaissance.

One of the most prominent Arab voices of translation in this period is Abu Othman Amr ibn Bahr Al-Jahiz. Al-Jahiz (776-869) is one of the most renowned men of letters, who in his classic, *Kitaab Al-Hayawan* [The Book of Animals] (255 Hijri; 868 A.D.: 75-78), points out the difficulty in translating poetry, rhetoric texts and philosophy. He acknowledges that the translator of poetry can never be able to convey all the characteristics of the ST into the TT because, to Al-Jahiz, human beings (here the original author vis-à-vis the translator) differ from each other in the way they see the world and also the way they formulate their experiences in words. Further, he maintains, the translator should try to convey as much of the ST as possible to the TT readers. The task becomes easier with regard to scientific texts, but even here, the translator should possess certain necessary qualities, i.e. stylistic command tantamount to that of the ST author, level of general knowledge parallel to that of the original author,[3] and command of both SL and TL. Al-Jahiz is aware of the impact of the mother tongue on the translator's performance, especially with regard to inverse translation, and also of the influence of L2 on the translator's communication in L1. To him, the deeper the translator understands both the languages, the stronger their mutual influence on the translator's performance in both of them. The main idea Al-Jahiz tries to convey is that learning more of the intricacies of L2 can also bear upon the translator's performance in L1. Finally, Al-Jahiz warns against blunders in translation, particularly in the translation of religious texts.

However, the cultural and scientific stagnation of Arabs ensuing from the fall of the Abbasid Caliphate was further aggravated by the marginalisation of the Arabic language by the Ottomans, who ruled most of the Arab world for almost five centuries. Shafiq Gherbal (2000, Quoted in Al-Shayyal 2000: 9)[4] indicates that the Ottoman Civilisation prevented Muslim nations under its rule from setting connections with other non-Muslim nations, particularly the Europeans. However, in the 19th century, a new movement in translation started. Al-Jumaiee (2000)[5] indicates that in Egypt Muhammed Ali Basha (who ruled Egypt during 1805-1848) inaugurated the School of Languages in 1835, which taught translation to groups of students who were rigorously selected and who, after their graduation from this school, were assigned to translate books to Arabic from various languages (mainly French) for the use in schools. The 19th century is known to Arabs as the Age of Enlightenment (or rather Re-Enlightenment) because besides the resurgent movement in translation, Muhammed Ali Pasha was the first to introduce printing press in Arabic, followed a policy of modernising Egypt by importing European models of education and culture, and even sponsored scholarships to study in Europe, especially France and Italy.

The momentum of modernisation in general, and translation into Arabic in particular, initiated by Muhammed Ali Pasha in the 19th century, unfortunately, slowed down, and that change of pace in the Arab's life seems to have been continuing since then. One of the reasons for that is their inability to scale the horizons of knowledge reached by some other advanced nations mainly due to political conflicts. Even worse, it is reported that during the last fifty years the number of books translated into Arabic did not exceed 10000, out of which almost 4000 books were sponsored by foreign agencies, and most of these translations are marked by chaotic, unsystematic, and plagiaristic approaches.[6] With this state of affairs, the question that arises is: is it not high time that Arabs started to translate into Arabic all that is important for their life? And, indeed, there is so much to translate.

But to translate effectively it is essential to not only encourage Arab scholars to translate but also to have well-trained translators. Clearly, universities and specialised institutes are the proper incubators for this purpose. With reference to Yemen as an Arab country, and the public universities in Yemen as the main place to deal with this issue, it is expected that this research will be taken up seriously. In the majority of Arab countries the medium of instruction in schools and most universities is Arabic, and the fact is that not all the necessary material is translated into Arabic. Therefore, it is an awkward predicament for both teachers and students. While voices shriek out loud in support of using Arabic as the main medium of instruction, little is being done to actualise and materialise those battle cries. A handful of institutions support and sponsor translation (which in the majority of the cases yield cultural and literary translations only), and most of the translations produced appear to have come out of unsystematic, individual efforts. The result is: students do not have access to the most up-to-date knowledge, which is available in other languages, especially English.

The whole situation boils down to the fact that for the Arabs to start rebuilding their civilisation, a comprehensive wide-scale movement of translation must take place – just as what happened in Europe during the European Renaissance. This entails the existence of a large number of trained translators supported by governments or institutions concerned with translation. Departments of translation should be set up in all universities, specialised centres and institutions should also be established to promote translation, and higher education in Translation Studies should be encouraged in a wide scale. This will also contribute to solving the problem of unemployment, which is one of the main threats in the Arab world nowadays.

However, such aspirations are not likely to materialise in near future in the Arab world in general and in Yemen in particular. Therefore, this research can be considered partly as a short-term plan to cope with the current situation, i.e. that we are in dire need for trained translators and that the teaching of translation is mostly limited to a number of courses in L2 curriculum, and partly as a model for teaching translation for L2 undergraduates in Arts and Languages colleges in Yemeni universities. So far as translation teaching in Yemen is concerned, no serious attempt has been made to assess the situation and attempt to improve it. Very few studies have been carried out with regard to translation teaching in other Arab countries (Shaheen 1991), yet little has been said with reference to translation teaching at the undergraduate level or within L2 curriculum, although most universities in the Arab world do so. It may be claimed that the situation of translation in Yemen is hardly different from most of the other Arab countries, and it makes this research somewhat valid and applicable to the whole Arab world.

This research generally deals with the situation of teaching translation for the English language undergraduate students at the public universities in Yemen, namely, Thamar University, Sana'a University, Aden University, Taiz University, Ibb University, Hadhramout University, and Hodeidah University.[7] So far as L2 teaching in the Colleges of Arts and Languages is concerned, the undergraduate level in these universities comprises four years, i.e. Freshman Level, Sophomore Level, Junior Level and Senior Level. The programme contains courses divided between core courses, which include L2 skills learning, linguistics, literature, and translation, and some other general (called *requirement*) courses (i.e. Arabic, Islamic culture, computer basic skills, human rights, and a third language, mostly French).[8] Core courses are compulsory and each course is allocated 3 credits and 3-4 contact hours per week, for 14-16 weeks per semester. The translation module is taught in most of these universities in terms of four courses (Translation I, Translation II, Translation III, and Advanced Translation) starting either in the second semester of the Sophomore Level or the first semester of the Junior Level. L2 skills learning occupies the first two years of the undergraduate stage. Linguistics courses include Introduction to Linguistics, Phonetics and Phonology, Morphology and Syntax, Semantics,[9] and

Applied Linguistics. Undergraduate students in most of these universities are seldom acquainted with Sociolinguistics, Discourse Analysis, Textlinguistics, and Pragmatics. Literature courses are designed to teach British and American literatures, with more focus on the former, and include courses on drama, poetry, novel, prose, analysis of literary texts, and a course on Literary Criticism (where, ironically, students are taught only traditional approaches of literary criticism, and little of the modern literary theories of literature, such as feminism, gender studies, postcolonialism, etc.). Finally, the curriculum includes a course on research methodology (often a 2 credit course) and a directed research course where each student is required to write a report on a topic s/he chooses and then take an oral exam, i.e. a presentation of the topic in front of the examiners.

This research aims to make the teaching of translation in these universities a double-faceted project. Firstly, it aims to introduce the teaching of the theory and practice of translation in an effective way which guarantees that students get acquainted with the most important and recent advances in the field of TS. Secondly, since translation is taught in terms of compulsory courses inserted in L2 curriculum, this research should be a bridge bringing about harmony, coordination and collaboration between translation courses and the other courses (linguistics, literature, and culture studies) taught during the undergraduate stage so that both translation courses and other linguistics and literature courses can mutually contribute to each other and reinforce students' understanding in both. If implemented carefully, translation courses can also contribute to students' knowledge of L2, despite the objections raised against using translation in L2 class.[10] In this way, one can kill two birds with one stone.

To meet these two broad goals, this research assesses the conditions of translation teaching in these universities, finds out the drawbacks, and suggests remedies based on modern approaches to translation and its pedagogy. Generally, the objectives of the research are as follows:

1. To evaluate the translation teaching situation in the public universities in Yemen, and gauge the viability of the current translation curricula and syllabi used by these universities for translation teaching at the undergraduate levels in terms of efficiency, practicality and updatedness.
2. To investigate the position of the translation courses within the framework of the existing language teaching curricula, discuss their role in developing the students' overall communication skills in general and knowledge of translation theory and practical techniques in particular, and elaborate the extent to which translation courses and other courses interact with and benefit from each other, focussing on how to encourage and attract the students' attention towards the study of translation.
3. To make a qualitative and quantitative assessment of translation teaching in the universities in question from three perspectives, i.e. with reference to (i) developments in Translation Studies and other related areas, (ii) teaching methodology and the criteria for selecting teaching materials, and (iii) other considerations regarding the students' needs and expectations and the society's requirements.
4. To locate difficulties and obstacles hampering the progress in translation teaching in these universities and introduce suggestions to solve or alleviate them.

5. To design a model translation syllabus for Yemeni students based on the findings of the research, and make recommendations for the sake of ameliorating the status of translation and translation teaching in these universities.

The layout of this research comprises six chapters. Chapter I, entitled “Introduction”, starts with a glance at Arab translation tradition and the conditions and circumstances surrounding translation in the Arab world. It also indicates the situation of translation teaching in the Arab world generally and in Yemen particularly. Given the fact that in Yemen there are no institutions specialised for the teaching of translation (either at the undergraduate or postgraduate level), this chapter indicates the targeted group for investigation, i.e. undergraduate students of English at the Colleges of Arts and Languages in the public universities of Yemen.

As stated above, this study is concerned with the teaching of translation for the Yemeni students of English at the undergraduate level in the public universities. The non-existence of BA or MA degrees in translation in these universities has influenced the scope and objectives of the research. Firstly, an MA degree in TS in Yemen is rather a proposal for the future rather than an investigation of an existing course *per se*. Secondly, translation at the BA level is taught as a part of the English language curriculum, i.e. rather than with a specific aim to produce translators. Apparently, the existing circumstances reveal that the purpose of teaching translation in these universities is aimed at showing students the structural and semantic differences between Arabic and English. That is, the focus is on producing students with L2 proficiency, not on producing skilled translators. Thirdly, it has been noticed that the whole society is in dire need for translators to help update all spheres of knowledge and cope with the demands of the market in a society which is highly ‘tenacious’ of its mother tongue (Arabic) and somehow reluctant to use English on a wider scale. Therefore, one of the main aims of this study is to integrate the theory and practice of translation in order to increase students' knowledge of L2, and provide them with the basic tools of translation so that it may secure them a job after graduation or at least put them on stable grounds in translation theory and practice, if they wish to pursue higher studies in TS. Having stated the general objectives of the research, this chapter finally presents the layout of the research and the research methodology in brief.

The second chapter of the study, entitled "Review of Literature and Theoretical Foundations", provides a brief background of translation, history and theory. It starts with an attempt to define 'translation' from both the English and Arabic perspectives. Then, it gives a brief exposition of the history of translation and the advent of TS as a discipline, shedding light on the Arabic translation tradition, starting particularly from the Abbasid period (750-1250), a period which witnessed the zenith of translation into Arabic of scientific and philosophical materials from a variety of languages. It also introduces the main approaches to translation as well as some of the most prominent concepts and issues in the discipline. In this regard, the exposition is divided into three parts: i) pre-20th century attempts at theorizing translation, ii) classification of the main approaches to translation, and iii) some prominent concepts in TS.

After indicating the characteristics of pre-20th century conceptualisations and debates regarding translation, and also the emergence of TS as an autonomous discipline, the chapter classifies modern approaches to translation. Translation theories are briefly discussed with relation to linguistics, literature, philosophy, culture studies, functionalism, and machine translation. Besides, this chapter also briefly touches upon some key concepts in translations, such as the concept of equivalence; free translation vs. literal translation; objectivity vs. subjectivity in translation; translation as a science, an art, a craft; untranslatability; domestication, foreignisation, the invisibility of the translator, and translational norms. Finally, the chapter presents a brief account of translation quality assessment.

Chapter III, entitled "Pedagogy of Translation", deals with the teaching of translation with specific reference to the case of undergraduate students, presenting methodologies and tools that can contribute to familiarising translation students with translation as a theory and as a practice/activity as well. It would appear unrealistic to claim that a translation class should guarantee to produce skilled translators by the end of a course, let alone a translation class basically intended as a part of L2 curriculum. Besides lack of sufficient time and proper course orientation, it is impossible to evoke scenarios of all real-life situations students might face in their professional careers. But it is fair to assume that a translation course is likely to grant them, if not the skill, then the way to the acquisition of the skill.

An important fact in the teaching of translation is that translation can be taught adopting multifarious approaches and in different academic (or technical) situations. That is to say, translation can be taught in terms of courses integrated in the syllabus of second language learning. There also can be some autonomy: full-fledged departments in colleges, or even independent institutions can be dedicated to the teaching of translation, and the degrees granted ranging from diplomas, bachelor's, Master's and doctoral degrees. The third type is the teaching of short-term translation courses aimed to 'refresh' translators-students or help them do better in specific situations: such translation courses appear to be similar to ESP courses in terms of specificity and orientation, and are better termed as 'translator training courses'. Our field of interest here, however, is the first type, since translation is taught in the public universities in Yemen as part of the undergraduate level of the English (and French) Department. There is no “Bachelor’s degree” in translation, nor are there independent academic departments or institutions fully dedicated to the teaching of translation.

For the purposes of presentation, this chapter is divided into two sections. The first section accounts for educational and pedagogical issues regarding the teaching of translation, the teaching of English as a second language, language learning in translation classroom activities, parallelism between language learning and translating, teachability of translation (theory and practice), meeting students’ expectations in undergraduate translation courses, stylistic problems confronting Arab students in Arabic-English and English-Arabic translation, etc. The second section briefly discusses four approaches of translation teaching offered by Peter Newmark, Mona Baker, Hatim and Munday, and Mildred Larson, respectively.

The first section draws on various opinions regarding the implications of translation teaching/pedagogy and the use of translation as a tool for L2 learning. A historical account of the theories of L2 learning and teaching is presented in this chapter very briefly, i.e. expectations of using the Grammar-Translation Method, the Direct or Natural Method, Audio-Lingual Method, the Silent Way, Total Physical Response, the Communicative Approach, and return to the Grammar-Translation Method. The argument then shifts to the criticisms, pros and cons of using the Grammar-Translation Method in an L2 class.

The second section, i.e. the four textbooks of translation discussed here, focuses on the practicality of the techniques suggested to help translators develop an awareness of the differences between languages, become conscious of the nature of translation, and deal with certain problems of translation. These techniques and approaches are then taken as the touchstone for the data collected in the next chapter regarding the conditions of translation teaching in the public universities in Yemen. Moreover, the approaches in the textbooks/coursebooks of Newmark, Baker, Hatim and Munday, and Larson are critically presented on basis of how they make translation teachable and how far their models would apply to the Yemeni students of English at the undergraduate level. In this way the discussion extends to cover also the theories referred to in the previous chapter, i.e. the applicability of these theories in teaching translation to Yemeni students in particular, and Arab students in general.

Chapter IV is entitled “Research Methodology”. The research methodology in this thesis hinges on analysis of the collected data in the light of the textbooks and approaches to the teaching of translation discussed in the previous chapter. Using various sources, the process of data collection has aimed to give a clear picture of the factual condition of translation teaching in Yemen. These sources are as follows:

- Questionnaire: A questionnaire of 20 multiple-option questions was administered to students of translation to evaluate their responses to materials, attitudes towards translation and translation teaching in targeted universities, and their satisfaction with their teachers.
- Interviews: Interviews with translation students, translation teachers, and translation practitioners were conducted in order to gain as much information as possible. The interviews with students are based on a set of 22 questions to gain information regarding several factors implicated in the teaching of translation and other courses in L2 curriculum. The interviews with translation teachers concentrate on their attitude towards the teaching of translation in their respective universities and the difficulties facing them. Finally, the interviews with translation

practitioners are intended to obtain an idea of the translation market and other aspects.

- Teaching Materials: Some translation teaching materials and textbooks used by some translation teachers at different levels in the targeted universities are evaluated.
- Examination Samples: Samples of translation examinations (mid-term and final) from some of these universities were collected and discussed with the idea that exam papers normally reflect what students have been taught during a course.
- English Department Curriculum: Curricula of the English Departments in the targeted universities are discussed.
- University Catalogue and Student's Manual: University Catalogues and Students' Manuals are also used as a source of data.

Chapter V, entitled "Data Analysis and a Translation Syllabus for Yemeni Students" pinpoints the main findings of the process of data collection (Chapter IV) in the light of the views and translation approaches discussed in Chapter III. It formulates a number of observations regarding the conditions of teaching translation in the public universities of Yemen and suggests necessary steps to be taken in order to improve the situation. After giving a brief account of the types of syllabi and their classification, this chapter proposes a 4-stage translation syllabus designed for the students of translation in the Departments of English of the Colleges of Arts and Languages in the public universities of Yemen. The main pillars of this new syllabus are:

1. Integrating the theory and practice of translation.

2. Attempting to train students with the basic tools of the trade if they decide to pursue a career or higher studies in translation.
3. Coordinating between translation, language and literature courses so as to make them contribute to a better understanding of each other.
4. Attempting to make translation courses contribute to L2 learning.

The chapter endeavours to justify the design of the proposed syllabus, showing how this new syllabus can fulfil the desired objectives and produce optimal result.

Chapter VI is entitled “Conclusion”. This final part of the study points out the main ideas discussed throughout the research, shows how the study proved the hypotheses (Chapter IV), reveals the significance of revisiting translation teaching in the targeted universities, and presents recommendations for betterment of the situation.

Endnotes

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[1] Al-Abbood, Tawfik Nafei’ (1979) “On the History of Arabic Translation”. *Arabic History Periodical*. 10(1979):147-175. [Arabic]

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[2] Library of Baghdad.

[3] In the first two conditions, Al-Jahiz seems to imply that a translator should be able to fully realize and comprehend the stylistic and intellectual implications of the text so as to be able to translate it properly. It does not seem that he means that the translator should be as knowledgeable of the field of study as the original author is.

[4] Al-Shayyal, Jamal-u-din (2000) *History of Translation in Egypt during the French Invasion*. Port Said: Religious Culture Library. [Arabic]

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[5] Al-Jumaiee, Abdulmonim Ibrahim (2000) “The School of Languages and the Development of Translation and Arabicization Movement in Egypt 1835-1973”. *Arabic History Periodical*. Vol. 15 (Summer 2000): 107-140. [Arabic]

الجماعي، عبدالمنعم إبراهيم. 2000. مدرسة الألسن و تطور حركة الترجمة و التعريب في مصر 1835-1973. مجلة التاريخ العربي. العدد الخامس عشر (صيف 2000): ص 107-140.

[6] Al-Zawi, Amin (2009) “What Arabs Translate? And How? Improvisation, Piracy and Chaos”. *Al-Shurookonline*. 22.04.2009. http://www.echoroukonline.com/ara/aklam/aklam_elkhamis/amine_zawi/35535.html. Retrieved 22.04.2009. [Arabic]

الزاوي، أمين. (2009) ”ما يترجمه العرب و كيف يترجمونه: إرتجال، قرصنة، فوضى“. جريدة الشروق أونلاين. 22 أبريل 2009.

[7] Yet, it can also be applied, at least in terms of approach and methodology to the students of French and of other languages being taught in these universities. Another point to add here is that a few more universities have been inaugurated lately, e.g. Al-Baidha University, Al-Dhale’ University, Amran University, Hajja University, and Lahj University. They have not been included here because they were inaugurated only two years ago and it is expected that in their Colleges of Arts, students have not been introduced to translation.

[8] There are generally 2 Arabic courses, 2 French courses, 1 Islamic Culture, 1 Computer Skills, and 1 Human Rights course. These courses, though compulsory, are not regarded as core courses and most of the time are allotted less credit and less contact hours (i.e. 2 credits, 3 contact hrs per week).

[9] See Chapter IV for details. Sometimes, pragmatics is subsumed under the course ‘Semantics’, but all that students are introduced to is more or less an introductory definition of pragmatics.

[10] See Chapter III.

CHAPTER II

REVIEW OF LITERATURE AND THEORETICAL FOUNDATIONS

REVIEW OF LITERATURE AND THEORETICAL FOUNDATIONS

2.1. What is Translation?

Etymologically, ‘translation’, derived from the verb ‘to translate’, comes from Classical Latin *translātus,* that is the past participle form of *transferre* ‘to transfer’; *trans-* means ‘across’, and *-ferre* means ‘to carry/bear’ (Simpson and Weiner 1989). The meanings listed under the entry ‘translation’, as far as language study is concerned, are as follows (ibid.: 410):

i. The action or process of turning from one language into another; also, the product of this; a version in a different language.
ii. The expression or rendering of something in another medium or form, e.g. of a painting or etching.[1]

The verb ‘to translate’ (etymologically meaning to ‘to carry or bear across’) implies the existence of a point of departure, something to be carried/borne, and a destination. This definition tells something of what the translator does: s/he is a traveller who has to deliver something. ‘To translate’, as *Oxford English Dictionary* (ibid.) states, is “to turn from one language into another, ‘to change into another language retaining sense’; to *render*;[2] also, to express in other words, to *paraphrase*”[3] (italics mine).

In the same manner, the term ‘to interpret’ has come to English from Latin *interpretāri*, to ‘explain, expound, *translate*, understand’ (ibid.: italics mine), through French *interpreter*. The Latin form *interpres* can mean ‘interpreter’, ‘agent’, ‘negotiator’: *inter-* means ‘between’, and *–pre* is probably the root of *pretium* ‘price’. One of the meanings of the term ‘interpretation’ is ‘the action of translating; a translation or rendering of a book, word, etc.’[4] However, the other meanings of the word tend to place more emphasis on how something is understood and then expounded or represented. Thus, on the one hand, the term ‘to interpret’ contains as one of its meanings the act of translating and, on the other hand, the act of interpreting is vulnerable to some measure of inevitable subjectivity arising from several sources.[5]

Contrastively, since this thesis is directed towards translation in relation to Arab (namely, Yemeni) students, it is essential to bring into the focus the terms used (be it based on commonsensical or technical usage) as the Arabic counterparts of ‘translation’ and ‘interpretation’, i.e. (ترجمة) *tarjamah* and (تأويل) *ta’weel*, respectively. In Arabic, the root *tarjama* (to translate)[6] is taken to mean “to explain (speech) and make (it) clearer; interpret into another language” (Ma’loof et al. 1908/1984: 60), “transport (speech) into another language” (Al-Basha 1992: 253, my translation).[7] It can be said that the verb *tarjama* (to translate) is derived from the root *rajama* (to throw), which is still used in this sense in Arabic collocations related to guessing, estimating, etc., implying uncertainty. On the other hand, the Arabic term *awwala* (the past form of the verb *يأول* [*yu?awwel*] to interpret) is used to mean “explain and evaluate (speech); to guess/figure out the meaning (of dreams and religious books)” (Ma’loof et al. 1908/1984: 121); however, the Arabic verb implies a certain degree of subjectivity in action, i.e. a degree of (un)certainty.

Generally speaking, “any definition of translation makes it obvious that meaning is the fundamental problem behind translation” (Bartrina 2005: 180-181). Making a step above, the term ‘translation’ in the context of this thesis refers to:

1. the field of study, or translation as an academic discipline;
2. the process of translating a text from one language into another;
3. the product, i.e. the translated version of an original text;
4. the profession of translation.[8]

Various scholars have approached translation from different perspectives producing a bulk of literature and different views. For example, Nida (1964: 76) considers translation as a process of 'reproducing' and 'transferring' a 'message' into another language. Catford (1965: 18-20) defines translation as 'the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)' and sees it as a procedure of 'substituting' of 'thoughts' and 'ideas' across languages.[9] Levý (1967/2000: 148) states:

> From the teleological point of view translation is a PROCESS OF COMMUNICATION: the objective of translating is to impart the knowledge of the original to the foreign reader. From the point of view of the working situation of the translator at any moment of his work (that is from the pragmatic point of view), translating is a DECISION PROCESS: a series of a certain number of consecutive situations – moves, as in a game – situations imposing on the translator the necessity of choosing among a certain (and very often exactly definable) number of alternatives.

Newmark (1988: 5) views translation as 'rendering' of 'meaning'; Brislin as 'transfer' of 'thoughts' and 'ideas' (in Hariyanto, online); Koller as a relationship between the TT in TL and the ST in SL "which can be designated as a translational, or equivalence, relation" (Quoted in Hatim and Munday 2004: 48); Kiraly (1995: 6) as "a real act of interlinguistic and intercultural communication – the production of a text with a specific textual function, information content, and identifiable readership"; and Shuttleworth and Cowe as 'the transfer of written texts' (Quoted in Bartrina 2005: 4). In spite of lack of unanimity over the substance to be 'translated' or the manner of 'translating', the variety and richness of these views are perhaps the natural outcome of the nature of translation as an activity with an inherent relatedness to all domains of knowledge. Besides, Translation Studies is still a nascent field brimful with debatability and controversy over the existence of determined 'universals' or, what Hatim and Munday (2004: 224) describe as 'a general theory of translation that is valid for all texts and situations'. Suffice it to say, however, that as a corollary translation involves the existence of a translator, a translatable source text (ST) from one language (known as source language SL) to be translated into an equivalent[10] target text (TT) in another language, known also as the target language (TL).

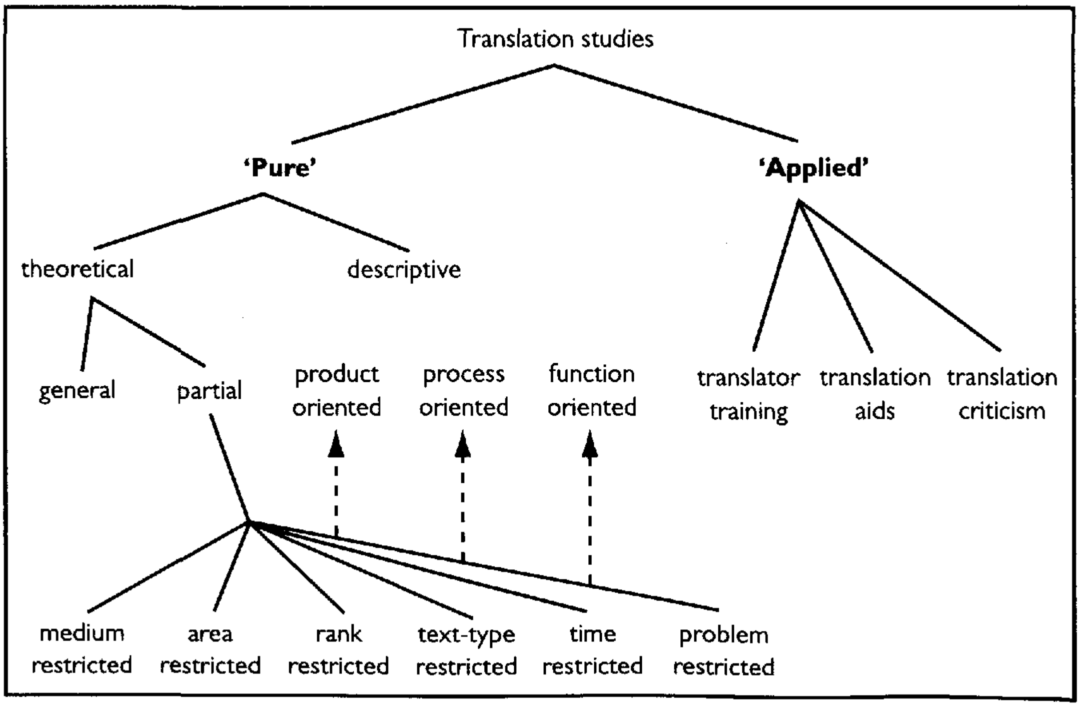
2.2. Translation Studies

Despite the fact that translation is a very old activity, practised for more than two thousand years, it gained recognition as an independent academic discipline only in the second half of the twentieth century. The advances made in language studies (especially with structuralism henceforth) and other fields of knowledge contributed immensely to the growth of translation into a full-fledged discipline of the academia,[11] and the fact that translation has hands in almost every branch of knowledge remains a source of momentum for widening the scope and canvas of Translation Studies.[12]

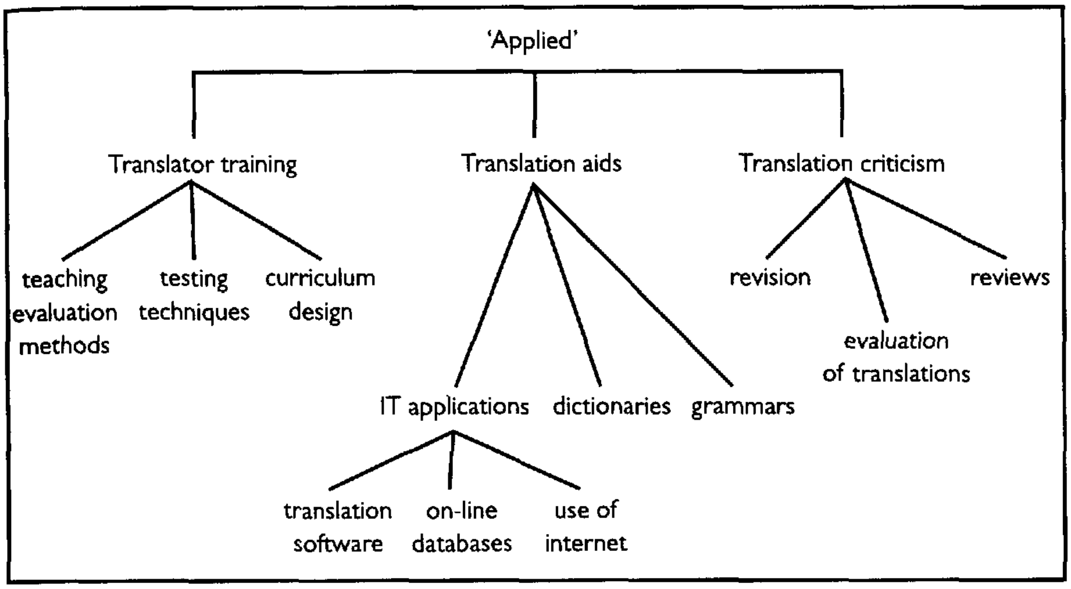
The term “Translation Studies” was first coined by J. S. Holmes in his seminal paper ‘The Name and Nature of Translation Studies’ delivered in 1972 (Munday 2001: 10) where he uses the term ‘translating’ to designate the process and the term ‘translation’ to denote the product. He (1972/2000: 173) defines it as the academic field of study that deals with “the complex problems clustered around the phenomenon of translating and translations” and “is to be understood as a collective and inclusive designation for all research activities taking the phenomena of translating and translation as their basis or focus” (ibid.: 176). He also proposes dividing TS into two branches: pure and applied. The pure TS is classified into Descriptive Translation Studies (DTS) or Translation Description (TD) and Theoretical Translation Studies (ThTS) or Translation Theory (TTh). The former is further sub-branched into product-oriented DTS (description of individual translations and comparing descriptions of translations), function-oriented DTS (the function of translated works in the recipient socio-cultural situation), and process-oriented DTS (description of the process of translating and what goes on in the translator's head during the process of producing a translation). The Theoretical Translation Studies, on the other hand, depends on the findings of the Descriptive Translation Studies and is concerned with "using the results of descriptive translation studies, in combination with the information available from related fields and disciplines, to evolve principles, theories, and models which will serve to explain and predict what translating and translations are and will be" (ibid.: 178). The applied side of TS refers to such concepts as translator training, translation aid, and translation criticism. The objectives of TS, according to Holmes (ibid.), are:

1. to describe the phenomena of translating and translation(s) as they manifest themselves in the world of our experience, and
2. to establish general principles by means of which these phenomena can be explained and predicted.

Holmes's 'map' of translation studie (from Munday 2001: 10)


Translation studies
'Pure'
'Applied'
theoretical
descriptive
general
partial
product oriented
process oriented
function oriented
translator training
translation aids
translation criticism
medium restricted
area restricted
rank restricted
text-type restricted
time restricted
problem restricted

The applied branch of translation studies


'Applied'
Translator training
Translation aids
Translation criticism
teaching evaluation methods
testing techniques
curriculum design
IT applications
dictionaries
grammars
translation software
on-line databases
use of internet
revision
evaluation of translations
reviews

(from Munday 2001: 13)

While Holmes' work is described to have laid the foundation stone for TS, a constellation of translation scholars have firmly set the new discipline on its track or, say, interdisciplinary track, e.g. Eugene Nida, J. C. Catford, Lawrence Venuti, Basil Hatim, Ian Mason, Itamar Even-Zohar, Gideon Toury, Katharina Reiss, Hans Vermeer, Christiane Nord, André Lefevere, Theo Hermans, etc. Works on the theory of translation began to emerge to consolidate the new discipline. However, that does not mean the starting point for attempting to understand what translation is and how it should be carried out. As early as the first century BC, Cicero introduced the concepts of word-for-word (i.e. literal) and sense-for-sense (i.e. free) translation, and he showed preference for the latter. For the sake of differentiating between translator and interpreter, it is interesting to mention that Cicero considers word-for-word translation as the task of the interpreter whereas sense-for-sense translator is similar to 'an orator' (Munday 2001: 19).

Like Cicero, St. Jerome (late fourth century CE) jumps on the bandwagon of sense-for-sense translation, 'except of course in the case of Holy Scripture, where even the syntax contains mystery' (Munday 2001: 20). St. Jerome's approach to translation has an impact on the later translations of the Bible and other religious texts.

Despite the fact that during the Abbasid period translation into Arabic from various languages (mainly Latin, Greek, Persian and Sanskrit) flourished, not much development in the theory of translation is reported to have come out of this period. According to Baker (1997: 320-1), two techniques were remarkable amongst translators of that era: one highly literal (the school of Yuhanna ibn Al-Batriq), the other is somehow similar to sense-for-sense translation method (the school of Ibn Ishaq). The real value of the Arabs' translating activities at that time lies not on the techniques they followed but on the books they translated.

Further contributions to translation theory were made in the sixteenth, seventeenth and eighteenth centuries by Martin Luther, Etienne Dolet, John Dryden and Alexander Fraser Tytler. For religious or political reasons Luther translated the Old Testament and the New Testament into East Middle German in such a way that the holy word should reach the lay person in a common language accessible to all, without the intervention of the church or priests mediating between God and man. In defence of his translation, Luther issued *Sendbrief vom Dolmetschen* ('Circular Letter on Translation') in 1530, which brought the focus more towards the TL and TT reader. Nida (1964:15) indicates some aspects of Luther's approach to translation as follows: (a) use of modal auxiliaries, (b) use of phrases even for single words if need be, (c) use of conatives whenever required, (d) shift of word-order, (e) translating some metaphors into ordinary language and vice-versa, (f) a lot of attention was paid to the exegetical precision and textual variants.

Dolet (1509-1546), a French humanist and translator who can be regarded as the martyr of translation,[13] sums up or rather stipulates for five principles for the translator to stick to, ordered respectively in terms of importance as follows:

i. The translator should possess perfect understanding of the content and intention of the original author, yet certain measure of freedom is allowed for the sake of clarifying obscurities.
ii. The translator should possess perfect knowledge of both SL and TL.
iii. The translator should avoid word-for-word renderings.
iv. The translator should employ the common usage of forms and figures of speech.
v. The translator should employ a word-order that matches the language sensibilities of the TL reader.

John Dryden (1617-1667) reacted disparagingly to what he described as ‘servile, literal’ translation, insinuating at Ben Johnson’s premises that a translator should imitate his author and should not try to improve on him, i.e. in his translation of Horace’ *Ars Poetica*. In the preface to his translation of Ovid’s *Epistles*, Dryden criticizes Johnson’s ‘verbal copy[ing]’ (Munday 2001: 25) and identifies three categories of translation:

i. Metaphrase: word-by-word and line-by-line translation (cf. literal translation).
ii. Paraphrase: focus placed on the original author’s sense even by changing whole phrases (cf. faithful and sense-for-sense translations).
iii. Imitation: variance from words and sense by ‘forsaking’ the text of the original as the translator sees fit (cf. free translation).

Another important voice in the eighteenth century is Alexander Fraser Tytler (or Lord Woodhouselee) who, in his *Essay on the principles of translation* (1797), describes three general rules (Bassnett 1980:69, Nida 1964: 17) to determine the ‘goodness’ of a translation:

i. conformity of ideas between ST and TT.
ii. conformity of style between ST and TT.
iii. conformity in terms of easiness of composition between ST and TT.

What is remarkable here is that while Dryden seems to be concerned more with the ST author, Tytler’s focus is drawn more towards the TT reader.

In the nineteenth century, a constellation of litterateurs took to translating literary and philosophical works – the list includes Thomas Carlyle, B. B. Shelley, Lord Byron, Edward Fitzgerald, Matthew Arnold, to name but a few. The fact that the translations of this period were mostly literary and were done by men of letters who were themselves in search for ideas and ideals (i.e. the Romantic period) entails a tremendous measure of subjectivity and conflicting opinions of what translation is like. Apart from that, the increasing religious fervour of the Christian missionaries during this period fomented an augmentation of translating religious texts into different languages. Another important factor for the escalating burgeoning of translating was the imperialist tendencies rampant at that time: the expansionist imperialist powers needed to translate books from/into other languages to facilitate their dominance of other nations.

The most conspicuous contribution to translation theory in the nineteenth century is that of Friedrich Schleiermacher (1768 - 1834). It is ‘conspicuous’ in the sense that it shows a cute diversion from the traditional views offered hitherto. His influential treatise on translation, *Über die verschiedenen Methoden des Übersetzens*

(‘On the Different Methods of Translating’), written in 1813, opened a new horizon in translation theory and is quoted by many scholars of translation in relation to the hermeneutic motion in translation (Venuti 2000). His contribution gives translation theory a new dimension since hermeneutics does not believe in absolute truth as far as interpretation is concerned, but allows much space to the individual’s inner feeling and understanding. Schleiermacher sets two ends for the translator:

> Either the translator leaves the writer alone as much as possible and moves the reader toward the writer, or he [sic] leaves the reader alone as much as possible and moves the writer toward the reader.
> (Quoted in Munday 2001: 28, also in Venuti 1991: 129)

Schleiermacher proposed the techniques of ‘alienating’ and ‘neutralising’ of the TT reader, and he showed preference towards valorising the foreign and transfer it into the TL (i.e. alienating).[14]

Generally speaking, however, the pre-twentieth century contributions to the formation of a translation theory so far can be viewed, in Nida’s words (1964: 22-23), as follows:

> Despite major shifts of viewpoints in translation during different epochs and indifferent countries, two basic conflicts, expressing themselves in varying degrees of tension, have remained. These fundamental differences in translation theory may be stated in terms of two sets of conflicting “poles”: (1) literal vs. free translating, and (2) emphasis on form vs. concentration on content. These two sets of differences are closely related but not identical, for the tension between literal and free can apply equally well to both form and content. However, in general the issues are not well defined. For the most part such expressions as literal vs. free, translation vs. paraphrase, and word vs. sense are essentially battle cries for those who wish to defend their work or criticize the work of others. Rarely are these conflicting views analyzed in detail or the implications of such principles worked out carefully in actual practice.

It is only in the twentieth century that translation theory witnessed a dramatic swerve. As a result, focus was placed on several other issues, reflecting i) emphasis on readership and the setting (naturalness, register), ii) expansion of topics (to include technology, publicity, advertisements, etc.), iii) increase in variety of text formats, iv) standardisation of terminology, v) formation of translator teams and recognition of the reviser's role, vi) impact of linguistic studies, and vii) promotion of the role of translation in transmitting knowledge (a source of international understanding) as well as cultures (Newmark 1988: 9-10).

The very term "Translation Studies" is in fact the outcome of recent development in all branches of knowledge, especially the humanities, for the expansion of knowledge necessitates more branching and more specification. Previously translation was assigned an inferior status and was considered as a branch of comparative literature or language studies. Although some have attempted to discuss the nature of translation, what those early writings provided was, in a way, a series of debates with no obvious or decisive solutions instead of framing a translation theory with practical efficacy. It is only during the 1950s and 1960s that the intensity of such debates (form vs. content, literal vs. free, words vs. sense, fidelity in translation) began to ebb down in favour of developing more systematic analyses of translation and its methods and techniques. This period of development drew heavily upon advances in linguistic studies, literary studies, anthropology, sociology, philosophy and psychology. The debate now took another aspect and its direction was steered towards such concepts as meaning and equivalence and shifts of meaning.[15]

Based on a structuralist perspective, Jakobson (1959/2000) not only emphasizes the arbitrariness of the signifier-signified relationship but also examines such notions as linguistic meaning and equivalence, stressing the idea that human beings have the capacity to understand new concepts even without experiencing them in reality. According to him, there are three types of translation (ibid.: 114):

1. Intralingual translation: also known as rewording, is a kind of translation in which the verbal signs of one language are replaced or interpreted by verbal signs from the same language.

2. Interlingual translation: defined also as translation proper, is a kind of translation where the verbal signs of one language are interpreted or replaced by equivalent verbal signs of another language.
3. Inter-semiotic translation: known also as transmutation, is a kind of translation where the verbal signs of a language are rendered by means of non-verbal sign system, e.g. painting, music, movies etc.

It is obvious here that Jakobson views language as ‘form’ and system of signs, and translation mainly as the substitution of sign systems between languages, i.e. a semiotic approach. The interlingual translation is the one which is most relevant to the argument here; however, such a definition of translation is clearly oversimplified. The term ‘equivalent’ in particular seems to betray the hope of full practicality or feasibility expected from this definition. As Jakobson himself points out (ibid.), ‘there is ordinarily no full equivalence between code-units’ due to the interlinguistic difference between terms/signifiers and the semantic fields on one hand and the arbitrariness inherent in the signifier-signified relationship on the other. In interlingual translation, two different code-units from two different languages (SLT and TLT) go through a process of recording and transmuting by use of signs for the sake of achieving equivalence, and the verbal signs of one language are different from those of another language. The result is a kind of reality partitioned differently. However, Jakobson’s view of ‘equivalence in difference’ is the crux of the problem that, according to him, linguistics should try to solve. Jakobson argues that the difference between languages remains mostly one of terminology and structure, not of inability to render certain messages.

The colossal flourish of translation studies since the second half of the twentieth century comes as a reward to the thankful efforts exerted by prominent scholars, who discussed translation from two main perspectives: translation in itself, and translation in relation to other fields of study. The former may be exemplified by introducing techniques and methods to help translators cope with specific problems or deal with specific kinds of texts, as in the factors the translator pays attention to before/while/after translating, or the cognitive investigations of what goes on in the translator's mind while translating (the Think-Aloud Protocol). Translation teaching and its methodologies can also be regarded as another side of the same issue. The latter is a corollary of the interdisciplinary nature of translation, for the prime value of translation lies less in itself as a procedure than in its role as a catalyst for the spread of knowledge in general and on a global scale. In view of the importance of the interdisciplinary nature of TS, the following pages offer a short synoptic presentation of the main theories and notions of translation with reference to linguistics, literature, philosophy, culture studies, functional approaches and machine (computer), touching only upon the landmark contributions in this regard. But before this it is important to take a glance at certain points of controversy residing at the heart of translation.

2.3. Issues in Translation

2.3.1. Free Translation vs. Literal Translation

The question of free vs. literal translation dominated in some way or the other the theory of translation since Cicero up to the nineteenth century, and still exercises some power even now. Formerly, the case was that literal translation was relegated in favour of free or sense-for-sense translation. A question here is that if literal translation is denounced due to differences in structures of languages, what then is the extent of freedom allowed in translation? Again, how can such freedom be practised? And is the product of free translation an honest rendering of the original text?

Newmark (1988: 68-69), actually, opened a new horizon to literal translation by remarking that the literal does not have to be limited to the word-for-word technique. He maintains that ‘literal translation is correct and must not be avoided, if it secures referential and pragmatic equivalence to the original’ (ibid.).

Free translation is TL-oriented while literal translation is SL-oriented. In their extreme attitudes, free translation tends to look after comprehensibility of content for the TT readers whereas literal translation tries its best to echo the form and structure of the SL. Here, the question oscillates between the risk of betraying the ST (if extreme free translation is adopted) or of producing translationese or a TT hardly understandable to TT readers (in the case of adopting an extreme literalist approach).

Apparently, the literal-free question will probably never come to a definitive solution because translation as an activity stipulates for several levels of consciousness (linguistic, intellectual, cultural, personal, etc.) working simultaneously. Moreover, translation quality assessment so far is still struggling to introduce entirely objective standards to judge how far a TT reflects its original ST.

2.3.2. Objectivity vs. Subjectivity in Translation

The debate here revolves around whether it is possible to annihilate subjectivity (of the translator, of course, because it would be regarded as mistranslation effacing the original author’s stylistic features enshrined in the ST which can be taken to mirror the individual’s subjectivity) form translation. In other words, if the translator’s subjectivity has to be “neutralised”, what kind of neutralisation is required and how can it be achieved in view of the fact that every translation is oriented?

However, staying a little far off the extremes of either subjective or objective, there are degrees and levels depending on several factors. For example, a great extent of objectivity can be obtained in technical or scientific texts as the focus is mainly placed on the information rather than anything else. On the other hand, Barthes (1977: 143-8) expounds some kind of inexhaustibility of meaning of a text and refuses to assume the existence of one “secret” meaning, though he acknowledges that denotative meaning is driven by intention. Here, a problem crops up since different readings of the same text do not come up with the same results and effects, no matter how slight the difference might be. If several readings of, say, a specific novel result in differences in the meanings produced/evoked, then which of these readings can one claim that a translation of this novel belongs to?

Another issue here resides in the evaluation of a translation quality and making judgements. Of course, linguistic studies have supplied lots of techniques, quantitative and qualitative, to systematically analyze texts, hence allowing better ways to achieve more objectivity. Yet, not only do the readers’ responses vary; the standards of assessment of translation quality are also shackled by elements of subjectivity which cannot be entirely avoided. But that does not mean the end of the story, because such standards of evaluation do much help in the attempt to maintain consistency and precision in translation.

2.3.3. Translation as a Science, an Art, a Craft

The answer to this long and heated debate hinges on the idea that if translation is a science, this does not mean that it is not an art at the same time, nor does it disentangle translation from being a craft. A translator is an artist since translation depends to a considerable extent on the translator’s creativity and imagination to figure out, hence convey, the intended message of the ST into the TL. This stance towards translation is all the more conspicuous in translating, for example, literary and religious texts. But at the same time a translator is a scientist as well because s/he has to employ linguistic tools and apply and conform to certain rules.

Woolsey (1974: 166) argues that ‘the greatest responsibility of the translator is not just to use language adequately for the purpose at hand, but also to try to improve it as our chief means of communication and to sharpen parts of it into new weapons for thought and imagination’. According to him, ‘the real difference between languages is not one of sounds and signs, but one of attitudes towards life’ and ‘ what is translated is a context and meant to be read as a context, not an accumulation of words and idioms with definite meanings and stamped-on values’ (ibid.), or else translation would turn into haphazard substitution of symbols that can be done with a machine and, in this case, the quality of a translation would be put in question. The fact that different translators leave their individual touches in the texts they translate also supports the ‘artistic’ claim of translation-as-art proponents.

However, creativity and imagination are part and parcel of effective translation, but these elements should be rigorously guided by certain rules and conventions, as too much creativity and imagination would eventually interpolate the message intended by the original author of the ST. Even a painter (a metaphor used by Theodore Savory in his book *The Art of Translation*, 1957/1968)[16] has to impose certain scientific methods and control in order to convey the message s/he wants to communicate through painting. Besides, people generally like innovation, but rely more on scientific approaches for the sake of objectivity. Nida’s book *Toward a Science of Translating* (1964) reflects the tendency to “scientify” translation. Furthermore, linguistics, the science of language, remains the most important source of development for translation studies, particularly as inductive methods are invested to reach conclusions and devise techniques. However, all these artistic elements and linguistic tools should be handled carefully and professionally – this makes translation a craft. Translation, to Newmark (1988: 7), is ‘a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language’, and ‘a profession [that] has to be seen as a collaborative process between translators, revisers, terminologists, often writers and clients’ (ibid.: 6). According to Newmark (ibid.):

> A translator … works on four levels: translation is first a science, which entails the knowledge and verification of the facts and the language that describes them – here, what is wrong, mistakes of truth, can be identified; secondly, it is a skill, which calls for appropriate language and acceptable usage; thirdly, an art, which distinguishes good from undistinguished writing and is the creative, the intuitive, sometimes the inspired level of the translation; lastly, a matter of taste, where argument ceases, preferences are expressed, and the variety of meritorious translations is the reflection of individual differences.

The point is that if artistic sensibilities constitute an integral part of the translator’s mission, they should be guided by linguistic and cultural knowledge and improved by training in such a way as to get the knack of the ‘artistic craft’.

2.3.4. Untranslatability

Quine (1960, 1987) has dealt with indeterminacy in translation in some detail. He (1960: viii) considers language as a “social art” the acquisition of which depends “entirely on *intersubjectively* available cues as to what to say and when. Hence there is no justification for collating linguistic meanings, unless in terms of men’s dispositions to respond overtly to socially observable stimulations” (my italics). The effect of this is reflected in that “the enterprise of translation is found to be involved in a certain systematic indeterminacy” and such “indeterminacy of translation invests even the question what objects to construe a term as true of” (ibid.).[17] Based on the premise that “language [is] the complex of present dispositions to verbal behavior, in which speakers of the same language have perforce come to resemble one another; not with the processes of acquisition” (1960: 26), Quine accentuates the existence of a gap of meaning between linguistic analysis and the translation and interpretation act since a linguistic analyst “tentatively associates a native’s utterance with the observed concurrent situation, hoping that it might be simply an observation sentence linked to that situation” (1987:6).

In contrast to Quine’s philosophical, behaviourist approach, Newmark (1988: 6) asserts that: “Everything without exception is translatable”. However, there are in fact some cases where an item in an ST cannot be rendered, in part or in whole, into the TL. Untranslatability is a case where items from SL cannot be, in part or in whole, rendered in TL; e.g. proper names, metaphors, puns. The names “Richard” in English, which implies the attribute of “heart of lion”, or “Newmark”, which appears to be a compound noun, cannot but be transliterated into Arabic for example. In the sentence “Life depends upon the *liver*”, the problem arises due to lexical and phonological differences between languages.

Untranslatability generally arises from cultural and linguistic differences between languages. In poetry, for example, where even the sounds sometimes carry semantic values, untranslatability becomes a big issue and achieving full equivalence stands as a hindrance to the translator. Theoreticians, like Catford (1965) and Popovič (1976, in Pedro 1999), tried to classify and deal with the problems arising from untranslatability. There are generally two types of untranslatability: linguistic and cultural. Linguistic untranslatability occurs in the absence of lexical, syntactical substitutes whereas cultural untranslatability is due to the absence in TL culture of the relevant situational features for the SL text. It is to be noted that complete or perfect synonymy is a utopian concept not found in any pair of languages. Hence, untranslatability is more a philosophical question than a translational one. Jakobson, based on semiotic grounds, claims that only poetry ‘by definition is untranslatable’ since in verse the form of words contributes to the construction of the meaning of the text, i.e. the content. To some theoreticians, the extent of untranslatability may even extend to touch the plausibility of translation in general, posing the question as to whether translation is possible at all.[18] Hatim and Munday (2004: 15) point out:

> Translatability is a relative notion and has to do with the extent to which, despite obvious differences in linguistic structure (grammar, vocabulary, etc.), meaning can still be adequately expressed across languages. But, for this to be possible, meaning has to be understood not only in terms of what the ST contains, but also and equally significantly, in terms of such factors as communicative purpose, target audience and purpose of translation.

If untranslatability can hegemonize the translation of poetry, the case is less serious with reference to prose, since prose language gives much more space for the translator to move within than poetry does. But in any case, whenever the symptoms of untranslatability surface to the translator, there is a strong probability of loss or gain (or overtranslation and undertranslation) in translation since untranslatable items are likely to be rendered by paraphrasing or some other techniques.

2.3.5. Domestication, Foreignisation and the Invisibility of the Translator

Venuti (1995) proposed the terms ‘domestication’ and ‘foreignisation’ alongside his discussion of what he calls ‘invisibility’ of the translator. In fact, it was Schleiermacher who, earlier to Venuti, suggested a similar idea – i.e. alienation and neutralization. But with his support for alienating techniques, Schleiermacher was aware of the problems of transfer and cultural and educational differences, for by simply transferring the impression the translator received by reading the ST, there is no guarantee that the TT reader will evoke the same.

Venuti’s use of the terms of domestication and foreignisation seems to carry political and cultural weight on par with the postcolonial view of translation although they may also be taken to indicate the point of how much a translation assimilates or differentiates ST and TT languages and cultures. He (1995: 20-21) bemoans what he sees the domestication which is dominating the Anglo-American translation culture since it involves ‘an ethnocentric reduction of the foreign text to target-language cultural values’. By contrast, foreignisation implies choosing a foreign text and developing a translation method along lines which are excluded by dominant cultural values in the target language (Venuti 1995: 23-25). Like Schleiermacher, Venuti is inclined towards the technique of foreignisation, since domestication not only implies the ‘invisibility’ of the translator but also submerging the TL cultural values. Foreignisation stipulates that the TL reader exerts some effort to understand the SL cultural implication and meanwhile be aware of the distinction between his/her culture and that of the ST readers.

To Venuti, translator’s visibility is not only limited to textual elements (e.g. in terms of syntactic structures and vocabulary) but even extends beyond extra-textual factors (e.g. translator’s ideology, choice of material, copyright) to cover also patronage, politics, etc. Such elements work together and have direct or indirect impact on the translator’s visibility in the TT. Venuti’s concept of translator’s visibility has, however, been understood as an attack against the Anglo-American and European translation tradition and its pursuit of fluency at the cost of effacing the ‘visibility’ of the translator and the peculiarities of the ST, which may belong to another culture. For example, Pym’s (1996/2010) review of Venuti’s *The Translator’s Invisibility: A History of Translation* attempts to refute Venuti’s claim that Anglo-American translation tradition, copyright laws, and ideological bearings are but examples of Western imperialism which translators should ‘resist’. Although he appears sarcastic in his criticism of Venuti, Pym concedes that Venuti’s proposition has brought to the fore the importance of recognising, elevating and rewarding the translator’s role.

2.3.6. Translation as Re-Writing

The idea of translation as a form of re-writing was introduced by Lefevere (1992a). To him, during the process of translation several social actors like translators, reviewers, patrons or publishing houses are involved in the re-creation – re-writing – of an ST into a TT which, even before it reaches the TT audience, has to pass through the filter of the poetics and the ideology of the time in a certain socio-cultural space, and it therefore becomes a refraction of the original ST. Lefevere gives as an example the lack of appreciation in the Western world for the Arabic Islamic *Qasidah* form of poetry, a form which is deemed to be the highest degree of excellence and dexterity if 'built' skilfully.[19] The reason, according to Lefevere, is that such poems are not available in acceptably translated terms because of an incompatibility of the poetics between Islamic and European cultures, and perhaps, because no translator has yet solved the subtle problems of conveying the nuances of the corresponding images of acculturation. Re-writing does not necessarily take place only between two languages, it can happen within the same literary system depending on certain factors, socio-temporal, political, etc. Lefevere argues that "rewriters create images of a writer, a work, a period, a genre, sometimes even a whole literature" (1992a: 5), that is, by manipulating textual or cultural aspects of a literary work they project it differently, refracted, into the target culture.

2.3.7. Brazilian Cannibalism

This is a postcolonial movement in translation which has come from Brazil and is based on the metaphor of anthropophagy or cannibalism which emerged in the 1920s with Oswald de Andrade's *Manifesto Antropófago*, drawing on the famous story of the cannibalisation ritual of a Portuguese bishop by native Brazilians. Under the impact of the poetical work of Haroldo de Campos and his brother Augusto de

Campos,[20] the metaphor has been used by the Brazilian TS scholars since the 1960s to refer to the experience of colonisation and translation: i.e. the colonisers and their language are devoured, their life force invigorating the devourers, but in a new purified and energised form that is appropriate to the needs of the native peoples. Vieira (1999: 98-9) maintains:

> Cannibalism is a metaphor actually drawn from the natives' ritual whereby feeding from someone or drinking someone's blood, as they did to their totemic 'tapir', was a means of absorbing the other's strength, a pointer to the very project of the Anthropophagy group: not to deny foreign influences or nourishment, but to absorb and transform them by the addition of autochthonous input. Initially using the metaphor as an irreverent verbal weapon, the *Manifesto Antropófago* stresses the repressive nature of colonialism.... In the overt attempt at freeing Brazilian culture from mental colonialism, the *Manifesto* redirects the flow of Eurocentric historiography. The New World, by means of the permanent 'Caraíba' revolution, becomes the source of revolutions and changes; the Old World is pronounced indebted to the New World because without it 'Europe would not even have its poor declaration of the rights of man.'

2.3.8. The Concept of Equivalence

Attempting to discuss the concept of equivalence in translation is perhaps tantamount to negotiating what translation theory in its essence tries to formulate directly or indirectly ever since the beginning of theorising translation. Each approach or model of translation revolves around equivalence one way or another. For the sake of brevity here, however, the concept of equivalence is exposed according to the opinions of some prominent scholars of translation.

Nida (1964) suggests formal correspondence and dynamic or functional equivalence. Formal correspondence focuses attention on the message itself, in both form and content. It requires that the message in the target language should match as closely as possible the different elements in the source language (ibid.: 159). Dynamic equivalence is based on the principle of equivalent effect, where the relationship between the receptor and message should be substantially the same as that which existed between the original receptors and the message (ibid.).

Newmark (1981), however, rejects the “principle of equivalence” – which underlies Nida’s theory of the dynamic equivalence – on three accounts:

i. The equivalent effect is not always attainable especially when the ST deals with cultural codes not understood by the TL readers.
ii. The equivalent effect is not necessarily important. This has to do with text types, which are according to him: expressive, informative and vocative. Difference in text types may entail different translation strategies.
iii. A dynamic-equivalence-based translation usually entails loss of meaning. For example, lots of biblical metaphors are lost in such a translation.

As an alternative to Nida’s theory, Newmark (ibid.) makes a distinction between communicative and semantic translation. Like Nida’s dynamic equivalence, communicative translation also tries to create the effect on the target text reader which is the same as that perceived by readers of the source language text.

Koller (1995) proposes denotative, connotative, pragmatic, textual, formal and aesthetic equivalence. Munday (2001: 47) points to five different types of equivalence:

i. Denotative equivalence is related to equivalence of the extralinguistic content of a text.
ii. Connotative equivalence is related to the lexical choices, especially between near-synonyms.
iii. Text-normative equivalence is related to text types, with texts behaving in different ways.
iv. Pragmatic equivalence, or ‘communicative equivalence’, is oriented towards the receiver of the text or message.

v. Formal equivalence is related to the form and aesthetics of the text, includes word plays and the individual stylistic features of the source text.

Baker (1992) classifies various problems of equivalence in translation in a hierarchical order (i.e. at the levels of words, phrases, and then moves up to grammatical, textual and pragmatic equivalences, respectively) and proposes some strategies to deal with each.[21] Catford (1965) talks of 'formal correspondence' between SL and TL categories when they occupy, as nearly as possible, the 'same' place in the economies of the two languages – maximal closeness, not true identity. Reiss (1971/2000) and Levý (1967/2000) refer to 'functional equivalence' between the SL and the TL texts as the driving force behind the process of decision-making.

Generally speaking, equivalence in translation is relative. Jakobson (1959/2000) maintains: "on the level of interlingual translation, there is ordinarily no full equivalence between code-units, while messages may serve as adequate interpretations of alien code-units or messages" while Toury (1978/95) asserts that it is the "norms that determine the (type and extent of) equivalence manifested by actual translations".

2.3.9. Translational Norms

The concept of norms in translation can be said to be as old as translation itself, for it is a corollary that every translator has to intuitively adhere to certain rules since norms play a role in all respects related to assumptions and expectations about correctness and/or appropriateness (Schäffner 1999: 1). The focus of norms in translation theory has widened over time (See Schäffner 1999). The concept of translational norms has gained wider circulation in TS under the impact of the works of Toury (1980, 1995, 1999), Hermans (1985, 1999a, 1999b), Chesterman (1999), and others.

The definition of the term ‘norm’ by Toury, the main proponent of translational norms, draws on sociology and reflects his interest in Descriptive Translation Studies where he emphasizes the necessity for a descriptive explanatory TT-oriented approach to translating. He (1995: 55) conceives of norms in translation as “the translation of general values or ideas shared by a community – as to what is right and wrong, adequate and inadequate – into performance instructions appropriate for and applicable to particular situations, specifying what is prescribed and forbidden as well as what is tolerated and permitted in a certain behavioural dimension....” Based on his conviction that “translation activities should rather be regarded as having cultural significance”, Toury maintains that

> ‘translatorship’ amounts first and foremost to being able to *play a social role*, i.e., to fulfil a function allotted by a community – to the activity, its practitioners and/or their products – in a way which is deemed appropriate in its own terms of reference. The acquisition of a set of norms for determining the suitability of that kind of behaviour, and for manoeuvring between all the factors which may constrain it, is therefore a prerequisite for becoming a translator within a cultural environment.... Norms are acquired by the individual during his/her socialization and always imply *sanctions* – actual or potential, negative as well as positive. Within the community, norms also serve as criteria according to which actual instances of behaviour are *evaluated* ... [namely] in situations which allow for different kinds of behaviour, on the additional condition that selection among them be nonrandom.
>
> (1995: 53-55)

Toury (ibid.: 54) sees norms as “socio-cultural constraints”, i.e. intersubjective factors occupying, in a form of “graded continuum along the scale”, the “vast middle-ground” between the two poles of “general, relatively absolute *rules* on the one hand, and pure *idiosyncrasies* on the other” – *rules*, here, are seen as “[more] objective” whereas *idiosyncrasies* as “[more] subjective [or: less intersubjective]” norms. Chesterman (1999: 91), however, considers this definition to be “too broad”; namely, the claim that norms “can even cover (or nearly cover) subjective idiosyncrasies is to stretch the concept unduly” (ibid.). He maintains that while Toury’s research in translational norms has provided an escape from prescriptivism in TS theory, norms should not be considered as ends in themselves, but means to the creation of explanatory hypotheses that can enhance our understanding of the phenomenon of translation. Chesterman (ibid.: 93-5) agrees that norms "exist to promote the values that permit social behaviour, ... and also ... to promote other values, other ideologies", but norms do prescribe. Thus, he expresses a need to devise strategies to respond to norms.

Broadly speaking, Hermans (1999b: 58) explains that the content of a norm is a notion of what a particular community regards as correct or proper. The directive force of a norm is meant to secure and maintain such notions as values. Toury (1995) maintains that norms distinguish regularity of behaviour, and translation is a norm-governed activity.[22] He distinguishes two sets of norm-systems: preliminary and operational norms. The former are related to two main sets of (often interconnected) considerations, i.e. norms that are concerned with "the existence and actual nature of a definite translation policy" and norms concerning "the directness of translation". By translation policy, Toury means the factors governing "the choice of text-types, or even of individual texts, to be imported through translation into a particular culture/language at a particular point of time". Directness of translation as n relates to what Toury describes "tolerance for translating from languages other than the ultimate source language", i.e. in terms of permissibility, selectivity, preference, etc. On the other hand, operational norms are concerned with the decision made while translating (cf. Levý 1969/2000, especially his concept of translation as decision-making and his Minimax Principle). They exert a considerable influence on the relationships between TT and ST in terms of two subcategories of norms: matricial norms and textual-linguistic norms. The former related to "degree of *fullness* of translation" in respect of the TT material intended as a substitute for the ST counterpart, its *distribution* or location in the text, and textual *segmentation*; the latter "govern the selection of material to formulate the target text in, or replace the original textual and linguistic material with" (ibid.: 59). While Toury (1995: 61) stresses that "it is norms that determine the (type and extent of) equivalence manifested by actual translations", he is also aware that translational norms are inherently characterised by socio-cultural specificity and basic instability. "Norms", says Toury (ibid.: 65), "are not directly observable", but he distinguishes two sources for reconstructing them, i.e. textual (within a text itself) and extratextual (derived from theories of and statements on translation activity). Considering norms as "ideological impositions, power-based constraints", however, Pym (1999) poses puts under question the concept of norms as postulated by Toury and Hermans with regard to "how norms might be related to some kind of participative social life", or "negotiated", insisting that difference should be made between observed regularities and norms.

2.4. Classification of Translation Theories

It is now time to discuss another point of concern in this chapter, i.e. classification of translation theories, and mark out the most important contributions in the twentieth century. As mentioned above, early attempts at figuring out the nature of translation began as early as 1st century B.C., and since then translation kept developing until it gained the status of an independent discipline[23] called Translation Studies. Before going into the details of this issue, a few questions can be raised: why a translation theory? What is expected from it? What would be the nature of a comprehensive translation theory? The answer to the first part of this inquiry can be found in the words of Newmark (1988: 8): "Translation calls on a theory in action; the translator reviews the criteria for the various options before he makes his selection as a procedure in his translating activity" [sic]. A theory of translation is a preliminary premise for solving the problems related to translating. In other words, translation theory functions as a tool used operationally for reviewing all the options (in particular, sensitising the translator to those s/he had not been aware of) and then making the decisions. Although it would be ideal to produce a unified theory of translation, translation theorists are still in doubt about such a possibility despite the fact that translation has been approached from various angles, linguistic, literary, anthropological, philosophical, etc.

Ideally, the idea of formulating a comprehensive translation theory would have a very great significance as it would systematise the methods and procedures of translation. But so far the production of a unified translation theory seems to be an unrealistic dream and what we have now almost entirely amounts to various approaches, models, strategies and procedures of translation – these taken together form the body of TS theory. Newmark (1988: 9) states that translation theory is the body of knowledge that we have about translating, extending from general principles to guidelines, suggestions and hints; it is concerned with the translation method appropriately used for a certain type of text, and is therefore dependent on a functional theory of language. According to Catford (1965: 20), ‘the theory of translation is concerned with a certain type of relation between languages’;[24] however, the fact of the matter is that the definition of the nature of such ‘relation between languages’ has not so far come to a unanimous agreement among translation theorists. This does not mean that Translation Studies has not grown to a considerable size. In fact, the discipline has made quantum leaps especially since the second half of the twentieth century resulting in multiple and useful approaches and techniques of how to translate and what translation is. The advances in linguistics (contrastive linguistics in the main), semiotics and textlinguistics as well as other branches of knowledge turned out to be an invaluable source for taking translation theory forward.

A brief mention has been made above as to the classification of translation, e.g. by Dryden (metaphrase, paraphrase, and imitation) and Jakobson (intralingual, interlingual, and inter-semiotic). But the real systematic step towards framing a theory can be referred back to the development in language studies, with structuralism as a landmark in this process. The influence of structuralism on translation studies is not merely that of an investigation of the nature of meaning as strata: structuralism actually laid the foundation stone for modern linguistics and inductive techniques being employed to produce more objective criteria as to how language (hence, translation) can be systematically scrutinized. Among the pioneering studies is Jakobson (1959) regarding the issues of meaning and equivalence which underwent further scrutiny and became central concepts as far as Translation Studies is concerned.

Generally speaking, the theories of translation have been classified from various perspectives each reflecting a focus of how translation should be viewed or the relation of translation to other disciplines or texts to be translated. For the purposes of this thesis, a broad classification of the theories and models of translation would go as follows:

1. Linguistically: this is an approach where meaning is investigated by use of certain linguistic (semantic, pragmatic, grammatical, sociolinguistic, etc.) elements for the sake of producing interlingual equivalence based on inductive and empirical data. These approaches include the principle of (linguistic) equivalence, the translation shift approach, and the theories based on discourse and register analysis.

2. Literarily: in this approach the focus is on the translation of pieces of literature, insisting on the importance not only of the form and content but also on the stylistic features of the texts and the interaction between literatures. The Polysystems Theory is the most remarkable point to be considered here.
3. Philosophically: this approach gave rise to important considerations of language and how it can be understood and translated; i.e., the hermeneutic motion, the concept of the energy of language, Benjamin's (1923) concept of the task of the translator, and deconstruction.
4. Culturally: this approach resulted in theories based on cultural, anthropological and political studies, considering translation with reference to diverse issues such as gender, feminism, postcolonialism, and specific ideologies.
5. Functionally: this approach brought about such theories as *skopos* and translation-oriented text analysis, where the touchstone for a translation depends on achieving its function in the target language.
6. Machine Translation: this is concerned with the development in Machine Translation (MT), i.e. the scientific progress of utilizing the 'machine' (i.e. software, hardware, and the cyberworld) as tools for translation.

Several ways of classification of translation theories and models have been proposed, mostly based on the relation of translation with other disciplines. Mohanty (2007) sums up the orientation in TS in two trends, micro-translation studies and macro-translation studies: the former category refers to studies 'wherein translation is both the means and the goal of the study' (2007: 230) whereas the latter refers to those studies where 'translation is just a means or instrument to achieve some other goal' (ibid.).[25] Generally, those who attempt to classify TS theories and approaches have their eyes on two dimensions at the same time: that of translation as an activity (a soul) and that of translation as a manifestation (a body). The latter is necessarily related to other disciplines since translation is hardly self-reflexive.[26] In short, the classification of translation theories and models used here (as elsewhere) is only a matter of convenience.

2.4.1. Translation Theory and Linguistics

Among the concepts based on linguistics is that of equivalence, of course as proposed by Jakobson (1959/2000), Nida (1964, 1969, 2001), Catford (1965) and Baker (1992/2006). This concept can be regarded by far as the first big swerve from the traditional concepts of translation which mostly revolved around circular debates (i.e. word-for-word vs. sense-for-sense, faithful vs. free, etc.). It draws upon linguistic studies commencing with structuralism henceforth. Jakobson (1959/2000) proposes three kinds of translation: intralingual, interlingual, and inter-semiotic, with the interlingual translation indicating translation between different languages. Deriving his basic principles mainly from structuralism and Russian formalism, Jakobson considers as arbitrary the relations imposed by a language sign system to connect the signifier and the signified, substantiating his argument by examples where it is possible to understand the concept even by not experiencing the “thing” it denotes in the real life.[27] As for translation, comments Jakobson (ibid.: 114), ‘ the translator recodes and transmits a message received from another source… [and therefore] translation involves two equivalent messages in two different codes’.

To Jakobson, interlingual translation is an act of ‘substitut[ing] messages in one language not for separate code-units but for entire messages in some other language’ since ‘there is ordinarily no full equivalence between code-units’ (ibid.) owing to the difference of the sign systems (languages) which stand for the main medium of representing reality. Therefore, the difference in the code-units or the sign systems between languages entails different ways in perceiving and representing reality. He proposes that the difference between languages lies more not on the semiotic level but on the way reality is represented in terms of arbitrary, obligatory grammatical and lexical forms. The significance of Jakobson's study consists mainly in raising essential questions of meaning, equivalence and translatability. These issues are further discussed by other linguists and translation theorists, such as Nida and Catford.

Based on his personal experience and practice in translation (especially of the Bible), Nida is famous among translation theorists for his books, *Toward a Science of Translating* (1964) and *The Theory and Practice of Translation* (1969), the latter written in collaboration with Charles Taber. Nida's work, especially the first one, "represents, in great measure, the impulse which led to the application of theory to a systematising of the practice of translation" (Bartrina 180). It unmistakably reflects linguistic tendencies to analysis and theory, and the impact of Chomsky on Nida here is crystal-clear. His approach is generally sociolinguistic, carrying elements from Transformational Generative grammar and taking notice not only of textual and linguistic features but also of textual discoursal aspects. He divides meaning into linguistic meaning, referential meaning, and emotive meaning, and provides techniques to determine these meanings by analyzing the structure of words and differentiating similar words in related lexical fields.[28] Nida (1964, 2001) insists on the importance of context in determining the meaning and indicates that words can acquire associations or connotative/emotive values as per the context they are used in. More than anything else, he regards as essential the role played by culture and metaphorical idioms specific to each language community.

The most remarkable contribution to translation theory by Nida is the discussion of what he terms ‘formal correspondence’ and ‘dynamic equivalence’. The former, according to Nida (1964: 159), ‘focuses attention on the message itself, in both form and content’, and therefore the concern here is to make the message in the receptor language (RL) match as closely as possible the message in the source language (SL).[29] It is not, however, to be confused with literal translation – Hatim and Munday (2004: 41) indicate:

> 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).

On the other hand, dynamic equivalence may be defined as the tactics of generating in the TT reader a response similar to the response generated in the original (ST) reader. This is achieved through the ‘principle of equivalent effect’, which Nida (1964) sees as ‘the relationship between receptor and message [which] should be substantially the same as that which existed between the original receptors and the message’. That is to say, the TT should read natural to its readers, meeting the linguistic and cultural conditions of the RL/TL and its culture. This ‘naturalness’ of expression is what dynamic equivalence aims at.

Nida regards translation as a process involving the production in the receptor language (RL) of the closest natural equivalent to the message of the source language (SL), first in meaning and secondly in style. He rejects the idea that translation is a process of matching one set of surface structures with another in the other language, and so he proposes a tripartite scheme of translation whereby the process of finding formal correspondence and dynamic equivalence involves three stages: analysis, transfer, and restructuring, ordered respectively.[30]

The ‘analysis’ phase begins with discovering what Nida calls ‘kernels’, a term Nida borrows from Chomsky (1957). Kernels are basic structural elements which can be syntactically represented using various elaborate surface structures of a language. Here, a form is seen as a representation of a kernel. The analysis of kernels is a crucial step in the process of moving from ST to TT, taking into consideration the essentially universalist hypothesis to which Nida subscribes: languages ‘agree far more on the level of the kernels than on the level of the more elaborate structures’ (Nida and Taber 1969:39). Kernel sentences are derived from the actual source sentence by means of a variety of techniques including, most importantly, back-transformation, i.e. into a set of relatively simple kernel structures which, at this deep level of analysis, are then translated into kernel structures in the target language (TL) and are finally converted, by way of a forward-transformation, into recognizable TL surface forms. Kernels consist of combinations of items from four basic semantic categories:

- object words (nouns referring to physical objects including human beings),
- event words (actions often represented by verbs),
- abstracts (qualities and quantities, including adjectives),
- relationals (including linking devices, gender markers).

Generally, in the analysis stage, which could occur before or after transfer and restructuring as the three stages are not necessarily sequential, grammar and lexis would obviously be under focus. Techniques such as componential analysis are available for the analysis of meaning in these areas.

After the ‘analysis’ stage comes the ‘transfer’ stage, which implies the movement from ST to TT. This is the stage ‘in which the analysed material is transferred in the mind of the translator from language A to language B’ (Nida and Taber 1969:33). During ‘transfer’, kernels are not treated in isolation since they would already be marked temporally, spatially and logically. But they would still be raw material which the translator, in the light of his/her knowledge of TL structure, must modify in preparation for ‘restructuring’. An SL word may have to be expanded into several TL words, or alternatively, an SL phrase re-moulded into a single TL word. Along similar lines, structural differences between SL and TL are reconciled at the sound, word, sentence or even discourse levels. It is probably here that the translator’s strategy is worked out, and decisions regarding such matters as register and genre are initially taken. Thus, rather than a simple replacement exercise of actual SL elements with their most literal TL counterparts, ‘transfer’ is a dynamic process of ‘reconfiguration’ in the TL of sets of SL semantic and structural components.

Finally, comes the stage of restructuring the transferred material, which so far has existed only in the form of kernel sentences. Here, the translator makes use of a set of procedures to transform the input accrued so far into a ‘stylistic form appropriate to the receptor language and to the intended receptors’ (ibid.: 206). Ideally, restructuring ensures that the impact which the translation is to have on its intended receptors is what the ST producer has intended. It is only when a translation produces in the audience a response which is essentially the same as that of the original audience that the translation can be said to be dynamically equivalent to its ST.

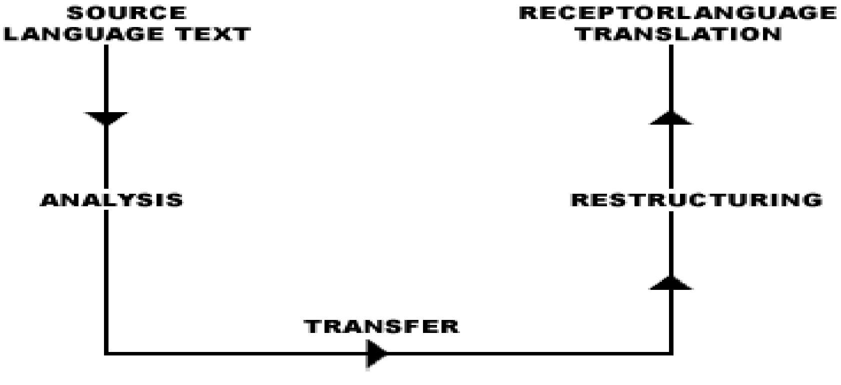


Figure 2.1 Nida’s triple stage system (Nida and Taber 1969: 33)

These three steps constitute what Nida terms the **technical** procedures of translation (Nida 1964: 241): the **organisational** procedures form the general organisation of the technical procedures whether the act of translating was carried out by a single translator or by a committee (ibid. 244-45). In this way, for a translation to fulfil its objective, it has to be meaningful, transmit the spirit and manner of the original, achieve naturalness, and produce a similar response.

Nida's work is, of course, a breakthrough in the field of translation studies. No less importantly, it is receptor-oriented. But it was prone to criticism especially his conviction and discussion of the nature of equivalence, which is seen as 'graded' (Munday 2001: 42), 'implausible' (Qian Hu 1993: 455-6, in Munday 2001: 43), 'impossible' (van den Broeck 1978: 40, in Munday 2001: 42), and overtly connected with the word level (Lefevére 1993: 7, in Munday 2001: 42). The subjectivity inherent in "measuring" the equivalent effect or response is yet another contest bone that puts under questioning Nida's claim to be "scientific" as indicated by the title of his book.[31]

Another important and relevant work in this respect is Catford's book *A Linguistic Theory of Translation* (1965). It proposes purely linguistic and textual principles derived mainly from the works of Firth and Halliday.[32] Apparently, the way he analyzes and describes translation processes relegates translation to 'a branch of Comparative Linguistics' and is merely 'the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)' (1965: 20); accordingly, the translator's task is only to find these equivalents. In the light of Hallidayan grammar, Catford attempts to categorise shifts between levels, structures, word classes, and units.

Catford is renowned for his distinction between formal correspondence and textual equivalence. He defines a formal correspondent as ‘any TL category (unit, class, element of structure, etc.) which can be said to occupy, as nearly as possible, the “same” place in the “economy” of the TL as the given SL category occupies in the SL’ (1965: 27). A textual equivalent, he continues, is “any TL text or portion of text which is observed on a particular occasion … to be the equivalent of a given SL text or portion of text’ (ibid.).[33] If these two concepts diverge, the result is a translation shift, another important concept introduced by Catford. He distinguishes between two types of shifts: level shift and category shift. By ‘level shift’ he means the rendering of a source text item by means of textual equivalent a different linguistic level in another language; e.g. the translation of the word ‘gynaecologist’ into Arabic: طبيب نساء وولادة; *tabib nisa’ wa wiladah* (doctor [of] women and delivery).

Regarding level shifts, Catford distinguishes four linguistic levels: phonology (the medium-form of spoken language), graphology (the medium-form of written language), grammar (closed systems), and lexis (open sets), which are related in language-specific ways to extra-linguistic levels of substance: phonology to phonic substance, graphology to graphic substance, and both grammar and lexis to situation substance.[34]

On the other hand, the category shift is subclassified into four kinds:

1. Structural shift

English SVO	Arabic VSO
He delivered a speech.	(ألقى خطابا) *alqa khetaban.*
	Delivered [he] speech.[35]

2. Class shift

English	Arabic
She became angry.	(غضبت) *ghadhebat.*
	Became angry-she.

This takes place using one part of speech to translate another. The English adjective ‘angry’ is rendered into Arabic by use of a verb form. The copula verb is not a necessary part of Arabic sentences, and if used, it merely functions as a tool for confirmation and emphasis.

3. Unit/Rank shift

This happens when there is a change in terms of rank (i.e. sentences, clause, phrase, word, morpheme, etc.), e.g. the English idiom ‘*keep your hair on*’ can be translated into Arabic in terms of one word, (إهدأ) *ehda’.*

4. Intra-system shifts

Such kind of shifts happens between languages of almost similar structures such as English and French, but where the translation of a term in SL has no corresponding term in TL; e.g., the equivalent of the English word *advice* (n. sing.) is *les conseits* (n. pl.) in French.[36] Here a translator should be aware of falling in the trap of ‘false friends’.

Severe criticism has been directed towards the mechanical nature of Catford’s approach, particularly for its heavy dependence on static comparative linguistic methodology.[37] Yet, he makes a very important point by pinpointing that translation equivalence is determined by communicative elements (i.e. function, relevance, situation, and culture) rather than by purely formal linguistic criteria.

Another remarkable translation theoretician is Peter Newmark. In fact, despite distancing himself from Nida’s concept of the equivalent effect and TL-reader oriented approach, Newmark's definitions and classifications do not go too far from Nida's. However, his work is very significant in the sense that it combines theory with practice for the sake of training translators. In his book *Approaches to Translation* (1981: 39) he distinguishes between communicative translation and semantic translation as follows:

> Communicative translation attempts to produce on its readers an effect as close as possible to that obtained on the readers of the original. Semantic translation attempts to render, as closely as the semantic and syntactic structures of the second language allow, the exact contextual meaning of the original.

Further, Newmark revisits what throughout the history of translation theory has been denounced as literal translation and throws new light on it. Although he distinguishes between semantic translation and literal translation such that the former pays more attention to the context and gives explanation to specific forms (e.g. metaphors and figures of speech), he non-the-less elevates the latter, the literal translation.

> In communicative as in semantic translation, provided that equivalent effect is secured, the literal word-for-word translation is not only the best, it is the only valid method of translation.
>
> (ibid.)

If Catford believes that translation should be studied under the rubric of Comparative Linguistics, Newmark with his interdisciplinary approach opines that translation theory draws upon Comparative Linguistics, but at the same time it is basically an aspect of semantics, not forgetting the role played by semiotics and sociolinguistics though. Stating it differently, these are among the determining factors of meaning as it is (i.e. in the dictionaries) and as communication. However, these are not the only elements of meaning. With his concept of translation as a 'craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language' (1981: 7), Newmark emphasizes the necessity for the translator to have some knowledge of literary theory, philosophy and logic, which provides the translator with clues on how to determine the quality of and deal with all sorts of texts. To cap this point, it is clear that the importance of Newmark's work lies more in the techniques he provides for translation trainees than in the theory he proposes.

The scope of this thesis cannot afford to claim to offer a detailed survey of all the translation theories and techniques based on linguistic studies, and the list of contributors does not confine itself to the aforementioned theoreticians. As a matter of fact, there are also some other scholars who are not less important and who have helped translation theory advance.

2.4.2. Translation Theory and Literary Texts

A general look into the pre-twentieth century approaches to translation would reveal that almost all those approaches were concerned mainly with the translation of literary texts. Even in the twentieth century, one comes across such classifications of translations as literary and scientific or technical. If everybody agrees on the nature and properties of what literary and scientific texts are and the ways they should be dealt with, the "task of the translator" (Benjamin 1923/2000) would then be much easier and certain mechanisms could be devised. But the fact is that it is misleading to make a definitive claim to the existence of such agreement so far as literature is concerned since literary texts can include all sort of discourse ranging from highly philosophical to purely scientific.

Furthermore, the translator who has to tackle translation of literary texts has to face varying degrees of complexity, including *inter alia* the subjectivity of the author (and his own as well), the form, the style, the content and, last but not least, the type of audience. It is obvious that trying to formulate a one-for-all theory of translating literature is a far cry and an unlikely dream. It seems that this can be the reason why some translation theoreticians, wisely enough, broke up with the conflicting traditional ways of talking about translating literature, e.g. free vs. faithful, scientific vs. literary, form vs. content, etc. Of course, there are pillars of translating which are taken for granted, since while translating the translator has to convey the maximum of the ST into the TL. That is to say, the translator has to translate the content, but in literature one may say that the form and the stylistics of the text in hand may also carry meaning which is part of the content. “Fidelity” is also another sensitive issue because breaching it would be notoriously regarded as mistranslation and betrayal of the original text and the original author’s intentions. To put it differently, is it possible for the translator to combine all these elements while translating a literary text? This is a moot question and solving it may supply an answer of what translating literature should be like. But since, apparently, such a question leads to a blind alley and remains unresolved, the whole idea of translating literature took another turn and trod different ways. The new turn of the prospects of translating literature yielded subordinate results and insights and the fruits appear in terms of such theories as the Polysystems Theory and other translation concepts related to literature such as foreignisation, domestication, norms, and the (in)visibility of the translator.[38]

Generally, the literary-oriented translation scholars tend to, even implicitly, view translation as a branch of comparative literary studies, hence relegating translation to an inferior status. *The Manipulation of Literature: Studies in Literary Translation* (1985), a group of papers edited by Theo Hermans, is widely regarded as the founding publication of what is known as the Manipulation School of Literature. The proponents of this school hold strictly on to the idea that the translation of a literary text has a purpose and therefore such text gets ‘manipulated’ to achieve the preconceived end and fulfil this purpose in the target language/literature. They also hold a common view that literature is ‘a complex and dynamic system’ (Hermans 1985: 10), and share:

> … a conviction that there should be a continual interplay between theoretical models and practical case studies; an approach to literary translation which is descriptive, functional and systemic; and an interest in the norms and constraints that govern the production and reception of translations, in relation between translation and other types of text processing, and in the place and role of translations both within a given literature and in the interaction between literatures.
>
> (ibid. 10-11)

The Manipulation School of Literature, as it seems, does not go far away from what the polysystemists had established some time earlier in the 1970s at the hands of Itamar Even-Zohar (1978, 1979, 2005), whose approach to translating literature unmistakably bears the influence of the Russian Formalism. According to the Polysystem Theory, a literary work is not in itself a monolithic whole and should not be studied in isolation but rather as a system within an overall system reflecting a process of evolution and interaction between a conglomerate of different trends (sometimes even antagonistic in nature) at a given era often dominated and directed by certain works. Once these works get organised, new trends come and try to displace them in an attempt to get canonised themselves, echoing the ebbs and tides in specific cultures where, for each culture to sustain itself, it attempts to import or export its trends, poetics and techniques. And translation here plays the main role. Even-Zohar (1978) suggests three cases where translating literature becomes a necessity for the target culture: (1) for an incipient literature trying to establish itself and therefore borrows tailored-cut models from other literatures with long and well-formed traditions (such as the case with Israeli literature), (2) when the literature of a smaller nation is ‘peripheral’ and ‘weak’ and is dominated by the culture of a larger group and so it tries to import and derive the new types of literature which are missing (this can be exemplified by the situation in Galicia in Spain),[39] and (3) sometimes a literature undergoes turning points in its history where the established norms and models become insufficient or when there is a ‘vacuum’ in that literature and the need to import new types become persistent (as in the case of contemporary Arabic literature).

The secondary position occupied by the translated literature is ‘normal’ (Even-Zohar 1978/2000: 196), but even within this “secondariness” there is stratification since the works translated from major source literatures are esteemed better by the ‘centre’ (i.e. the target literature) than the works translated from other source literatures regarded less by the target culture. However, all translated literature still represents a peripheral system within the polysystem because even if the target culture demands new norms and techniques, it always resists the ‘foreign’ and remains conservative in such a way as to preserve its identity or to try to mould the new models in a manner that would suit its overall identity.[40]

The Polysystem Theory does not end here. Gideon Toury, Even-Zohar’s student, calls for a ‘systemic branch [of translation studies] proceeding from clear assumptions and armed with a methodology and research techniques made as explicit as possible and justified within translation studies itself’ (Toury 1995: 3), and this he calls ‘Descriptive Translation Studies’ which, he supposes, ‘can ensure that the findings of individual studies will be intersubjectively testable and comparable, and the studies themselves replicable’ (ibid.). Toury (1995: 36-9 and 102) exposes a tri-step methodology to carry out this kind of approach with reference to the wider socio-cultural backgrounds of the cultures of the literatures involved:

1. Situate the text within the target culture system, looking at its significance and acceptability.

2. Compare the ST and TT for shifts, identifying relationships between 'coupled pairs' of St and TT segments, and attempting generalizations about the underlying concept of translation.
3. Draw implications for decision-making in the future.

Among the criticisms of Even-Zohar and Toury's propositions is the claim to the existence of certain universal units. In fact, their approach could not escape the overgeneralisation of 'universals' or the touch of subjectivity and peculiarity inherent in the literatures of different cultures, nor have they been able to avoid the fluidity characteristic of what 'equivalence' is and how it can be achieved. Yet, the contribution they made to Translation Studies, especially with reference to literature translating and translational norms, is immense and invaluable.

At the end of this section it is essential to mention the names of a few other scholars who added a lot to the development of translation theory in relation to literary texts, but whose contributions cannot be accommodated within the scope of this thesis. The list includes Andrew Chesterman, Susan Bassnett, André Lefevere, Edward Gentzler, Lawrence Venuti, and Anthony Pym, to mention a few.

2.4.3. Translation Studies and Philosophy

This section presents a brief discussion of some of the philosophical views pertinent to the translation theory, namely the Sapir-Whorf hypothesis, the hermeneutic motion, and deconstruction and its effects on translation studies.

The Sapir-Whorf hypothesis (or what is also known as the linguistic relativity hypothesis) postulates that language can be regarded as a guide to social reality and the linguistic habits of a community can, to a great extent, determine the experiences of the speakers. Sapir (1949/1956) believes that no two languages are ever sufficiently similar to be considered as representing the same social reality or worldview – ‘the worlds in which different societies live are distinct worlds, not merely the same worlds with different labels attached’ (Sapir, 1929: 209). Whorf (1967: 256) agrees and also maintains that

> thinking ... follows a network of tracks laid down in the given language, an organisation which may concentrate systematically upon certain phases of reality, certain aspects of intelligence, and may systematically discard others featured by other languages. The individual is utterly unaware of this organisation and is constrained completely within its unbreakable bonds.

This is a strong affirmation of the uniqueness of languages and cultures. As far as translation is concerned, what the translator has to do here is to bring these worlds together putting in mind the cultural and linguistic differences that ensue from this “uniqueness”. Words should be studied not only in terms of where they occur in sentences or paragraphs but also with reference to all types of human behaviour, for it is through words that concepts and cultures achieve oneness and become shaped into matrices determined by contextual conditioning. The Sapir-Whorf hypothesis places emphasis on the interconnection between language, culture and social reality and how one cannot be viewed in isolation from the other.

As regards hermeneutics, it can simply be defined as the study of theories and methods of interpretation and understanding of texts and the systems of meaning. It is a school of philosophy that originated in Germany in the 19th century and continued till late in the twentieth century. Its exponents include Friedrich Schleiermacher, Martin Heidegger, Wilhelm Dilthey, George Steiner and Hans-Georg Gadamer. Based on the concepts of ontology and epistemology, this school rules out the possibility of a uniquely definitive reading of a text, and views text as an inexhaustible source of meaning.[41] With this in view, the translator’s role is not to re-create the meaning enshrined in texts (as linguistic approaches take for granted); instead s/he should interact with the text in such a way as to create new possibilities and meanings. Translation in this sense is considered as a kind of dialogue resulting not in a copy of the text in another language but rather in a new version of the possibilities of meanings embedded in the original text.

Steiner in his *After Babel* (1975/2001: 249) defines the hermeneutic approach as ‘the investigation of what it means to “understand” a piece of oral or written speech, and the attempt to diagnose this process in terms of a general model of meaning’. The word ‘understand’ here stands as an iceberg because understanding itself is relative and affected by several factors working together. Among these factors historicality of meaning, a very interesting concept highlighted by hermeneutics, is of great value for the translator to consider.

Schleiermacher’s contribution in this regard is also a landmark in Translation Studies. He is well-known for his instruction:

> Either the translator leaves the writer alone as much as possible and moves the reader toward the writer, or he [sic] leaves the reader alone as much as possible and moves the writer toward the reader.
> (Quoted in Munday 2001: 28)

He preferred the first strategy, known also as ‘alienating’ where the aim of the translator is to generate an impression on the TT reader similar to the impression that would be generated had the TT reader been able to read the original text in its original form. Schleiermacher’s strategies of alienating and neutralising are later echoed by Venuti’s concepts of domestication and foreignisation.

Apart from historicality, where the translator assumes an interactive role which consists in mediating between past meaning and the present situation, there are also many other insights that hermeneutics can bestow on the translator, e.g. the unobjectivity or inherent subjectivity of understanding, the inevitability of prejudices (which can sometimes be positive), the inexhaustibility of meanings in texts, the meaning’s vulnerability to change in ST and SL in general, and the improbability of offering a full representation of ST into TT/TL. If such points are not positively viewed, the result then will be detrimental as the first impression that may otherwise arise is the lack of systematicity and a distrust of the efficacy of any rule in general.[42]

Another major philosophical concern of TS is deconstruction and its relationship with translation. Deconstruction is a term coined by Jacques Derrida in the 1960s and was used later to describe a trend in contemporary philosophy, literary criticism and social sciences that poured attention on the process where texts and languages of the Western philosophical tradition appear to undergo shifts and complications in meaning if read in the light of assumptions and/or ‘absences’ they reveal within themselves. The deconstructionists believe that meaning is based on binary opposition principle as the constructive force of meaning, i.e. the existence of one automatically implies the other. Hence, the mission of a deconstructionist reading of a text is to find the unspoken / unwritten / underlying / implicit assumptions, ideas and frameworks that constitute the basis for thought and belief and seem to blur the dividing line between nature and culture.

Norris (1982/2002: xi) states that ‘deconstruction works at the … giddy limit, suspending all that we take for granted about language, experience and the ‘normal’ possibilities of human communication’.

> It seeks to undo both a given order of priorities *and* the very system of conceptual opposition that makes that order possible … Deconstruction is … an activity of reading which remains closely tied to the texts it interrogates.
>
> (ibid.: 30-31)

Therefore, in deconstruction nothing is fixed, and meaning and systems of meaning and thought as well as their current validity are all put to question. This helps the translator to figure out and conceive new possibilities of meaning. Yet, still remains the question: is that what the original author meant?

2.4.4. Translation Studies and Culture Studies

Culture is an umbrella term covering the behaviour of a community and the ways this community identifies itself with. At a first glance, this definition seems simple, for the term ‘behaviour’ here is complex and its manifestation can be evinced not only in terms of language but also in a variety of ways ranging from matrices of thinking to habits of eating and dressing. The disciplines followed to study culture are also many, for it is not only through language that we can know a culture (but we can know *about* a culture). Some of the other ways to understand cultures include studying anthropology, ethnography, politics and literature.

Generally, the cultural view of translation boils down to the idea that one language cannot express the meanings of another; instead, there is a distinction between the meanings built in and the meanings that must be captured and expressed. In this sense, different languages predispose their speakers to think differently, i.e. direct their attention to different aspects of the environment. Translation is, therefore, not simply a matter of seeking other words with similar meaning but of finding appropriate ways of saying things in another language. Different languages, then, may use different linguistic forms. But these forms are only one of the aspects of the differences between the two language systems. Cultural meanings are intricately woven into the texture of the language: a writer’s creativity is based on the ability to capture and project them and, culturally speaking, it is the translator’s duty to reflect these meanings in the translated work. Caught between the need to capture the local colour and the need to be understood by an audience outside the cultural and lingual situation, a translator has to be aware of two cultures. In other words, a translator has to be not only bilingual but also bicultural. One of the main goals of literary translation is to initiate the target-language reader into the sensibilities of the source-language culture.[43]

Apparently, the real value of this view of translation lies in its stress that the process of making meanings necessitates a sufficient awareness of both ST and TT cultures. Here, one of the main concerns of a translator is to deal with words and phrases that are so heavily and exclusively grounded in one culture that they are extremely difficult to translate into the terms – verbal or otherwise – of another. If faced with “untranslatable” culture-bound words and phrases, a translator should be insightful as to when to paraphrase, when to use the nearest local equivalent, when to coin a new word by translating literally, and when to borrow.

Regarding the relationship between translation studies and culture studies, culture studies, like TS, is a discipline that established itself in the previous century. It covers a wide range of academic topics and is interconnected to every social activity and domain. The need to resort to culture studies for an explanation and clarification of the process of translating arises from the idea that the previous approaches to translation (i.e. linguistic approaches) do not seem to move beyond word and text (Bassnett and Lefevére 1990: 4), and therefore there is a pressing need to investigate the ways in which culture impacts translation and to see how translation as an activity is institutionalized or motivated by other external factors such as the influences exerted by history and politics. Thus, the ‘cultural turn’[44] symbolizes the pressure exerted on translation activities in order to concentrate on certain ideologies and orientations such as feminism, gender, postcolonialism, Marxism, etc.

Lefevere (1992a) cites the translation of Omar Khayyam’s *Rubaiyat* by Edward Fitzgerald as an example of translation as re-writing where the translator took liberty of playing with the original text in order to ‘improve’ upon it,[45] as if to imply that the Persian culture is inferior to the English counterpart or that the way the text is put in Persian does not seem to suit the English reader. This point is important to show how translators can dominate the TT readers' view of the world outside their own culture. Lefevere (1992a, 1992b) expands his point to include the role of ideologies imported through translation in shaping the poetics of TL.

Regarding feminist and gender studies, translation has been viewed by some theoreticians in these fields as to occupy a peripheral status similar to that of women in society. That is to say, terms like 'faithful', 'beautiful', 'infidelity' etc. to describe translation were used to substantiate the argument. This is not the end of the story, however. In fact, a translator who adopts a feminist perspective of translating generally looks for linguistic and cultural signs in the ST that are relevant to the feminist issues. But at the end of the day these signs vary from one language to another; for example, while Arabic and French hold distinction between the masculine and feminine nouns and adjectives and also in verb affixation, English seems to tend more towards neutrality.

Concerning the postcolonial perspective of translation, Spivak (1993/2000) draws attention to the ideological consequences of the translation of the "Third World" literature and culture into the European languages, mainly English, and the ensuing distortions involved in this procedure. English (as well as some other European languages) has for tens of years been considered the language of 'power' leading to the marginalisation of the already marginalised Other and attempting to diminish the cultural identity of the less powerful in order for translation to come to terms with the *intellectual sensibility* of the European powers. From this vantage point, albeit in a contrary way, translation is thought to have helped the colonisers inculcate their ideologies and enforce (directly or indirectly) their hegemonic image in the minds of the colonised: Bassnett and Trivedi (1999: 5), therefore, seem to have reason for referring to the ‘shameful history of translation’. The repercussions of the colonial effects do not seem to stop with the eviction of the colonisers: Niranjana (1992: 8-33) argues that colonialism still has a powerful presence (if not politically, then at least) on the ideological level, through missionaries, the educational system, and even the use of language.[46] The act of translation, she maintains, is a political action. She draws on Benjamin, Derrida, and Paul de Man to show that translation has long been a site for perpetuating the unequal power relations among peoples, races, and languages. The traditional view of translation underwritten by Western philosophy helped colonialism to construct the exotic “Other” as unchanging and outside history, and thus easier both to appropriate and control. Scholars, administrators, and missionaries in colonial India, for example, translated the colonised people’s literature in order to extend the bounds of empire. Examining translations of Indian texts from the eighteenth century to the present, Niranjana urges post-colonial peoples to re-conceive translation as a site for resistance and transformation.

2.4.5. The Functionalist Approach

This approach, also called the *skopos* theory (*skopostheorie*) or action-oriented theory, underlines the importance of real world circumstances and deals with the fact that the translator’s choice is always conditioned by the client. This approach is interested in the translation process as a profession. Its basic principle is to insist that the notion of equivalence is irrelevant and that the forces of society guide the translation. Therefore, social systems are very important as they influence translation through microlevels. The most important thing is the purpose of the translation. Every translation depends on the objective (*skopos*, in Greek) the final text has to attain in the target culture. The *skopos* is the aim of all translations.

Vermeer (1989/2000: 222-3), states:

> The source text is oriented towards, and is in any case bound to, the source culture. The target text, the translatum, is oriented towards the target culture, and it is this which ultimately defines its adequacy... The skopos theory merely states that the translator should be aware that some goal exists, and that any given goal is only one among many possible ones…. The important point is that a given source does not have one correct or best translation only.

Other exponents of this approach include Katharina Reiss, Justa Holz-Mäntäri, and Christiane Nord. Especially as far as its applicability to LSP texts is concerned, *skopos* theory is criticised on the ground that it aims to the 'dethronement' of the ST, which is an inadmissible idea in the perspective of legal translation where the ST is "sacred writ" (Garzone 2000).

Nord (1991) developed Reiss' and Vermeer's *skopos* theory and proposed what is known as the translation-oriented text analysis. She defines translation as "the production of a functional target text maintaining a relationship with a given source text that is specified according to the intended or demanded function of the target text (translation skopos)" (Quoted in Schäffner 2004: 124). She emphasizes the TT function in the target culture (while at the same time observing the ST culture and its function in that culture) and further circumscribes the translator's freedom in order to respond to the 'initiator's instructions' (Pym 1993: 184-5). She sees the translation process as follows: an initiator (as Nord calls him/her) asks the translator to translate a text to accomplish a function in the target culture. The initiator wants the translation *skopos* to be accomplished (Vidal 1996: 28). Nord has in mind the intertextual (e.g. the topic, etc.) as well as the extratextual (e.g. who?, why?, etc.) factors to be considered when translating. She combines the concepts of functionality (the aptitude of a text for a specific purpose: though the communicative function is not inherent in the text, the receptor gives the text a function) and loyalty (respect towards the author, client and readers' intentions and expectations) and maintains that the translator should only mediate. Generally, Nord indicates that her work has attempted to combine two models: the traditional concept of equivalence and the radical functionalist concept, trying to establish the aptitude of a text for a specific aim as well as the respect for the author's intentions and expectations, not only of the original author but also of the client and target readers. Nonetheless, the functionalist approach to translation is often accused of its inability to methodologically tackle complex cultural aspects, especially with reference to literature and culture (Munday 2001: 87).

2.4.6. Machine Translation

Machine Translation (MT) can be defined as the use of machine (here computers) as a tool for translating texts. The advent of the internet has also meant that promotional literature, technical manuals, webpages and all ranges of other communication are being translated into other languages at a faster pace.

Historically speaking, the first real developments in Machine Translation occurred after the Second World War, during which the first computers had been invented in the UK by Alan Turing's team for military and intelligence purposes, i.e. code-breaking (Hatim and Munday 2004: 115). The beginning of the Cold War in the late 1940s prompted significant investment by the US government in automatic Russian-English translation systems for the military; France, Japan, the UK and the USSR had smaller programs. These first-generation systems were known as 'direct' systems since they were basically word-based 'direct replacement' systems; each ST word would be looked up and replaced by a corresponding TL term.

MT developments over recent decades have taken recourse to second-generation ‘indirect’ systems, which add an intermediate phase between ST and TT. This is either an interlingual approach, where the ST meaning is represented in an abstract form before being reconstituted in the TT, or the rather more successful transfer approach. The latter comprises three stages: (i) analysis and representation of ST syntactic structure; (ii) transfer into TL structure; (iii) synthesis of output from that structure (Somers 2003: 321-4). From the 1990s onwards, a statistical approach to MT has become popular. This is based on the computer analysis of statistical data from a large body of existing bilingual parallel text collections to determine the probability of matching given SL and TL expressions. The most statistically probable match is then chosen by the computer as the translation of the expression in a new document; e.g. the Candide system developed at the IBM TJ Watson Research Center in the USA.[47]

In fact, electronic corpora, which were originally formed to assist large-scale dictionary projects first at COBUILD in Birmingham, UK, and then at other major publishers, are becoming increasingly used in Translation Studies research. There are now some very large reference corpora that are available online. The initial reason for using electronic corpora in dictionary compiling was that they provided up-to-date information on the current use of words and the patterns in which they occurred. Philosophically speaking, Arnold et al. (1994: 5) see yet another benefit for MT as

> it represents an attempt to automate an activity that can require the full range of human knowledge – that is, for any piece of human knowledge, it is possible to think of a context where the knowledge is required … [that is] the extent to which one can automate translation is an indication of the extent to which one can automate ‘thinking’.

The development in MT, particularly with the help of advances in computational linguistics and internet accessibility, has resulted in the appearance of some concepts such as localisation, which involves taking a product and making it linguistically and culturally appropriate to the target locale (country/region and language) where it will be used and sold (Localisation Standards Industry Association 2003 (www.lisa.org)); Computer-Assisted Translation (CAT), which makes use of translation memory tools (e.g. tools such as TRADOS's Translator's Workbench (www.trados.com) and ATRIL's Déjà Vu (www.atril.com), compile a translation database as the translator is typing in the text, and then alert the translator to previously translated strings of text that are the same or very similar to a phrase or term currently being translated and meanwhile draw on the database of earlier translations to suggest possible translation equivalents which the translator can choose to accept or reject); and term banks (machine-readable technical glossary of terminology).

Considerable progress has been achieved, as is the case with SYSTRAN, which is the most widely used MT system, and is in many ways a mixture of first and second generation systems. SYSTRAN in fact uses a very large lexicon and little syntax. It was originally developed privately in the USA and was trialled at the European Commission in Luxembourg. It is now used extensively for 'instant' translation of webpages. However, scepticism still engulfs the feasibility of MT and "[t]he goal of fully automatic or Machine Translation (MT) remains elusive although recent developments have been more promising" (Hatim and Mason 1990: 13). While computers can serve in the process of translation by substituting elements of SL for elements of TL, it still suffers from inadequacy of performance semantically (as with words having multiple meanings), syntactically (as with the pronoun system of Arabic vis-à-vis English), pragmatically, etc. As Bar-Hillel (1993) maintains, it is the knowledge of the real world which helps humans decipher meanings, a cognitive skill which machine lacks. Or as Somers (1992: 191) suggests, MT has always been unable to "address the problem of insufficient contextual and real-world knowledge".

2.5. Translation Quality Assessment

This chapter concludes with a brief discussion of translation quality assessment. The purpose here is not to show the validity or invalidity of translation quality evaluation, nor to make any judgement of any theory. Since this thesis is directed towards Yemeni learners, the focus is on how a translator (as a learner of language) can benefit from translation quality assessment procedures to improve his/her language learning and translating skills.

Basically, evaluation of translation quality implies making value judgements by systematically measuring the extent to which a translated text reflects its original or achieves pre-established objectives. This procedure appears at first glance to be simple, especially if the parameters of judgement are thought to completely derive from linguistic structures. But if meaning, according to the poststructuralist view, is pluralistic and unstable and (according to the hermeneutic motion) inexhaustible, historicized and subjective, then the procedure gets more and more complicated and no specific yardsticks can be entirely reliable. Between this and that the translator gets trapped in the horns of the dilemma. But the fact remains that, even from a commonsensical perspective, a translation has to be evaluated and measured against the original and its intended goals even on rough grounds in order to see how it reflects, re-creates or violates the original.

While measuring something, comparison is assumed between one thing and the other, based on a set of norms and standards. With translation in view, what is it that one can regard as the reference point of comparison and judgement? To solve this problem, one has to take for granted the existence of some specific message that has to be translated from one language (SL) to another language (TL). That is to say, the message in the ST has to be determined and agreed upon. Then comes the assessment of the TT wherein certain problematic considerations arise, e.g. semantic, pragmatic, syntactic, stylistic, sociolinguistic, and cultural.

House (1977) offers a model for translation quality assessment based on pragmatic grounds; that is, her theory of translation quality assessment can be seen as an application of the register theory to translation and evaluation of translation quality. She views meaning as having three aspects – i.e. semantic (or denotational), pragmatic, and textual – and gives precedence for the pragmatic meaning over the semantic meaning, opining that ‘a translation [should be considered] to be primarily a pragmatic reconstruction of its source text’ (ibid.: 28). Textual meaning is realized through elements of cohesion and coherence. According to her, equivalence in translation is a matter of function: TT is described as equivalent if it serves the same function of ST. Aiming at constructing a model for establishing functional equivalence, House draws on Halliday’s classification of the functions of language, i.e. ideational (or cognitive), interpersonal (or emotive/expressive), and textual (or referential). She further moves on to break down the function of text into eight ‘situational dimensions’ (ibid.: 38), i.e. language-user dimensions are three (geographical origin, social class, and time), and language-use dimensions five (medium, participation, social role relationship, social attitude, and province). All such functions and dimensions are interwoven with their linguistic correlates, hence forming a ‘textual profile’ of the ST which characterises its function. The same is to be applied to the TT. Then, the resultant textual profiles and function of the ST and TT are to be compared and ‘[t]he degree to which TT’s profile and function match or do not match ST’s , is the degree to which TT is more or less adequate in quality’ (ibid.: 245).

> If a TT, in order to be adequate, has to fulfill the requirement of a dimensional and, as a result of this, a functional match, then any mismatch along the situational dimensions constitutes an error…. [and such errors are defined as]

> covertly erroneous errors [being different from] overtly erroneous errors which result either from a mismatch of the denotative meanings of ST and TT elements, or from a breach of the target language system, and which do not involve dimensional mismatching.
>
> (House 1977: 56-67)

House's typology of translation errors in terms of overtly/covertly erroneous errors is rendered as follows. Overtly erroneous errors are categorised into:

i. cases where the denotative meaning of elements in ST has been altered by the translator, through omission, addition, or substitution with of elements by wrong selection or wrong combinations of elements;
ii. cases of ungrammaticality and of any doubtful acceptability, or breaches of the norms of usage.

As it appears, House has neglected to further discuss the covertly erroneous errors and paid attention to explore the overtly erroneous errors because an investigation of the former is not as easy as the latter and because it is much easier to locate overtly erroneous errors than the covertly erroneous errors.

Apparently, House's inclination seems to hold a balance between ST and TT. In fact, the final qualitative judgement of the TT and the statements made to list the mismatches and errors (affecting the functional components) of the ST and TT should be based on comparative grounds. However, a question which might be levelled against House's view is: if 'appropriateness' and 'adequacy' of a translation hinge on the realisation of its function, how can this function be defined? Does it have to copy the function of the ST, or should it respond to the needs of the TT reader?

Later, House (1997) classifies translation into:

1. Overt Translation: a translation 'in which the addressees of the translation text are quite "overtly" not being directly addressed' (Quoted in Munday 2001: 93). For instance, literary works are generally tied to a specific time and culture. Here, House conceives, equivalence has to be considered at

the level of language/text, register and genre. That is to say, the difference of the worlds in which ST and TT operate entails that the individual text function of each is not the same (Munday 2001: 93). The technique followed by translators using overt translation is merely bound to substitution of signs between languages, resulting in literal, foreignising or semantic rendering of the ST in the TL, leaving the TT reader/hearer to struggle to sort out the cultural implications of the ST.

2. Covert Translation: 'a translation which enjoys the status of an original source text in the target culture' (Quoted in Munday 2001: 94); i.e. where the text (ST or TT) is not particularly linked to its culture and addresses its receivers directly, e.g. tourist brochures. Such translation preserves the function of the text and tries to produce a TT that is immediately relevant to the target reader as the ST has been to its reader, mostly by dint of resorting to heavy adjustment, or 'cultural filtering', during translating.

The rigour of House's parameters and classifications emanates from the perspective she holds of texts. She reduces a text and all its qualities into a tool meant to serve a specific purpose, a function. This may be true of technical and commercial texts, but the problem becomes more complicated, for example, with respect to literary and philosophical texts where not only the translator but also the readers in general, and in whatever language or culture, have to struggle to make out the meaning. House is also criticised for the 'nature, complexity and terminology of the analytical categories used and the absence of poetic-aesthetic texts in [her] case studies' (Munday 2001: 92).

From a functional point of view, Reiss[48] founds her argument on Karl Bühler's distinction of language functions and, also based on him, Eugenio Coseriu's classification of language forms (Reiss 1977: 97, in Hatim and Munday 2004: 183). Bühler distinguishes language functions into informative, expressive and vocative; hence three basic types of "communicative situations" (also called communicative functions of texts) according to the "communicative intention" of the "verbal texts". The informative communicative situation (i.e. texts concerned mainly with "plain communication of facts", such as reports, arguments, opinions, feelings, etc., where the "topic") is the cornerstone of communication, and the text, therefore, is structured "primarily on the semantic-syntactic level". The expressive (e.g. literary and artistic compositions) situation where the "sender" is the focus as s/he consciously makes use of the connotative and expressive function of language and communicates his/her thoughts artistically, hence structuring the text first on the syntactic-semantic level, and secondly on the level of artistic organisation. The vocative situation (i.e. verbal texts meant to induce behavioural responses, as in persuasion) brings the addressee to the focus, and is doubly or triply structured, first on the semantic-syntactic level, secondly – if necessary – on the artistic level, and lastly on the level of persuasion.

According to the "relative dominance" of these language functions in linguistic utterances, Coseriu (1970) classifies them into three categories: i) descriptive, ii) declarative, or iii) informative,

> the main object of which is providing information about a given topic; an expressive or affective or emotive form, mainly expressing the speaker's state of mind or feeling; and a vocative or imperative form which primarily seeks to bring out certain behaviour in the hearer.
>
> (Reiss 1977/89, Quoted in Hatim and Munday: 2004, 183)

By applying this three-fold classification to the assessment of translation, Reiss maintains that a translation is successful if it:

- guarantees direct and full access to the conceptual content of the SL text in an informative text;

- transmits a direct impression of the artistic form of the conceptual content in an expressive text;
- produces a text form which will directly elicit the desired response in an operative text.

Such a view, however, seems too good to be true and too ideal to be ‘functional’. Initially, it seems to imply, or stipulate for, the existence of rigorously classified text typologies, void of any sort of hybridisation. Moreover, had languages and cultures and people’s world views been mechanically moulded into fixed matrices and elements, then there would be no problem. This approach to translation assessment is useful in that it draws the translator’s attention to the purpose and function of an ST, thus determining how it could be transmitted to the TL (i.e. by employing/excluding certain vocabulary, structures etc.), but if for the purpose of translation quality assessment we go a step down from this macro-level vantage point, we will find that the peculiarities of each text, each language, each translator, each communicative situation cannot be easily grasped within this framework. Nor can we avoid the element of a certain measure of subjectivity while evaluating the quality of a translation.

Based on Osgood et al. (1957), Mohanty (2008) proposes that the Semantic Differential Techniques can be used for the evaluation of translation, especially with regard to connotative meaning in literary texts. In this very flexible approach to obtaining measures of attitudes, the object that is rated is called the “concept”. Thus, this approach is of prime significance in order to measure the connotative meaning of cultural objects. Although aware that “the comparison of translations is at the same time a comparison of cultures” (Mohanty 2008: 218), Mohanty statistically proves that this scale can be useful in “comparing *certain* aspects of translation” which are “cultural adequateness and aspects of culture contained in language” (ibid.: 224, italics mine). Beside his warning that this method is not suitable to make literary judgements, he encourages further research in this area. The real value of this approach to translation quality assessment lies in its attempt to measure connotative meaning of words by measuring not ‘real things’ but their properties because “the properties of things are concepts purposefully constructed by human beings”, hence measurable. In this way, this attempt at measurement using semantic differential technique proves a step forward in achieving objectivity in translation quality assessment, and this is its prime value.

Viewing the issue of translation quality assessment from a translation teacher’s perspective, one comes across a particular problematic area, i.e. awarding marks for translations and making decisions on students’ competence. Translation quality can be evaluated and analyzed not only qualitatively but also quantitatively.[49] Translation teachers and evaluators need to know possible testing strategies they might use to make their teaching and ‘testing’ experience enriching and valuable for themselves as well as their students. Testing the students’ performance is really a challenging task. Even seasoned instructors may not always feel at ease with putting a grade or a mark on a student’s final paper. If an entire class does well, the instructor feels proud that his/her work has been accomplished; but, if a large number of students do not perform well, instructors have to feel disappointed and sometimes need to re-evaluate the objectives of the course, teaching materials and methods.

In any case, so far as translation teaching is concerned, there should be some kind of measuring of the students’ progress and reaction to the existing translation syllabus. Measurement is a process that attempts to obtain a quantitative representation of the degree to which students have acquainted competence in a particular skill or area of knowledge. In order to measure, instructors must have an instrument. The instrument an instructor uses to measure a student's competence has traditionally been called 'test'. A test (oral or written) is made up of items to which students respond either correctly or incorrectly. The evaluator may mark the test by counting or by judging. Counting correct answers is practical for evaluating receptive skills such as reading or listening whereas judging requires that the examination answer keys allow for a large number of responses. Instructors are relieved when students respond to the test items correctly. However, if students do not answer an item correctly, the instructor must analyze further and investigate whether the incorrect answer is a mistake or an error. Even though lay persons use both terms interchangeably, professionally speaking, a mistake is generally considered as a fault in performance; it does not occur systematically (Corder 1981: 10-11). An error, on the other hand, reflects a gap in the student's knowledge; it is systematic. An error is therefore more serious than a mistake because it indicates a lack of knowledge; both students and instructor must address the problem when the test is returned. Errors in translation may be of three types. Factual errors happen when a fact is distorted or misrepresented; linguistic errors are the result of linguistic incompetence in L2 or due to L1 interference (cf. behaviourism); cultural errors emanate from the translator's failure to grasp or convey the cultural implications of ST. But, in general, errors can be of prime value for both translation students and teachers as they provide evidence of the current linguistic and translational systems of the learner and reveal students' tendency to rule formation – a mentalist view supported by Corder (1967).

Evaluation is a systematic process of determining the extent to which students reach the educational objectives set by the institution. It is part of a decision-making process through which the instructor collects information systematically through a test, analyzes that information and relates the results of each student or of the class in general to the objectives of the course. Generally, evaluation depends for its efficacy on certain factors. Having set the objectives and determined methodologies of a translation course, a translation teacher has to make sure of the reliability of the test instrument, that is, the consistency of a test and its evaluation results. Here, for instance, a test of technical translation ability may render more reliable results than a literary translation test. In other words, one word in a literary translation may have five to six different synonyms in the target language, each with a different connotation. Moreover, the student-translator has to take a number of factors into consideration while taking a literary translation test. What were the cultural implications? For whom did the author intend the text? How well and how similarly the student and the evaluator answer those and other questions will influence the reliability of the translated document and its correction. The other factor in this context is that of validity of a test. Validity of a test relates to whether the test measures what it was supposed to measure. It should be completely relevant to what the student has studied in order to gauge the student's response to the existing syllabus and get feedback, which is helpful in improving or amending the syllabus. These issues will be present in the next chapter, taking into consideration some views offered by translation scholars, mainly Peter Newmark, Basil Hatim and Jeremy Munday, and Mona Baker.

To sum up, what has been discussed above is eclectic in nature and assumes a touch-and-go method of argument. There are also other theories, models and techniques which were left out not because they are less important but because they are outside the purview of this thesis. This chapter aimed essentially to give a brief review of what is going on in the field of Translation Studies with a focus on the intake of students of translation at the undergraduate level.

2.6. Summary

This chapter has briefly reviewed the history of translation and the emergence of Translation Studies as an ‘autonomous’ discipline. Central concepts of TS have been discussed in brief, including Free Translation versus Literal Translation, Objectivity versus Subjectivity, Translation as a Science, Art or Craft, Untranslatability, Domestication, Foreignisation, (In)visibility of the Translator, Brazilian Cannibalism, Equivalence, and Translational Norms. The approaches to TS have been classified in terms of their relation with linguistics, literature, philosophy, culture studies, functionalist perspective, and machine translation, providing the basic premises of each approach. Finally, the chapter has included a brief note on translation quality assessment.

Endnotes

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[1] cf. Roman Jakobson's definition of inter-semiotic translation later in this chapter.
[2] cf. Peter Newmark's view of translation.
[3] cf. John Dryden's classification of translation.
[4] *Oxford English Dictionary* 1989: 1132.
[5] I have tried here to point out the term 'translation' vis-à-vis 'interpretation' for various reasons. One of them is that the term 'interpretation' is a key word in hermeneutics, albeit in its wider sense with reference to understanding meaning. We shall come to this point later in this chapter under the philosophical approach and Translation Studies.
[6] Arabic grammarians use the past tense form to indicate the roots of words, unlike in English where the infinitive form is used for this purpose. It is important to note that while the word 'infinitive' is often translated into Arabic as (مصدر) *masdar* i.e. 'source', the notion of the root differs between Arabic and English.
[7] I purposely used the word (speech) because it is used in the Arabic source, reflecting the idea that Arabs are a nation which is more 'oral' than 'written'. At the same time, however, it has to be taken to refer to both oral and written discourses. On the other hand, the expression *tarjama folan* (to translate someone) means 'to mention someone's biography and genealogy' (ibid.).
[8] Munday, 2001.
[9] Catford does not agree with the definition of translation as 'transference'. 'In Translation', he states, 'there is substitution of TL meanings for SL meanings; not transference of SL meanings into the TL. In transference there is an implantation of SL meanings into the TL text. These two processes must be clearly differentiated in any theory of translation' (1965: 32-7).
[10] The term 'equivalent' is debatable, i.e. what kind of equivalence the translator looks for. This point is further discussed in this chapter.
[11] Some translation theoreticians still recommend that translation be associated with comparative literature. For more details, it is useful to take a look at the Manipulation School of literature and the Polyseystemists' opinion of the role of translation.
[12] The interdisciplinary nature of translation is a double-edged weapon, for it can also lead to expanding other branches of knowledge at the cost of removing translation itself from the focus (See Mohanty 2007: 228 -31).
[13] Dolet was burnt alive for what the theologians in the Sorbonne University condemned as blasphemous mistranslation of one of Plato's dialogues when Dolet added the phrase *rien du tout* – 'nothing at all' – in a passage about what existed after death (Munday 2001).
[14] The concepts of 'alienating' and 'neutralizing' are echoed later by Lawrence Venuti using the terms 'domestication' and 'foreignisation', which are discussed in brief later in this chapter.
[15] These concepts are discussed later in this chapter.
[16] Rosenberg, 1969.
[17] According to Quine (1960), the acquisition of language is a process of conditioning the performance of verbal behaviour. Words for concrete or abstract objects may be learned by a process of reinforcement and extinction, whereby the meaning of words may become more clearly understood. Quine argues that the meaning of a sentence as a stimulus to verbal behaviour is defined by what type of response it arouses in the listener or reader. A sentence may have an affirmative stimulus-meaning if it prompts a response of assent in the listener or reader. A sentence may have a negative stimulus-meaning if it prompts a response of dissent in the listener or reader. Quine distinguishes between the functions of two kinds of sentences: i) 'occasion sentences', which assert something about a present or temporary occasion, and ii) 'standing sentences', which assert something about a more permanent situation. According to Quine, the response to 'occasion sentences' may depend on prompting by simultaneous stimulation, but the response to 'standing sentences' may occur without prompting by simultaneous stimulation. Quine also regards 'observation sentences' as standing sentences whose meanings are less susceptible than occasion sentences to the influence of intrusive information. While occasion sentences may have considerable variability of stimulus-meaning for various listeners or readers, observation sentences may have relative stability of meaning for various listeners or readers. Quine explains that 'occasion sentences' may be synonymous with each other if they have the same stimulus-meaning. The stimulus-meaning of an occasion sentence may be increased by lengthening its modulus of stimulation, or may be decreased by shortening its modulus of stimulation. The verbal responses to stimulus-meanings may be accessible to translation. 'Radical translation' of an occasion sentence may depend on the sentence's having the same stimulus-meaning in one language as in

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another. Indeterminacy of translation may occur if there is variability of a sentence's stimulus-meaning between one language and another.

[18] cf. Quine (1960) and his principle of indeterminacy of translation (1987).

[19] The verb 'built' is used here intentionally to echo associative meanings in Arabic. A traditional *qasidah* is composed of rhyming verses/couplets each of which is called *bait* (i.e. house) in Arabic.

[20] Haroldo de Campos (1929-2003), a Brazilian poet, critic and translator and his brother Augusto de Campos (born 1931).

[21] Baker is discussed in some detail later in Chapter III.

[22] An example of the impact of norms can be seen in "Vatican Translation Norms Reject 'Inclusive Language': The conflict over translation principles pits political accommodation against theological truth". *Adoremus Bulletin*, 3.5 (July/August 1997).

[23] It is in fact a matter of convenience to describe translation as independent, for in order to study translation it seems necessary to turn to other disciplines, at least so far, for developing the theory.

[24] However, Catford prefers that translation be considered a branch of Comparative Linguistics (ibid.).

[25] In the former, translation is central and is studied *per se*, but in the latter translation is viewed as peripheral (Mohanty 2007: 223-233). Linguistics, rather than any other discipline, does serve the former since conclusions are inductively drawn from empirical data.

[26] Of course, the soul and the body of translation are normally non-separable, though while the soul refers to what takes place in the process of translation *per se* the body is what is being translated and what will finally remain, i.e. a body of knowledge to be transferred from one language to another. However, in the case where one translates the metalanguage of translation from one language to another, translation becomes self-reflexive.

[27] Jakobson (1959/2000) uses examples such as *ambrosia* and *nectar*: one can guess their meanings even without experiencing them in reality.

[28] Among the techniques Nida gives are hierarchical structuring (e.g. hyponymy vs. hypernymy/ superordination), componential analysis, and semantic structure analysis.

[29] In order to achieve formal equivalence a translator may resort to footnotes to explain certain points of SL culture so that the RL/TL reader can have access to some of the hidden meanings in the ST which may not otherwise have equivalent or may be expressed otherwise in the RL/TL culture. This kind of translation is also known as 'gloss translation' since it attempts to produce as literally and meaningfully as possible the form and content of the original.

[30] To Nida (1964), the stage of analysis involves (i) grammatical analysis in order to see whether the information of a grammatical category in the RL is non-existent, ambiguous, obscure, explicit, implicit, optional, obligatory, etc., (ii) analysis of referential meaning, and (iii) analysis of connotative meaning. The result of analysis is transference from SL to RL and this typically happens in the translator's brain.

[31] Gentzler (1993) dedicates a full chapter (No. 3) to criticize Nida's 'scientific' approach, adopting a deconstructionist vantage point and accusing Nida of being a theologian who attempts to 'unite people around a common belief' (1993: 45).

[32] The linguistic model proposed by Firth and Halliday analyzes language as communication operating functionally in context and on a range of different levels (e.g. phonology, graphology, grammar, lexis) and ranks (sentence, clause, group, word, morpheme, phoneme). As far as Translation Studies is concerned, this approach influenced not only Catford but also some others, such as Reiss, Vermeer, Nord, to mention but a few.

[33] That is to say, textual equivalence is an empirical phenomenon connected to a specific ST-TT pair whereas formal correspondence is a more general system.

[34] Arabic has certain sounds which are not found in English, and so does the latter (i.e. phonological shift). Arabic has a script that does not use Latin letters and, unlike English, is written from right to left (graphological shift). Arabic does not have a structure of the perfective aspect similar to that in English (grammar shift).

[35] Notice that the indefinite article in Arabic is not represented orthographically, but the absence of the definite article *al-* from a common noun implies in most cases the existence of an indefinite noun. However, the *tanween* (diacritic marker attached to the end of a noun and adjective) can occur only on indefinite nouns and adjectives. This is yet another structural shift.

[36] This example is taken from Munday (2001: 61).

[37] For some details on the criticism lodged against Catford's approach, it is worthwhile taking a look at Hatim and Mason's *Discourse and the Translator* (1990).

[38] All of these approaches, useful as they are, do not deal with translating literatures *per se* but with the effect of translating literatures. Besides, some of these concepts are as much related to literary studies and to culture studies as to TS.

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[39] Example taken from Munday (2001: 110).

[40] Gentzler (1993: 105-143) offers a good analysis of the pros and cons of the Polysystem Theory.

[41] This also has some connection with phenomenology of meaning, where a text is viewed as a mosaic, reflecting contextuality and co-texuality throughout history.

[42] Quine (1960) proposes the principle of indeterminacy of meaning and translation in general.

[43] cf. Venuti's concepts of foreignisation and domestication.

[44] Snell-Hornby (1990), cited in Bassnett and Lefevere (1990: 79 – 86).

[45] See Thornley and Roberts (1984/2003:112), where it is suggested that Fitzgerald's translation Khayyam's *Rubaiyat* is claimed to have excelled the original.

[46] English plays a crucial role in India and former colonies of Britain.

[47] As far as the Candide system is concerned, the electronic documents, the 'corpus', are the proceedings of the Canadian Parliament, known as the Canadian Hansard (for access, search at http://www.tsrali.com/index.cgi?UTLanguage=en). These are produced in English and French versions. Candide had at its disposal a corpus of 2,205,733 English-French sentence pairs from the Hansard.

[48] The quotations of Katharina Reiss are all taken from an excerpt of her article 'Text-types, Translation Types and Translation Assessment' (1977/1989), trans. Andrew Chesterman (ed. 1989), quoted in Hatim, Basil and Munday, Jeremy (2004). 183-185.

[49] Newmark (1988: 189-191) remarks:

> I assume that all translation is partly science, partly craft, partly art, partly a matter of taste. '**Science'** here is a matter of wrong rather than right, and there are two types of 'scientific' mistakes, referential or linguistic. Referential mistakes are about facts, the real world, propositions not words *(though in metaphors, this may happen)*; they reveal the ignorance of the translator/writer. Linguistic mistakes show the translator's ignorance of the foreign language: they may be grammatical or lexical, including words, collocations or idioms. Secondly, translation is a craft or skill. The skill element is the ability to follow or deviate from the appropriate natural usage: pragmatic and persuasive in vocative texts, neat in informative texts, hugging the style of the original in expressive or authoritative texts – you have to distinguish 'right' from odd usage, to gauge degrees of acceptability within a context. *While 'science' and 'craft'* are negative factors, the third factor, translation as an **art,** is a positive factor. It is the 'contextual re-creation' described by Jean Delisle, where, for the purpose of interpretation, the translator has to go beyond the text to the sub-text; i.e., what the writer means rather than what he says, or where, for the purposes of explanation, he produces an economical exposition for a stretch of language…. Creative translation usually has the following features: (a) a 'surface' translation is not possible; (b) there are a variety of solutions, and ten good translators will produce this variety; (c) the translation is what the writer meant rather than what he wrote. The solution closest to the original is the best pragmatically. Has to be weighed against referential accuracy, and there is no clearly superior version. Translation as **matter of taste,** has to be accepted as a subjective factor. This area stretches from preferences between lexical synonyms to sentences or paragraphs that under- or over-translate in different places….

CHAPTER III

TRANSLATION PEDAGOGY

TRANSLATION PEDAGOGY

3.1. Introduction

It has been shown in the previous chapter that translation as an activity has an affinity with a wide range of subjects or, though it may sound as an exaggeration, with *everything*. '*Everything*' in this context refers to whatever is documented in one language (SL) and is aimed to be documented in another language (TL). It has been pointed out that translation is not merely the replacement of the linguistic signs of one language with functionally similar linguistic signs of another, as this sounds rather mechanical and overlooks vital considerations such as linguistic gaps, culture, religion, context, etc.

This chapter is meant to deal with the teaching of translation with specific reference to the undergraduate level. What are the methodologies and tools that can contribute to familiarising translation students with translation as a theory and as a practice/activity as well? It would appear too ambitious to claim that a translation class should aim to produce professionally skilled translators by the end of a course. It is impossible to evoke scenarios of all real-life situations which students might face in their professional careers. Skill is something that can be obtained only through experience and coming face to face with different translation situations and constantly attempting to tackle different obstacles encountered while translating. But a translation course ideally aims to familiarise and equip the students with several methodologies and techniques to help them translate better. It grants them not the skill but the way to acquisition of the skill. Robinson (1997b: 94) notes:

> Ideally, deductive principles – rules, models, laws, theories – of translation should arise out of the translator's own experience, the inductive testing of abductive hypotheses through a series of individual cases. In abduction the translator tries something that feels right, perhaps feels potentially right, without any clear sense of how well it will work; in induction the translator allows broad regularities to emerge from the materials s/he has been

> exposed to; and in deduction the translator begins to impose those regularities on new materials by way of predicting and controlling what they will entail.

This chapter is divided into two sections. The first section accounts for educational and pedagogical issues concerning the teaching of English as a foreign language in Yemen/the Arab world, language learning in translation classroom activities, parallelism between language learning and translating, teachability of translation (theory and practice), meeting students' expectations, stylistic problems confronting Arab students in Arabic-English translation, etc. In addition to briefly presenting views and opinions of some translation scholars, the second section discusses four approaches of translation teaching offered by Newmark, Baker, Hatim and Munday, and Larson, respectively.

3.2. Teaching of Translation Studies at the Undergraduate Level

The importance of the views presented here lies in the practicality of the techniques suggested to help translators develop an awareness of the differences between languages, become aware of the nature of translation and its approaches, and deal with certain problems of translation. These techniques and approaches are then taken as a yardstick in the next chapter with reference to the translation syllabi used in the public universities in Yemen. In other words, the 'textbooks' of Newmark, Baker, Hatim and Munday, and Larson will be evaluated in terms of how they make translation teachable, or systematise translation teaching, and how far their models would apply to the Yemeni students of English at the undergraduate level. In this way, the discussion extends to cover also the theories referred to in the previous chapters, i.e. the applicability of these theories in teaching translation to Yemeni students in particular, and Arab students in general. The evaluation of the situation of translation teaching in the concerned universities is substantiated by quantitative and qualitative data collected through questionnaires and tests – in the next chapter. Then, it will become possible to adopt certain theories, models and techniques of translation teaching, to develop guidelines for translation curriculum aimed to improve the situation of translation teaching and give students insights of how to deal with texts while translating, which will be proposed in the next chapter.

Broadly speaking, the English language being the global *lingua franca* makes it the most commonly spoken language on earth, either as a mother tongue or as an other tongue. More and more people every day have the desire to learn English as a second or foreign language. Teaching and learning of English as a second/foreign language have covered a long way since the beginning of the last century, and a variety of methods and approaches have been devised and adopted to this effect. This research contends that translation can be employed as a tool contributing to the English undergraduate students' understanding of the English language while at the same time preserving the status of translation as an autonomous subject.[1]

Obviously, translation is a useful tool to learn grammar, syntax, and lexis in both SL and TL. It is mainly through translation, directly or indirectly, that a student realises the differences between two language communities, linguistic as well as cultural. Through translation, students are also able to see a translated work as partly a TL image of the original ST and partly an independent text. The final text of a written translation is a new one, as Lefevere (1992a) has stated, i.e. translating is re-writing. In this sense, the translated work must "stand on its own". Since the text has its own identity, it must respect the rules which govern its language. When translators (or translation students) translate, they unconsciously follow three steps: analysis, transfer, and restructuring (Nida & Taber 1963: 33). Therefore, students of translation need to know how to carry out these procedures systematically in order to be able to produce adequate translations. Robinson (1997b: 133) puts it forward: "Give students the rules [of transferring meaning]; make them memorize those rules; test them on the thoroughness with which they have memorized them; then send them out into the world to put the rules into practice".

If we turn to the notion of translation teaching, we will find that translation pedagogy is still in its infancy, and is in need of substantial theorisation. Regarding the question of improving the pedagogical principles and techniques of translation teaching, Wilss (2004: 14) acknowledges that a salient misconception is the belief that there is a 'royal way' in translation teaching methodology. He believes that no one can know or be aware of all the problems translation teachers (as well as practical syllabus designers) are faced with in classroom teaching. Hence, there can be no fixed canon of translation teaching methods, no series of certified and unquestionable teaching values (ibid.: 11), and there may well be no *single* approach to translation teaching which is, even theoretically, capable of organising this vast plurality of concerns and specialisations (ibid.: 13). But he agrees that one characteristic features of translation teaching is the combination of knowledge and skills.

Historically, translation was the basis of language teaching for a very long time (especially the pre-20th century),[2] and was then rejected as new methodologies started to appear. It was a key element of the Grammar-Translation Method, which was derived from the classical method of teaching Greek and Latin, and advocated language teaching namely through rote learning of abstract grammar rules and paradigm lists of vocabulary and the translation of isolated sentences constructed to illustrate grammatical points (Schjoldager 2004: 128). Little interest was taken in teaching the students any oral skills in L2, and the medium of instruction was the students' L1. It was not a positive learning experience for many learners to memorise huge lists of rules and vocabulary. Blamed for its apathy to the improvement of students' audio and communicative skills and its concentration on language as a system (*langue*) rather than as a means of communication, this method was severely criticised (with effect from the mid- and late 19th century by members of the Reform Movement, later leading to the formation of the direct method[3] of language teaching (ibid.)) to the extent that so many scholars viewed translation as a threat to second language learning progress and should not be used in language classroom at all. Unsurprisingly, new methodologies tried to improve on this. The Direct or Natural Method established in Germany and France around 1900 was a response to the obvious problems associated with the Grammar-Translation Method. In the Direct Method the teacher and learners avoid using the learners' native language and use the target language only. Like the Direct Method, the later Audio-Lingual Method tried to teach the language directly, without using L1 to explain new items. But unlike the former, the latter focuses more on teaching grammar than on vocabulary. Subsequent 'humanistic' methodologies such as the Total Physical Response and the Communicative Approach moved even further away from L1, and from these arise many of the objections to translation.[4] However, recent years have shown signs that the area is warming up to a reappraisal of the merits of translation in language learning (Cook 1998: 119, Schjoldager 2004: 129). Cook (ibid.) emphasises that the Grammar-Translation Method is just one way of using translation as a pedagogical tool in language learning. Schjoldager (2004: 129-130) distinguishes between three kinds of teaching activities which involve the use of translation one way or the other, i.e. language teaching, translation teaching, and translator training. She suggests that using a more or less modified version of the Grammar-Translation Method, teachers may view translation mainly as a means of teaching and testing L2 proficiency, and translations from L1 into L2 are supposed to test L2 production skills, whereas translations the other way, i.e. L1 translations, are supposed to test comprehension skills. Secondly, translation may also be taught as a separate component in a language programme, i.e. an end in itself. Finally, translation can be taught for professional purposes, i.e. vocational training for would-be translators.

The use of translation in L2 classroom was criticised on the basis that translation strengthens L1 interference (negative transfer), and that the use of translation as a pedagogical tool is counterproductive, hindering the learning process by allowing students to rely on processing via L1. It was also claimed that L2 translation is ‘unethical’ (Schjoldager 2004: 135) because it might lead students to think that they were qualified to do translations professionally. In fact, Schjoldager refutes some of these claims and proves how translation can be effectively used to enhance language learning. According to her, if translation is viewed as text production, it then has a special kind of communication, with the caveat that students be given real-life scenario texts to translate, and be informed of the nature and circumstances of the text. Hence, translation has a communicative function (ibid.). Not only that, translating also increases one’s linguistic knowledge, linguistic accuracy and verbal agility, and promotes thoughtful, critical reading. L1 translation is also a time-saving way of checking comprehension and helping students add to their knowledge of L2; L2 translation increases knowledge of L2.[5] She concedes that some degree of L1 interference (negative transfer) is inevitable, but it helps the student to contrast the two languages in hand (ibid.: 136) and the teacher to correct errors caused by first language pull. Regarding the ‘unethicality’ of translation, Schjoldager refutes it on the basis that translation is a skill that students will be called upon to perform in real life.

Leaving the position of ‘refuting accusations’ to a position of boasting the capacities of translation, Sewell (2004) discusses the supremacy of translation over the communicative method, which is epitomised in the ‘need for role-play’ in five respects:

a. the need for confidence and self-esteem: the role-play or make-believe situations that students are required to assume in the communicative methods can ‘infantalise’ them, especially adult and teenage students, and can ‘do serious damage to [their] self-image and [their] confidence’(Sewell 2004: 153). But in written translation, there are always an ST and a TT, and the translator ‘stands between and outside both’ (ibid.: 154). Being saved the hazard of immediate, direct communication as s/he has the luxury of taking time to improve the TT, the translator’s self-image remains intact, and no ‘social pain or embarrassment’ is caused. Rather, this aspect gives students an opportunity to ‘enjoy enhanced self-esteem’ more than ‘the communicative class which is constantly challenging his/her self-image’ (ibid.: 155).
b. the need not to lose face: role-play situations are generally open-ended and unpredictable, which makes students feel vulnerable. In case something goes wrong during the process, the student stands the risk of losing face. But in translation, students always feel *in control*, work at home away from the restrictions of social interaction.
c. the need to be rewarded: whereas in communicative methods the effort is always the contribution of at least two persons, with no immediately tangible results, in translation, the translator works alone, and has (and knows *a priori* that s/he will get) a palpable product, the TT.

d. the need for certainty, for closure, for autonomy: role-play situations are invented, lack authenticity, and are ‘pure ephemera’; translation, on the other hand, has an original ST, and an ensuing TT which can be measured against ‘a visible yardstick, the ST’. Translation is ‘rock-solid as an activity’, is ‘seen as a close-ended activity’, and texts for translation have clear beginnings and endings, ‘and the student is in charge’.
e. the needs arising from any introversion in our personalities: communicative methods would seem to favour risk-taking, extraverted personalities and high levels of interaction, whereas translation seems to favour reflection, introverted personality traits and low levels of interaction.

Finally, Newmark (1988: 7) points out that, as a technique for foreign language learning, translation is a two-edged instrument: it has the special purpose of demonstrating the learner’s knowledge of the foreign language, either as a form of control or as to exercise his/her intelligence in order to develop his/her competence.[6]

Generally, translation is a process which is completed when the translator feels s/he has accounted for the lexical, idiomatic, syntactical, and cultural differences between the SLT and the lexical, idiomatic, syntactical, and cultural means of expression in the TLT and produced a qualitatively satisfactory text. In translation processes certain rather specific objective concepts based on the translator’s individual character and her/his background, experience and creativity are integrated into her/his work. Such anthropological foundations of translation processes include cognitive, interpretative, associative, and habitual procedural modes. Nevertheless, the nature of translation requires a systematic separation between planning and execution. Translation processes require the ability to set standards and make judgements, but they also require a large measure of initiative, intuition, and willingness to take risks.

While translation, as distinct from interpretation, concerns itself only with written texts and not with oral productions, it does deal with language in use (*parole* in the Saussurean sense), as does pragmatics and sociolinguistics. Syntax and semantics are concerned with language as a system. Reflections on the theory and pedagogy of translation extend far beyond the concerns of the linguist, which for the most part are centred on linguistics, mainly syntax (the set of rules governing the combinations of symbols) and semantics (the confrontation of those symbols with reality or with the symbols of another language). The translator must take into account the origin of the text to be re-expressed, its nature, and the audience for whom it was intended.

Translation as a method for language teaching and testing is not unknown to scholars and actually has prevailed for many centuries. At different periods it has been either an accepted or a controversial component, depending on prevailing objectives and teaching preferences. However, ever since language learning was recognised as a conscious and intellectual process within the cognitive code-learning theory, translation has become a learning/teaching device frequently incorporated into the curriculum. The central practical issue has been the use of translation as both a *means* and an *end* of foreign language instruction. It has been claimed that when translation is used as a *means* it stimulates negative transfer (Schjoldager 2004: 131). The counterclaim is that translation helps to overcome and neutralise it. It has been argued that translation of the native language to the target language induces learners to make errors and thus amounts to setting traps. As Widdowson has pointed out (1979:104-5)

> The objections to the use of translation seem generally to be based on the assumption that it must necessarily involve establishing structural equivalence. It is said, for example, that translation leads the learner to

> suppose that there is a direct one-to-one correspondence of meaning between the sentences in the TL and those in the SL. Another, and related, objection is that it draws the attention of the learner to the formal properties of the TL sentences and distracts him from the search for contextual meaning—that is to say, meaning which is a function of the relationship between sentences and appropriate situations.

Empirical observation, however, has shown that the same kinds of errors attributed to translation also occur when learners produce target language utterances (Schjoldager 2004: 136) without setting out from a native language (such as free composition). By applying translation consciously and systematically, learners can be conditioned to monitor their own code switching. Obviously, using translation as a pedagogical technique is a double-edged weapon: if used properly, it can prove efficient; but when used injudiciously, it can prove harmful. This is because translation allows for natural and easy comparison between the target and native languages of learners, thus facilitating faster decoding of difficult target language structures and elements. Secondly, it can lead to quick and effective comprehension control. Thirdly, it can help in overcoming and neutralisation of native language transfer.

Malmkjær (2004) maintains that for academic purposes a translation teaching programme should achieve “face validity”, i.e. a possible placement after graduation and insurance that the student has been equipped with the necessary knowledge and professional skills to enter the translation industry. This is necessary to avoid the split between theory and practice (ibid.: 2), and include, in addition to practice and input on language and culture, three components. The first of these components is an input on the history and theory of translation, i.e. history of the evolution of the theory of translation plus the major concepts and concerns underlying the practice of translation. The second component is input on the sociology of translation, i.e. the role played by translation in intercultural communication and in mediating and shaping cultures, and how the purpose of translation, or the way the original text is interpreted may affect the product, that is the TT. Finally, the third component is an input on translation as a profession. She maintains that translation pedagogy can obviously not be equated with or subsumed under language pedagogy, but it is equally obvious that success in translation is predicated upon an ability to operate literately in more than one language; and that most people, whatever their language acquisition histories, need to be exposed to language education and training in order to become literate in *any* language (ibid.: 4).

Wilss (2004) accentuates the precedence of teaching translation theory through practice. He deems it as something real, definite, and valuable, and claims that in turn it will lead the student to discover the 'so-called "underlying assumptions" about translation', or about the principles which guide the translator in accomplishing more or less intricate translation tasks and understand translational task-specifications (ibid.: 9). He recommends plurality of texts in a translation course; in other words, translation teachers must introduce students to a plurality of related or unrelated fields 'to prevent premature over-specialization' (ibid.: 10). In relating translation to linguistic knowledge, he proposes that a university translation course should aim for two goals. It

> should make students immune to recalcitrance towards their subject-matter, by helping them discover for themselves the manner in which the learning of translation relates to translation in the real world … translation teaching has to aim at the clarification of the relationship between the contents and patterns of translation on the one hand and the wider fields of linguistic behaviour and practical translation experience on the other …. Thus, translation teaching must in the final analysis be directed towards the day-to-day purposes of translation work, the communicative targets of translation and the systematization of translation teaching and translation learning. (ibid.)

Bernardini (2004) proposes that the priorities of translation courses should be set with concentration on 'capacities to be fostered rather than competencies to be gained' (ibid.: 21) because 'translation', she observes, 'is an activity that requires educated rather than trained professionals' (ibid.: 22). Based on Widdowson's (1979) distinction between training and educating,[7] Bernardini does not recommend that the aim of translation educators, especially at the undergraduate level, be limited to passing on to their students a number of competencies and specific skills to meet the market requirements, i.e. *training* through a transfer of knowledge. This, she opines, is 'relatively easy and fast, but hardly a generative process'. Instead, she asserts that *educating* the student is a more useful objective. Despite the longer time and the more effort, this can open the student's-translator's mind to acquiring new ideas and, hence, the student can fare better in the translation profession (ibid.: 19): 'I think that translators can do without training but not without education' (ibid.: 27).[8] A similar view is held by Mossop (2000, quoted in Beeby 2004: 42):

> In my view, the function of a translation school is not to train students for specific existing slots in the language industry, but to give them certain general abilities that they will then be able to apply to whatever slots may exist 5, 10, 15 or 25 years from now.

Upon this distinction between the aims and rationale of translator teaching and translator training, one can highlight the priorities of translation teaching as well as the differences between undergraduate and postgraduate courses.

According to Bernardini (2004), professional translators should possess three qualities: i) awareness, which is the critical ability that a translator must develop in order to perceive that his/her role is not merely trans-coding or substituting ST words for TL equivalent words, but rather constructing the meaning of the message and mediating the cultures involved; ii) reflectiveness, which is a capacity a translator should develop to practice, store and use relevant, specific strategies and procedures, such as text analysis, team work, project management, reading, writing, etc.; and iii) resourcefulness, the ability to make use of whatever resources available to cope with new and unexpected challenges and to gain new experiences to meet the increasing needs.

The assumption of a majority of translation teachers that undergraduate students are best taught to translate by way of replicating or analogising potential professional situations has been criticised by Widdowson (1979 and 2000) and Breen (1985, in Bernardini 2004: 23) for the lack of authenticity. Bernardini (ibid.: 24) views such activities as belonging to translator training rather than translator education, 'endors[ing] a reductive view of the profession and should be given limited space within undergraduate translation courses' (ibid.).[9] One might agree with Widdowson and Breen with reference to lack of authenticity. However, the other side of the coin shows that there is no better way. How can one acquire a skill without practising it? A practical translation teacher cannot confidently send his/her students (fully saturated with theory, but without a clear idea of how to apply the theory) to the translation market, nor is it easy for him/her to simply send his/her students to the work-field during a translation course for the sake of acquiring 'authentic' experience either. Therefore, the best way to amalgamate translation theory and practice is through simulating professional situations and providing lively and plausible texts for translation. These not only bring students close to real-life situations, but also help them determine several considerations relevant to a translation situation, such as the translation function, the type of audience implied, etc. It is only through this way that a teacher can help students apply translation theories to (semi-)real translation situations, and see how well they fare in this regard.

Bernardini (2004) objects to the view that language skills and translation skills be treated as two independent variables: first learn the language, then learn to translate. Rather, one learns the language in order to become a translator: that is, language knowledge and skills must necessarily be consistent with translation skills, so that the two strengthen each other (ibid.: 26). A different view is that of Källkvist (2004: 179), who considers the issue of using translation for enhancing L2 proficiency empirically, and attempts to find out whether 'enhanced memory retention' can be traced in tests of the morphosyntactic accuracy of students who have been exposed to translation exercises. Her study concludes that if translation is used in the L2 classroom, it should be used only in conjunction with exercises in the target language which allow for a sharp focus on difficult L2 structures.

Concentrating on teaching language to translators-students, Beeby (2004) suggests that a syllabus design should be based on a pre-syllabus. The teacher starts by drawing up a pre-syllabus that includes general learning objectives for translators, based on *research* and *experience*, since the pre-syllabus provides a checklist of all those elements that intervene in the acquisition of language for translators (ibid.: 39). In the later stage, these elements will be tailored to fit the needs of a specific learning situation and a syllabus is drawn up with specific objectives. A syllabus design, according to Beeby (ibid.: 39-40), should be carried in three stages, respectively:

i. identification of the elements of a translation-based, student-oriented pre-syllabus;
ii. identification of the elements of a discourse-based, translation-oriented pre-syllabus; and
iii. designing a genre and task-based syllabus that integrates the elements of the first two stages, with very specific objectives for each task.

Beeby is of the view that a translation course should ideally aim at developing competence.[10] Translation competence in the context of translation teaching can be defined as a student-translator’s awareness and ability of application of aspects and requirements of professional translation. According to Schäffner (2004: 123), “translation competence is a complex notion which involves an awareness of and conscious reflection on all the relevant factors for the production of a target text that appropriately fulfils its specified function for its target addressees”. She recommends that translation competence be developed within a theoretical framework, a condition which can enhance the students’ ability in terms of making informed decisions in the future and in their practice of translation in general, particularly as students who practise translation need to view translation as a purposeful activity (ibid.: 118) and to have some knowledge about the processes of translating and about what is expected from the products of the processes, i.e. translations as target texts (ibid.: 114).

In teaching a translation course, Schäffner (2004) argues that a definition of translation can be deferred until later stages in a translation course,[11] and recommends a kind of bottom-up technique so that translation students’ awareness of and knowledge about translation gets clearer as the course advances and, at the same time, the students’ understanding of the nature of translation and translating goes through processes of formulation and reformulation. With a translation course aiming at the development of translation competence through *reflective* practice within the theoretical framework provided by functionalist approaches to translation, Schäffner considers that giving the students a definition of translation and what it is to translate will come later to consolidate what the students have already become aware of, i.e. a confirmation of their reflective *discovery* of the nature of translation as they come to realise that translation is not merely a reproduction of an ST into a closely equivalent TT, but they instead become conscious of other essential factors such as the importance of genre conventions, addressees’ knowledge, text functions, etc. ‘Such a discovery procedure', Schäffner maintains, 'allows for the conscious acquisition of knowledge (reflective learning) as opposed to an imposition of knowledge' (ibid.: 124). She offers two approaches, or scenarios, based on her experience, to support this idea: a) teaching translation as part of a language programme, and b) teaching translation in a translation programme.

In the first scenario, a translation course (12 weeks duration) is taught where translation (and translation teaching) is meant to reinforce, and test, the students' linguistic skills since, as appears in the general objectives of translation courses for the final year students on undergraduate language programme, translation is mainly intended to (Schäffner 2004: 115):

- show whether students have understood the content and the linguistic structure of an L2 source text which is translated into L1,
- show whether students can produce well-structured L2 texts when translating from their L1, conforming to linguistic rules and conventions of the L2,
- show whether students have fully understood the message of a text in L2 and whether they can reproduce this message in a well-structured text in L1, conforming to the rules and conventions of the L1.

The second scenario, i.e. teaching translation in a translation programme, shows a three-year translation programme the aim of which, in contrast, is to introduce students as quickly as possible to a more functionalist approach to translation.

Davies (2004b) looks at the undergraduate degree as a foundation laying stage emphasising the following points:

i. instrumentalisation, i.e. familiarisation with available tools and resources, especially new technologies,

ii. pre-specialisation, i.e. an introduction to different fields to encourage flexibility, i.e. an openness to face any specialisation later on,
iii. transferable skills that can be applied to most language combinations, i.e. strategy choice, decision-making based on motivated choices, awareness of conventions and cultural markers,
iv. ability to move away from an exclusively mechanical practice of translation towards reflective practice and constant updating.

These areas can be taught in a programme that tries to redress the balance between professional and academic issues by including subjects related to the following:

i. Language work: continuous acquisition and improvement of the source language(s) and target language(s), awareness of the existence and pitfalls of cross-linguistic transfer.
ii. Subject matter: introduction to encyclopaedic knowledge related to different disciplines, awareness of conventions of presentation in both the source and the target languages, and introduction to terminology management.
iii. Translation skills: problem-spotting and problem-solving, encouragement of creativity and self-confidence as translators, awareness and use of strategies, ability to decide on degrees of fidelity according to translation assignment and text function, learning to meet client's expectations, ability to produce quality translations at speed, overcoming constraints, practicing direct and reverse translation to meet real market demands, and self and peer evaluation skills.
iv. Resourcing skills: paper, electronic, and human.
v. Computer skills: familiarisation with a translator's workbench, computer-assisted translation, human assisted automatic translation, acquisition of electronic resourcing skills: databases and access to digital sources,

unidirectional (e.g. WEB pages) and bi-directional (e.g. e-mail) distance communication.

vi. Professional skills: awareness of translator's rights, contracts, payment, familiarisation with different editing processes and as much real life practice as possible at least in their last two years.

Having discussed some of the general views on translation teaching, the remaining part of the chapter briefly exposes the translation courses proposed by Peter Newmark, Mona Baker, Basil Hatim and Jeremy Munday, and Mildred Larson, respectively.

3.3. Translation Textbooks

3.3.1. Peter Newmark: *A Textbook of Translation* (1988)

With his 'literalist' attitude to translation,[12] Newmark (1988) presents a course in the principles and methodology of translation, designed for 'final-year-degree and post-graduate classes as well as for autodidacts and home learners' (ibid.: 3).[13] He has the conviction that translation is 'never finished' (ibid.: 4), i.e. the revamping and proofreading process of a TT can never reach a point of absolute satisfaction as far as its translator is concerned, implying that the process of decision-making while translating remains fluctuating between the many possibilities offered by a language, between cultural and linguistic differences, between the functions of the ST and TT, etc. Like any other translation course designer, he concedes that his book aims to suggest some general guidelines for translating, i.e. to propose a way of analyzing the ST, discuss the two basic translation methods (semantic and communicative), set out the various procedures for handling texts, sentences and other units, and at times discuss the relation between meaning, language, culture and translation (ibid.).

Newmark seems to hold a conventional view of translation. He (ibid.: 5) defines translation as ‘rendering the meaning of a text into another language in the way that the author intended the text’, apparently ignoring the fact that the functions/intentions of both ST and TT ‘authors’ might vary from each other and the audience of both texts are different. Referring to the function of translation, Newmark sees translation as an activity which serves as a means of communication, a transmitter of cultures, a technique of language learning, and a source of personal pleasure (ibid.: 7). According to him (ibid.: 5), there are mainly ten factors (he calls them ‘tensions’) exerting influence on a text meant to be translated:

i. SL writer, i.e. idiolect and individual style;
ii. SL norms, i.e. grammatical and lexical usage depending on the topic and situation;
iii. SL culture;
iv. SL setting and tradition, e.g. format of a text in a book, periodical, newspaper, etc. as influenced by the tradition at the time;
v. TL relationship, i.e. expectations of the putative readership, whether to translate down (or up) to the readership;
vi. TL norms;
vii. TL culture;
viii. TL setting and tradition;
ix. the truth, i.e. the facts of the matter: e.g. what is being reported, ascertained or verified; and
x. the translator (i.e. his/her views and prejudices).

There are also other tensions in translation, especially between sound and sense, emphasis (word order) and naturalness (grammar), the figurative and the literal, neatness and comprehensiveness, concision and accuracy, and function of ST and TT.[14]

As for the qualities of a translator, Newmark (ibid.: 4) maintains that a translator has to have a flair and a feel for his/her own language, a 'sixth sense' which is a mixture of 'intelligence, sensitivity and intuition, as well as knowledge'. To him (ibid.: 6), a translator works on four levels:

i. translation is first a science (i.e. knowledge and verification of the facts and meanings): a translator has to be aware of factual mistakes that may exist in the ST;
ii. translation is a skill which calls for appropriate language and acceptable usage;
iii. translation is an art, e.g. the ability to distinguish good from undistinguished writing. It is also the creative, the intuitive, sometimes the inspired, level of the translation;
iv. translation is a matter of taste, i.e. there are elements of subjectivity and personal preference involved in translating.

In Newmark's model, a translator, who wants to translate a text, should begin with an analysis of the text by reading it in order to determine:

i. the intention of the text: that is, the subject matter and the ST writer's attitude to the subject matter.
ii. the intention of the translator: usually it is identical with that of the SL author, but there are certain elements that contribute to the formation of the translator's intention, such as the purpose of translation vis-à-vis the putative readership.
iii. text styles: Newmark follows Nida's classification of text types into a) Narrative (its salient features are sequence of events and emphasis on verbs), b) Description (static; emphasis on linking verbs, adjectives, and adjectival nouns),

c) Discussion (treatment of ideas; emphasis on abstract nouns/concepts, verbs of thought and mental activity, such as ‘consider’, ‘argue’, etc., logical arguments and connectives), and d) Dialogue (emphasis on colloquialisms and phaticisms).

iv. the readership: the average text for translation tends to be for an educated, middle-class readership, in an informal, not colloquial style. Here the translator has to pay attention to the putative audience with reference to adopting/using certain styles/expressions in certain positions in the text.

v. stylistic Scales: a) scale of formality: officialese, official, formal, neutral, informal, colloquial, slang, taboo. b) scale of generality or difficulty: simple, popular, neutral, educated, technical, opaquely technical. 3-scale of emotional tone: intense, warm, factual.

vi. attitude: in texts with evaluation and recommendations there are grades of estimating the qualities of something with negative, neutral or positive opinion.

vii. setting: how the TT is going to be published? As a book, in a newspaper, a periodical, etc.?

viii. connotations and denotations.

ix. the quality of writing.

After determining such elements, a last reading is recommended. Such an analysis of the text, as something to be remoulded in a different language and for a different readership in a different culture, is necessary for the purpose of selecting a suitable translation method and identifying particular and recurrent problems.

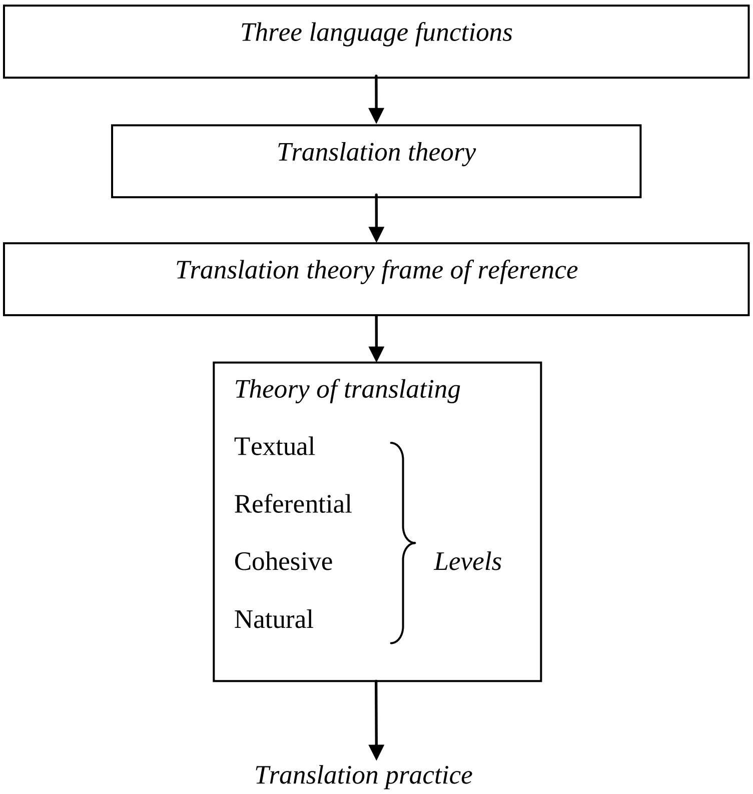
Next comes the process of translating. Newmark’s description of translating procedure is operational. It begins with choosing a method of approach. Secondly, while translating, a translator works with four levels more or less consciously and simultaneously in mind:

i. the SL text level or textual level: This is the level of language, where a translator begins and which s/he continually but not consciously goes back to. The text is the base level when one translates. It is the level of the literal translation of the SL to the TL. At this level, translators are advised to pay attention to synonyms, antonyms and figures of speech.

ii. the referential level: This is the level of objects and events, real or imaginary, which a translator progressively has to visualise and build up, and which is an essential part first of the comprehension, then of the reproduction process. The translator has to find out what is meant by each sentence referentially, and think about ambiguity. Then, s/he has to link the textual level with the referential level, the level of reality, semantically and pragmatically, in order to produce the nearest correspondence. Polysemy and metaphorical expressions form a special issue of concern here.

iii. the cohesive level: This level links the previous two levels. It consists of three sub-levels. The first sub-level deals with structurally functional items of language such as conjunctions, articles, reiterations, punctuation marks etc.; referential synonyms, general words; theme-rheme relationships; method of presentation such as thesis-antithesis-synthesis, argumentation, proposition, opposition, reiteration, etc. The second cohesive sub-level is mood (i.e. the attachment of positive, negative; emotive, or neutral value to lexical items). The third sub-level tries to trace coherence through connectives.

iv. the level of naturalness: The level of naturalness binds translation theory to translating theory, and translating theory to practice. Naturalness comprises idioms, collocations, registers, styles determined by the setting of the text. Here the translator is advised to disengage him-/herself from the ST and pay attention to the TT, particularly in communicative translation.


Three language functions
Translation theory
Translation theory frame of reference
Theory of translating
Textual
Referential
Cohesive
Natural
Levels
Translation practice

A functional theory of language (Newmark 1988)

Newmark (1988) suggests two approaches to translating: the translator either starts translating sentence by sentence for, say, the first paragraph of each chapter in order to get the feel and tone of the text, and then deliberately sits back and reviews the position, and reads the rest of the SL text; or s/he reads the whole text two or three times and finds the intention, register and tone, marks the difficult words and passages and starts translating after s/he has got hold of the thing in hand.

With his belief that all translations are based implicitly on a theory of language (ibid.: 39), Newmark adopts Bühler's functional theory of language, which assigns three functions to language: expressive, informative (representation), and vocative (appeal). In the expressive function the core is the mind of the speaker/writer; its purpose is to express feelings irrespective of any response; and it is predominant in serious imaginative literature; authoritative statements; autobiography, essay, and personal correspondence. The informative function has its core in external situation, reality outside language, facts of a topic, ‘truth’, and can be manifest in textbooks, papers, reports, thesis, minutes or agenda of a meeting. The core of the vocative function is the addressee, the readership; its goal is to make the addressee think, feel, react the way intended by the text; it has been given many names: conative (denoting effort), instrumental, operative, pragmatic; and it can be used in notices, instructions, publicity, propaganda, persuasive writing (requests, cases, theses), and possibly popular fiction which appeals for readers for saleability.

Three other functions have also been added by Jakobson (1960): the aesthetic function (designed to please the senses, firstly through its actual or imagined sound, and secondly through its metaphors and manipulation of extralinguistic reality, e.g. figures of speech, metaphors, and descriptive verbs of movement and action); the phatic function (i.e. where language is used for purely social purposes and expression of personal stances, e.g. in greetings, adverbials/clauses of opinion); and the metalingual function (i.e. the ability of language to describe itself, e.g. technical terms for linguistic categories, and expressions such as ‘by definition’, ‘in other words’, literally, so called, known as, etc.).

Newmark (1988) lists eight methods of translation, classified according to their emphasis: those which place emphasis on the SL and those where the emphasis is on the TL. The methods are:

i. **Word-for-word Translation**: The translator’s aim here is to preserve SL word-order, usually out of context. This method was mostly used while translating languages of the same family. The emphasis here is on the SL and its grammar.

ii. **Adaptation**: Adaptation is a method of translation where the ST is freely translated and modified to suit the TT reader’s cultural taste. It is often followed in translating works of literature e.g. comedies, poems, etc. Except for the characters, themes, and main plots, the translator modifies the ST at liberty in order to oblige the audience with an ‘adapted’ version of the ST. The TL is emphasised here more than the SL.

iii. **Literal Translation**: In literal translation the translator converts grammatical structures of SL into their nearest equivalents in the TL, more often out of context. The emphasis here is on the SL.

iv. **Free Translation**: In this method the translator is concerned more on the matter of the ST rather than the manner, i.e. the content without the form. The emphasis here is on the SL.

v. **Faithful Translation**: The translator tries as much as possible to be faithful to the SL author and to reproduce the precise contextual meaning of the original within the constraints of the TL grammatical structures. Emphasis is on the SL here.

vi. **Idiomatic Translation**: This is a TT reader-oriented, and the translator may ignore or change nuances of meaning between ST and TT in order to make the translation more lucid and closer to the TT audience. Obviously, the emphasis is on the TL.

vii. **Semantic Translation**: The difference between faithful translation and semantic translation is that the latter is less dogmatic, less uncompromising, and more flexible than the former, and makes more use of the aesthetic value of language, allowing some freedom to the translator’s creative intuition with the proviso that his/her empathy with the SL is maintained. The emphasis here is on the SL despite the little freedom the translator may have.

viii. **Communicative Translation**: This method of translation tends to convey the ST message and contextual meaning (i.e. the content and the language) in a manner comprehensible and acceptable to the TT reader but also tries to preserve the ST qualities. Emphasis is placed on the TL.

There are also some other methods of translation (e.g. Service Translation, Plain Prose Translation, and Cognitive Translation) which, however, are one way or the other modified versions of (or can be sub-classified under) the above-mentioned methods. Out of all the methods, Newmark (1988: 48) prefers the semantic and the communicative translations because, to him, these are the only methods which can as closely as possible produce an equivalent effect: that is, “to produce the same effect (or one as close as possible) on the readership of the translation as was obtained on the readership of the original’. He sees the equivalent effect as a desirable *result*, not the *aim*, of a translation.

While translating, a text has to be dealt with in terms of units of translation. Newmark (1988: 54) defines the unit of translation as ‘the minimal stretch of language that has to be translated together, as one unit’.[15] The unit of translation, to Newmark (ibid.), is the sentence, since it is the basic unit of thought. Below the sentence level, there are the clause, the collocation/idiom, and the word, respectively.[16] Although some theoreticians maintain that the only true unit of translation is the whole text (Newmark, ibid.), such a view would sound not practical enough for translators while translating because a translator needs to break the ST into manageable segments. Newmark (ibid.) opines that the largest quantity of translation in a text is done at the level of the word, the lexical unit, the collocation, the group, the clause and the sentence; but rarely the paragraph, and never the text. Although the unit of translation is a ‘sliding scale’, on the main the sentence is the natural unit of translation since it is not only the natural unit of comprehension and recorded thought but, within a sentence, it is possible to make transpositions, clause rearrangements, and recasting – provided that Functional Sentence Perspective (FSP)[17] is not infringed and that there is a good reason to make such modifications (Newmark 1988: 65).[18] Of course, a translator, during the process of translation, has to sustain a broad view of each element within the framework of the context of the ST and TT. Linguistically, this will take the translator mainly to the area of discourse analysis, sociolinguistics and text linguistics, particularly to concepts such as text-type, cohesion and coherence. In considering discourse analysis and text linguistics, a translator comes across assisting tools consisting in

i. knowing the genre of the text (what it is about, and what function of language it has: expressive, informative, or vocative),
ii. considering the coherence of text (which is brought about by the extralinguistic information a reader knows about something in relation to the setting, by implicature, and by Grice’s co-operative principle)[19]
iii. considering the elements of cohesion in a text: e.g. the titles can either be descriptive, as in eponymous works, or allusive (telling something of the nature of the subject); punctuation marks; connectives; elements of lexical cohesion; elements of grammatical cohesion; etc.
iv. structure of presentation: e.g. description, argumentation, exposition, etc.
v. determining the FSP, or theme-rheme relation.

Newmark’s allegiance to literal translation can be understood from the way he deals with the term itself. He is in no way in favour of literal translation as a *method* of translation, but he is a devout supporter of literal translation as a *procedure* of translation. Newmark dedicates a complete chapter for literal translation, proposing that “literal translation is correct and must not be avoided, if it secures referential and pragmatic equivalence to the original” (1988: 68/69). Confirming the notion that literal translation is the basic translation procedure, both in communicative and semantic translation, because translation starts from the level of the word, he also indicates that, above the word level, literal translation becomes increasingly difficult (ibid.: 70).[20]

Newmark distinguishes between literal translation as a method and as a procedure. Translation methods relate to whole texts while translation procedures are used for sentences and the smaller units of translation. While the literal translation is the most important procedure of translation there are also some other translation procedures are:[21]

i. **Transference**: This procedure is concerned with loan words, transcription, and transliteration. Generally, only cultural ‘objects’ or concepts related to a small group or cult should be transferred. To these, one can add names of objects, inventions, devices, processes to be imported to the TL community, and brand names. The argument in favour of transference is that it shows respect for the SL country’s culture; the argument against transference is that the translator’s job is to translate, to explain not to transfer. People who are linguistic bigots resist transference, seen as a means of imported linguistic and cultural pollution to their language and community.

ii. **Cultural Equivalent**: In this procedure, a translator tries to bring a cultural equivalent in the TL similar to that of the SL, e.g. kindergarten = حضانة *hadhaanah*, implying care and tenderness; passport= جواز سفر *jawaaz safar*, permit (of) travel; the last straw that broke the camel's back=[22] *القشة التي قصمت ظهر البعير* *alqashatu allati qasamat dhahra al-ba?eer*, the straw that broke the back (of) the camel.

iii. **Naturalisation**: This is the procedure of adapting a SL word first to the normal pronunciation, then to the normal morphology of the TL, e.g. the word *television* in Arabic *تلفزيون* has been integrated into Arabic to the degree that the word can take all the inflectional and derivational forms allowed in Arabic syntax: *تلفز*، *تلفزة*، *متلفز*; televised, televising, and televise, respectively). Naturalisation, or neutralisation, can be sub-divided into two:

a) Functional Equivalent: this procedure can be considered as neutralisation of a SL cultural term in the TL for functional purposes, e.g., the parliament= *مجلس الشعب*, assembly (of) the nation)

b) Descriptive Equivalent: a procedure of translation where a SL item, which has no precise equivalent in TL, is translated in terms of description of its shape and/or function, e.g. *machete*=knife (function), *جنبية* = Yemeni traditional dagger.

iv. **Componential Analysis**:[23] This procedure is based on breaking up of a lexical unit into its sense components. The technique of componential analysis (CA) is a very useful tool in translation, with the aim of achieving the greatest possible accuracy. Each lexical unit or word, is composed of sense components (often called semantic features or semes – not to be confused with a single complete meaning of a word), which are referential and/or pragmatic. In linguistics, CA means analysis or decomposing the various senses of a word into sense-components which may or may not be universal. In translation, the basic process is to compare a SL word with a

TL word which has a similar meaning, but is not an obvious one-to-one equivalent, by demonstrating first their common and then their differing sense components (Newmark 1988: 114). Generally, an SL word may be distinguished from a TL word on the one hand in the composition, shape, size and function of its referent; on the other in its cultural context and connotations, as well as in currency, period, social class usage and its degree of formality, emotional tone, generality or technicality and, finally, in the pragmatic effect of its sound composition, e.g. onomatopoeia or repetitive phonemes or suggestive symbolical consonantal clusters. In order to translate important or key words in a ST which do not have one-to-one TL equivalents, a translator may analyse a word contextually (i.e. dealing with only one sense of the word) in order to restrict its TL sense-components and be able to decide which TL cognate s/he should choose. Normally, unimportant words in the ST can be translated without the use of CA, say using synonymy; but conceptual, cultural and institutional words require special attention as they are key elements to understand the text. With the help of CA, a translator can decide on how to bring the TT reader as close as possible to the correct meaning of the word intended in the ST, or whether it is necessary to make a gloss, add a not or footnote, etc. The usefulness of CA is not only limited to enabling the translator preserve the denotation and connotation of existing lexical units or to differentiate between different SL synonyms in context, it can help also in the analysis of neologisms and 'untranslatable' SL words. CA is a helpful tool, says Newmark, in 'bridging the numerous lexical gaps, both linguistic and cultural, between one language and another' (ibid.: 123-4).

v. **Translation Label**: This procedure produces a provisional translation, usually of a new institutional term, which should be made in inverted commas, which can later be discreetly withdrawn.

vi. **Compensation**, **Reduction** and **Expansion**: Compensation is meant to make up for loss of meaning, sound-effect, metaphor or pragmatic effect in one part of a sentence to be compensated in another part, or in a contiguous sentence. In the procedures of reduction and expansion, shift is inevitable, e.g. SL compound noun=TL noun, *eyeball* = البؤبؤ, *al-bo?bo?*, or *إنسان العين*, *insaan al-ʕain*, man (of) the eye.

vii. **Synonymy**: A procedure where a near TL equivalent to a SL word in a context is used especially when a precise equivalent may or may not exist, i.e. when there is no one-to-one equivalent and the word is not important in the text, such as adjectives or adverbs of quality. Synonymy is used by the translator as a compromise based on the idea that in translation economy precedes accuracy: e.g., privacy= خصوصية , *khosoosiyyah*).

viii. **Through-Translation**: also called calque or loan translation, through-translation is the literal translation of common collocations, names of organisations, etc., e.g. UNESCO= اليونسكو,*yonisko*; radio= *راديو*, *radio*, or *مذياع*, *methiyaʕ*, announcer (machine) .

ix. **Shifts** or **Transpositions**: A translation procedure involving a change in the grammar from SL to TL. According to Newmark, this is the only procedure concerned with grammar, intuitive mostly:

  a) the change from singular to plural (the rich=*الأغنياء*, *al-?ghniya?*), or in the position of the adjective (pretty girl= *بنت جذابة*, *bint-un jathabah*, ‘*bint*’ being the noun).

  b) when a SL grammatical structure does not exist in the TL; e.g. the English progressive and perfect verb forms do not have equivalent grammatical structures in Arabic. Instead, Arabic uses certain elements to indicate whether an action is still in progress or belongs to the perfective mood.

  c) where literal translation is grammatically possible but may not accord with natural usage in the TL; e.g. in the title, ‘minister *of* interior’= ‘*وزير الداخلية*’, *wazir ad-dakhiliyah*, minister (of) interior, Arabic does not use a preposition. One can also compare the article system between Arabic and English.

  d) replacement of a virtual lexical gap by a grammatical structure; e.g. in total= *كليا*, *kolliyan*, there is no preposition.

x. **Modulation**: This is a kind of variation through a change of viewpoint, of perspective and very often of category of thought, e.g. negative SL-positive TL, passive-active, word-opposite, or vice versa. A translator uses familiar alternatives, e.g. the Red Army= *الجيش الأحمر*, *al-jaysh al-?hmar*, to describe the former Soviet Union’s Communist army.

xi. **Recognised Translation**: This procedure calls for the necessity to use the institutional terms accepted by any organisational body and, if need be, a gloss may be provided for the sake of clarity as per the context and function and readership of the translation; e.g., *dog-leg* (a deviation in the verticality of the oil well during the drilling phase) in the context of petroleum industry.

xii. **Paraphrase**: A procedure used when an SL item has no equivalent in the TL and the translator feels the need to explain it to the TT readership. This procedure also includes gloss translation, footnotes, etc., i.e. any additional information a translator supplies the TT readers with for the purpose of clarification. Notes, additions, and glosses are used to point out cultural, technical issues, or linguistic usage, and can be combined into the text (as minor description integrated in the text), or notes placed at bottom of page, notes at end of chapter, or notes or glossary at end of book.

xiii. **Couplets**: in this procedure, two or three or even more of the above-mentioned techniques are used for dealing with a single translation problem.

There are also some other procedures listed by Vinay and Darbelnet (1958/95), e.g. **equivalence** (account for the same situation in different terms, e.g. in notices, idioms, proverbs) and **adaptation** (use of a recognised equivalent between two situations, e.g. at the beginning of a formal letter *Dear Sir*= الأخ , *al-?akh*, The Brother).[24]

Among the other concepts useful in translation are cultural categorisation and the application of Case Grammar to translation. Defining culture as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression", Newmark (1988: 94-5) does not regard language as a component or feature of culture, but as a container of 'all kinds of cultural deposits'. Problems of translation occur frequently when culture is on the focus because there may be cultural gaps between the SL and the TL. However, with reference to language, a translator has to differentiate between cultural items (e.g. *monsoon*, *steppe*, and *dacha*) and universal items (e.g. *live*, *die*, *star*). Just like the same technique in classifying semantic fields, it is also advisable to classify cultural items in an ST into 'cultural' categories – semantic fields themselves are/may be classified culturally – i.e. ecology (animals, plants, local winds, mountains, plains, etc.); material culture or artefacts (food, clothes, housing, transport and communications);

social culture (work and leisure); organisations, customs, ideas (political, social, legal, religious, artistic); and gestures and habits.[25]

Regarding the application of Case Grammar to translation, Newmark (1988: 125) comments: "*Grammar* is the skeleton of a text; vocabulary, or, in a restricted sense, lexis, is its flesh; and collocations, the tendons that connect the one to the other" (my italics). In view of the importance of grammar in general and the verb in particular in communication, Newmark discuss the possibility of the application of Case Grammar (CG) to translation in a complete chapter (Chapter 12). Grammar determines the function of an utterance, i.e. statement, question, request, purpose, reason, condition, time, place, doubt, certainty, doer, patient, etc., and Case Grammar in particular gives prime importance to the verb as the verb is a central element in keeping 'communicative dynamism'. CG is stated as "as a method of analysing a sentence, a clause, or a verbless compound in a manner that demonstrates the central position of the verb or the word that has verbal force within the word sequence" (ibid.: 126). Verbal force refers to the quality of potential 'action' that a word has: this word may be a noun (responsibility), an adjective (responsible), an adverb (responsibly), a collective noun (group: consisting of whom?), a common noun (*wind* in windmill: the wind propels the mill; *factory* in toy factory), or an adverbial in a verbless sequence where a verb is implied. CG is the study of the verb and its case-partners: i.e. agent, patient, instrument, adversary, goal, beneficiary, locative, etc. A verb may be omitted in the sentence, or implied in a word with verbal force. In such a case, not only does the translator have to be aware of the omission, s/he has to account for the reasons for omission, whether the reasons are syntactic, stylistic or pragmatic, and see how s/he can reconstruct that in the TL. e.g.,

Who broke the window? You?

John travels by car, and *Tom by train.*

The vast majority of verbs consist of one or more of a few meaning components (‘semantic primitives’), such as ‘cause to’, ‘become’, ‘change’, ‘use’, ‘supply’, combined with an object or quality (ibid.: 129). Missing verbs leave case-gaps, which Newmark categorises into: i. Mandatory (mainly syntactical, e.g. *John went there and so did I.*), ii. Implied (e.g. the verb ‘to happen’ implies time and/or place; verbs of duration, living, staying, standing, existing, and putting, all imply place; the genitive or possessive imply owner-owned relationship.), iii. Optional, and iv. Supplementary.

Newmark (1988: 139) maintains:

> I believe that … [case grammar] has applications to translation either ‘mechanically’, in the contrast between the way two languages manipulate their cases, or creatively, in the detection of various missing verbs or cases in the relevant texts. However, case grammar’s function is only to sensitise the translator to those gaps….

A special problem a translator frequently faces is how to translate neologisms. Neologisms are newly coined lexical units or existing lexical units that acquire a new sense (ibid.: 140). New objects and processes are continually created in technology; new ideas and variations on feelings come from the media; terms from the social sciences, slang, and dialects come into the mainstream of language; and some transferred words become integrated into the natural usage – these are some of the main sources for neologisms. Neologisms are usually coined to meet a particular need, and therefore most of them have a single meaning and can be translated out of context, but many of them acquire new (and sometimes lose the old) meanings in the TL.

There are 12 types of neologisms:

i. Existing lexical units acquiring new meanings:

  (a) words (e.g. *gay*)

    (b) collocations (e.g. *real time* in computer)

ii. New coinages (e.g. *bite* in computer)

iii. Derived words, especially from Greek and Latin affixes (particularly in medical sciences, e.g. *chronopharmacology*). In some countries, e.g. Arabic speaking countries, people resist naturalisation or neutralisation, and prefer through-translation. A translator has to consult the appropriate ISO (International Standards Organisation) glossary to find whether there exists a recognised equivalent. Examples of derived words are *iconology*, and blends (*ecofreak*, *steelionnaire*), etc.

iv. Abbreviations, e.g. *WHO, ISO*.

v. Collocations (noun compounds or adjective +noun), e.g. *lead time*, *sexual harassment*, *domino effect*, *clawback*, *cold-calling*, *Walkman*, *acid rain*. A translator can translate them and then add a small descriptive note.

vi. Eponyms (including toponyms), e.g. *Archimedes' Law*, a *Hemingway* style.

vii. Phrasal words, e.g. *work-out*, *trade-off*, *lookalike*, *check-up*, *sit-in*.

viii. Transferred words, e.g. *Adidas*, *sari*, *tandoori*, *kung fu*, *Intifada*, *hudnah* (=truce).

ix. Acronyms, e.g. *UNICEF*, *OPEC*, *FAQ, NATO*.

x. Pseudo-neologisms, e.g. *longitudinal springs*.

xi. Internationalisms, e.g. *global warming, nuclear deterrent*.

Aware of the huge demand of translators specialised in translating technical texts, Newmark discusses Technical Translation in some detail. Technical translation is distinct from other types of specialised translation (e.g. politics, finance, commerce, government, etc.) in its use of terminology, although terminology usually constitutes

5-10% of a technical text (ibid.: 151). Among the other characteristics of a technical text are:

i. grammatically, a technical text abounds in passive constructions, nominalisations, third persons, empty/dummy verbs, and usage of present tense;
ii. a technical text has a remarkable format, e.g. technical reports, instructions, manuals, notices, publicity, etc.;
iii. a technical text puts more emphasis on forms of address and the second person;
iv. technical texts are significantly free of emotive language, connotations, sound-effects and original metaphor.

New terminologies and nomenclatures pose a special difficulty to the translator, but it is of much relief to point out that most neologisms are context free and have single references, and so they can be defined and can be found in dictionaries and encyclopaedias. In most of the cases, "to translate a text you do not have to be an expert in its technology or its topic; but you have to understand that text and temporarily know the vocabulary it uses" (Newmark 1988: 155). Based on Paepcke's (1975)[26] distinction of four varieties of technical language into scientific, workshop level, everyday usage level, and publicity/sales, Newmark suggests three levels with reference to medical vocabulary:

i. **academic:** this includes transferred Latin and Greek words associated with academic papers,
ii. **professional:** formal terms used by experts, and
iii. **popular:** layman vocabulary, which may include familiar alternative terms, e.g. chicken-pox, scarlet fever, lockjaw.

In translating a technical text, a translator is advised to read, underline the new and difficult, assess (the nature of the text, proportion of persuasion to information; its degree of formality, its intention; the possible cultural and professional differences in terms of readership), and give it the suitable format. S/he can then translate sentence by sentence. The language of a scientific text is concept-centred; contrastively, the language of a technological text is object-centred. The titles of technical texts are mostly descriptive (i.e. indicating the subject-matter and the purpose); allusive titles are characteristic of works of literature. In this regard, a translator has a certain extent of freedom to change not only the titles, but also the grammar and the format of the text as required by the customer.

Translating technical texts is relatively simple in comparison to translating serious literature or authoritative statements: The latter is "the most testing type of translation" (ibid.: 162) considering that special attention has to be paid to the text right from the word (its meaning, denotative and connotative, its sound-effect, etc.), then to the sentence and up to the whole text. Besides, works of literature have some allegorical element.

A translator is always in search for meanings, and the availability of search tools can make the translator's task easier. In this regard, Newmark offers one chapter on the tools a translator needs, particularly to "trace 'unfindable' words". Such tools include dictionaries (monolingual, bilingual, multilingual, specialised) and encyclopaedias. The discussion also relates to techniques for search, and reasons and sources of neologisms.

Finally, Newmark deals with translation criticism because it is "an essential link between translation theory and practice" (ibid.: 184) which has various aspects: a translation can be evaluated on the basis of its standards of referential and pragmatic accuracy, or accounting for changes made by a translator, the extent of freedom a translator has and how s/he used it, etc. A translation may be assessed by various authorities: a reviser employed by a company, a translation teacher, a professional critic,[27] or the readership. Newmark believes that there are "absolute values of accuracy and economy as well as relative values" (ibid.) but they should be reconsidered and rediscussed in various cultural contexts. However, he regards semantic translation to be absolute, communicative translation relative, depending on the evidence to the 'group loyalty factor' (ibid.: 185). For him, translation has followed the prevailing and sometimes the countervailing ideology of the time, and the main challenge to a translation critic is how to state his/her principles categorically, and to elucidate the translator's principles, and even the principles s/he is following or reacting against. "In this sense", says Newmark, "good translation criticism is historical, dialectical, Marxist" (ibid.: 184-5).

Newmark (ibid.: 185) considers translation criticism to be an essential component in a translation course, for the following reasons:

i. Translation criticism painlessly improves a translator's competence;
ii. Translation criticism expands a translator's knowledge and understanding of his/her own and the foreign language, as well as perhaps of the topic;
iii. In presenting the translator with options, it will help him/her to sort out him/her ideas about translation.
iv. As an academic discipline, translation criticism ought to be the keystone of any course in comparative literature, or literature in translation, and a component of any professional translation course with the appropriate text-types (e.g., legal, engineering etc.) as an exercise for criticism and discussion.

The plan of translation criticism has to cove five topics:

i. SL text analysis, stressing the intention and functional aspects of the text;
ii. Translator's interpretation of the text's purpose, his/her translation method and the translator's likely readership;
iii. A selective but representative detailed comparison of the translation with the original;
iv. An evaluation of the translation in the translator's terms as well as in the critic's terms; and
v. An assessment of the likely place of the translation in the target language culture or discipline, where appropriate.

Newmark (1988: 189) proposes two approaches to translation criticism:

i. The functional approach: This is a general approach that attempts to assess whether the translator has achieved what s/he attempted to do and where s/he fell short. This response is in terms of ideas. Details tend to be missed out. To some extent this is a subjective approach, the equivalent, in the case of a teacher grading a script, of 'impression making', and therefore unreliable.
ii. The analytical approach: It rests on the assumption that a text can be assessed in sections and that just as a bad translation is easier to recognise than a good one, so a mistake is easier to identify than a correct or felicitous answer.

3.3.2. Mona Baker: *In Other Words: A Coursebook on Translation* (1992/2006)

Baker's book is based on some key concepts of linguistics and how an understanding of these concepts can provide some guidance for translators during the process of decision-making. It draws on areas such as lexical studies, text linguistics and pragmatics to maintain a consistent link between language, translation, and social and cultural environment. Despite the criticism directed against the concept of equivalence, Baker appears to be holding fast at it, implying that even though the concept may come under attack, equivalence is a cornerstone in Translation Studies, its place is secured, and its value is immense. Nonetheless, Baker is aware of the limitations of the concept of equivalence: “[Although] equivalence can be obtained to some texts, it is influenced by a variety of linguistic and cultural factors and is therefore always relative” (1992/2006: 6) and also graded, yet the coursebook she offers adopts it as a matter of convenience because translators are used to it and not because it has any theoretical status. Designed to be studied with a bottom-up approach, the course is meant to *gradually* and *hierarchically* teach translation students what equivalence is, the problems of equivalence at various levels of translating, and how and when it is possible to claim it in translation, starting from the micro level to the macro level.

As the book title suggests, it is a coursebook. The course starts with a discussion of equivalence at the word level (lexical meaning), then above the level of the word (i.e. collocations, idioms, etc.), followed by grammatical equivalence (e.g. number, gender, etc.), textual equivalence (thematic and information structure, cohesion), and, finally, pragmatic equivalence (coherence, implicature, etc.). This arrangement is useful from several points of view:

i. Equivalence is meant as an umbrella concept to teach translation within a linguistic framework;
ii. In undergraduate courses, students are gradually able to understand translation in harmony with their understanding of linguistics; therefore, there is some kind of collaboration between language courses and translation courses;[28]
iii. The simplicity with which the course starts, and the gradually increasing complexity and widening focus chapter-wise, felicitate the students’ understanding of the contents.

iv. A bottom-up approach is preferred because of the possibility that students may not have enough knowledge of linguistics.

Baker’s presentation of her model of teaching and learning translation is supported by a great number of examples, potential translation problems (along with possible strategies suggested to deal with them), and exercises. An Arab translation student may well make the most of it because her examples in general relate to Arabic and/or English or both. The book also makes use of back-translation technique, thus unravelling to the student of translation valuable information about the structural nature of the original text in relation to the translated text and the conventions of the SL and the TL. Besides, she provides at the end of each chapter a number of valuable sources and references related to the main points discussed in the chapter as a tip for the students who have an interest in further reading and expansion of their knowledge in specific areas.

In the introduction, Baker discusses the importance of academic training for translators, a kind of training that preferably integrates theory and practice as well. Classifying training in general (including translator training) into vocational (practical but without strong theoretical foundation, and leads to a ‘skill’ not a profession) and academic (provides tools as well as theoretical insights to help reflect on certain aspects), Baker views linguistics, a discipline which studies language both in its own right and as a tool for generating meanings (1992/2006: 4), as the truly scientific approach to teaching and learning translation, at least during the initial stages of learning. Moreover, for a translation course to be successful both translation teachers and students should understand beforehand that a translation course is basically meant to lead students to a possible future employment/profession: a translation course, therefore, is ideally designed to give the participants professional training imbued with theoretical grounding. Adopting linguistics (and linguistics sub-disciplines) as its methodological framework, Baker's coursebook attempts to explore some areas in which modern linguistic theory can provide a basis for training translators and can inform and guide the decisions they have to make in the course of performing their work (ibid.: 5).

Unlike Newmark, who regards everything as translatable, Baker believes that translation as a tool of language mediation across cultures is "an impossible task … [and] is doomed to failure because (a) languages are never sufficiently similar to express the same realities, and (b) even worse, 'reality' cannot be assumed to exist independently of language" (ibid.: 8). She adds (ibid.: 8-9):

> But in spite of its many limitations, translation remains a necessary and valuable exercise. It has brought and continues to bring people of different cultural and linguistic backgrounds closer together, it has enabled them to share a more harmonious view of the world, it has built bridges of understanding and appreciation among different societies.

It seems, however, that Baker's view is too much influenced by the scientificality of linguistics that translation as a means of cultural mediation is evinced to be trapped between two extremes, either yield a TT that is exactly and diametrically the same as the ST or "is doomed to failure". Translation, no doubt, is an exercise, but medicine, architecture, and plumbing are exercises too. And like any profession, translation is a *possible* task. Throughout history translation has enabled people to get to know of others of different language communities and cultures. Besides, it is not necessary to be a part of a specific culture, or to adopt it, in order to understand it.

However, despite the delimiting view of translation as merely an activity, the value of Baker's course cannot be ignored, especially as it endeavours to teach translation and language studies side by side. This is in fact one of the benefits so far as translation is taught as part of a language studies curriculum, not separately. Teaching translation in terms of equivalence right from the simplest level possible up to the highest level has its own benefits, especially for beginners. Firstly, it shows to them the nature of equivalence in translation step by step, from the low levels upwards. Secondly, it exposes them to minor problems of translation, e.g. the lack of a TL lexical unit responding to an SL one, as well as major problems, such as those related to cultural and epistemological differences. Thirdly, even if the concept of equivalence has been attacked by many, it seems to be a ‘necessary evil’ of what a translator’s profession requires, so it is much better to face and investigate it academically rather than run away from it.

To begin with, a word is defined as “the smallest unit which we would expect to possess individual meaning”, and a written word is regarded as “any sequence of letters with an orthographic space on either side” (ibid.: 11).[29] Actually, linguistic meaning starts from smaller units, the morphemes, i.e. the minimal unit of meaning and grammar in language. A study of equivalence at the word level, therefore, requires some kind of diving a little deeper into the sea of meaning, that is to the level of morpheme, and this is what Baker does. She briefly describes some of the main functions of morphemes: lexical, grammatical (to indicate plurality, or gender, or tense), word-class changing, negation morphemes, etc.

Moving on to investigate meaning above the morpheme level, the lexical meaning of a word or lexical unit “may be thought of as the specific value it has in a particular linguistic system and the ‘personality’ it acquires through usage within that system” (ibid.: 12). Based on Cruse’s (1986) treatment of lexical meaning , Baker (ibid.: 13-17) mentions four types of meaning in words and utterances:

i. **propositional meaning:** Propositional meaning arises from the relation between the word/utterance and what it refers to or describes in a real or imaginary world as conceived by the speakers of the particular language to which the word/utterance belongs. Propositional meaning can be judged as true or false.

ii. **expressive meaning:** This is the kind of meaning contained in words/utterances of feelings and attitudes. It cannot be judged as true or false, but can be evaluative as positive or negative/derogatory, e.g. intensifiers, diminutives, and lexical units which carry undertones of (dis)approval alongside their basic meaning. It is worthwhile noting here that the meaning of a word can be both propositional and expressive, (e.g. *whinge*: to complain + peevishly, repetitively and annoyingly) or just propositional (e.g. *book*) or just expressive (e.g. *bloody* 'as an informal intensifier').

iii. **presupposed meaning:** Such meaning arises from co-occurrence restrictions, which can be: 1- selectional, e.g. adjectives that come with either human or inanimate nouns; 2- collocational, e.g. *break the law* in English, *contradict the law* in Arabic.

iv. **evoked meaning:** This kind of meaning arises from dialect (geographical, temporal, and social) and register variations**.** Baker's understanding of register draws on Halliday (1956/2005, 1962/2005 and 1978, in Baker 1992/2006: 13). Register is defined as a variety that a language user considers appropriate to a specific situation. Register variation arises from variations in a) **field** of discourse, i.e., the topic determines the speaker's selection/choice of linguistic items, b) **tenor** of discourse, i.e. the relationship between the addresser and the addressee, e.g. formal-informal, and c) **mode** of discourse, i.e. written, oral, speech, lecture, essay, etc.

Propositional meaning is the main type of meaning while other types contribute to meaning. However, the fact is that words have ‘blurred edges’ as far as their meanings are concerned, so meaning is generally negotiable.

Moving a little higher, but within the framework of the word level, Baker makes mention of semantic fields and lexical sets. Lexical sets are the items classified under semantic fields, which are imposed groupings of items of world experience as conceptualised by a specific community, and comprise divisions and sub-divisions of lexical items. Although, some terms defy classification under any headings (e.g. *just* ‘as an adverb’), the usefulness of the technique of semantic fields and lexical sets to translators is unmistakable as this technique can help the translator in: (a) appreciating the ‘value’ that a word has in a given system, i.e. by understanding the difference in the structure of semantic fields in the SL and TL, e.g. the temperature system between English and Arabic; (b) developing strategies for dealing with non-equivalence, i.e. the hierarchical organisation of semantic fields leads to differentiation between superordinate and hyponym: superordinates can be manipulated by the translator through circumlocution to fill semantic gaps between SL and TL; and (c) understanding the difference in the structure of semantic fields in the source and target languages, hence allowing a translator to assess the value of a given item in a lexical set.

The problems of non-equivalence at the word level may arise from different factors: linguistic and extra-linguistic. In some cases, the TL does not have a direct equivalence for a SL word. That is to say, a translator should not always expect to find one-to-one correspondence between orthographic words and elements of meaning within and across languages. Briefly, some of the common problems of non-equivalence mentioned by Baker (1988/2006: 21-26) are as follows:[30]

i. There can be culture-specific concepts (e.g. *airing cupboard*);[31]

ii. The SL concept is not lexicalised in the TL (e.g. Arabic does not have a word exactly equivalent to the English word *standardise*);

iii. The SL word is semantically complex (e.g. the Arabic word *tayammama*, which means ‘using clean dust for ablutions for prayers provided that there is no clean water’);

iv. The SL and TL make different distinctions in meaning (e.g. Indonesian word *kehujanan*, meaning ‘going out in the rain without the knowledge that it is raining’, as opposed to *hujanhujanan*, which means ‘going out in the rain with the knowledge that it is raining’);

v. The TL lacks a superordinate (e.g., Russian does not have a ready equivalent for *facilities* meaning ‘any equipments, building, services, etc. that are provided for a particular activity or purpose’);

vi. The TL lacks a specific term, hyponym (e.g., the superordinate English word *house* subsumes *bungalow*, *cottage*, *croft*, *chalet*, *lodge*, *hut*, *mansion*, *manor*, *villa*, and *hall*);

vii. There can be differences in physical or interpersonal perspective (the word *give* in Japanese has six perspectives, *yaru*, *ageru*, *morau*, *kureru*, *itadaku*, and *kudasaru*);

viii. There may be differences in expressive meaning (e.g. *homosexuality*, a neutral word, is rendered into Arabic as شذوذ جنسي , *shothooth jensi*, ‘abnormality sexual’, which is completely pejorative. Here, the translator can add an evaluative word, a modifier or adverb etc.);

ix. There are differences in form (e.g. affixes as in *drinkable* can be translated into Arabic using two words *صالح للشرب*, *saalih lel-shorb* ‘acceptable for drinking’);

x. There can be differences in frequency and purpose of using certain forms (e.g., the *-ing* form);

xi. The use of loan words in the ST (e.g. *au fait, dilettante*). Here, a translator is reminded to be aware of false friends or *faux amis***:** words or expressions which have the same form in two or more languages but convey different meanings, e.g. English *sympathetic* vs. French *sympathetique* =nice/likeable; English *sensible* vs. German *sensible* =sensitive).

Generally, propositional meaning can be compensated for. However, the shades and nuances of meaning of words are difficult to convey on the basis of one-to-one equivalence.

Among the strategies used by professional translators are:

- translation by using a superordinate, a more general word (e.g., ‘apply cream on skin’ can be translated into Arabic as *وضع الدهان على الجلد*, *wadhʕ ad-dehan ʕla al-jild,* where the word ‘putting’ is used instead of ‘apply’);
- translation by cultural substitution. Here, a translator’s decision depends upon how much license given to him/her by those who commissioned the translation, the purpose of translation, the norms of translation in a given community, and the extent of tolerance a culture has;
- translation using a loan word or loan word plus explanation;
- translation by paraphrase using a related word (creamy = *يشبه الكريما / مثل الكريما*, *yoshbeh al-kreema/mithla al-kreema* ‘like cream’);

- translation by paraphrase using unrelated words (when the SL item is not lexicalised at all in the TL, e.g. affidavit = إفادة كتابيه مشفوعة بيمين ‘a written note endorsed with a vow’);
- translation by omission (e.g. words like already with recently). This technique is to be used as a last resort since there is loss of meaning;
- translation by illustration.

As a matter of course, words do not produce communicative meaning on their own. They normally occur in the accompaniment of other words in a text, and it is mainly the context of the text that gives a specific word its intended meaning.

Having shed light on the problem of non-equivalence at the word level, Baker moves on to discuss the same problem above the level of the word, that is, the levels of the phrase, the clause and to the sentence. Most words do not show the aptitude of co-occurring randomly in a text. There are rules and laws governing the process of words strung together to produce meaning, e.g. an article must precede a noun and not vice-versa. In addition, there is a special feature of word arrangement in a language, i.e. collocation. It is a feature of some words showing a tendency to regularly co-occur with certain other words in a language. In English, one can *deliver* a speech, but it is not so in Arabic and the word that collocates with a speech is *yulqi khetaban* (‘throw a speech’ يلقي خطابا).[32] In English, people commonly say *law and order*, but in Arabic people tend to say *al-ned*^{h}*am wa al-qanoon* (system and law).[33] In other words, the collocational pattern in a language goes hand in hand with linguistic predictability, i.e. listener’s or reader’s expectations of what follows certain words or of where it is possible for certain words to (co-)occur. If the collocational pattern of a language is ‘violated’ or broken, the result is either a marked collocation (if used intentionally to impart particular shades of meaning) or an unlikely, unacceptable, untypical or inadmissible collocation (say, if the translator fails to notice the collocation or tries to render it literally into the TT where the TL does not accommodate it).

In addition to collocation, a discussion of equivalence above the level of the word includes also idioms and fixed expressions, e.g. (*kick the bucket*, *cross the t's and dot the i's*) and (*Ladies and Gentlemen*, *of course*, *in fact*, phatic communion formulae, and proverbs), respectively. The difficulty of translating idioms stems from i) inability to recognise the existence of an idiom (e.g. *to take someone for a ride* meaning to deceive or cheat someone someway), ii) not knowing the meaning of an idiom especially when there are not enough indicators as to hint at its possible meaning, and iii) when both the SL and the TL have idioms with some conceptual similarity but with different shades of meanings, e.g. the English idiom *to pull someone's leg* (to jocularly cheat somebody into believing something surprising) *vis-à-vis* the Arabic idiom in some dialects (i.e. Shami dialects in Syria, Lebanon, Palestine and Jordan) *yes-hab rejluh* ('to pull his (sb) leg', meaning to trick somebody into divulging a secret). Moreover, the strategies followed in translating fixed expressions are not very different from translating idioms. Firstly, each language has its own fixed expressions used for connecting ideas or indicating a speaker/writer's attitude towards something, such as *in fact*, *to sum up*, *that is to say* in English; *في واقع الأمر*, *و ختاما*, *بمعنى أخر* in Arabic, (*fi waaqeʕ al-?amr*, 'in fact (of) the matter'; *wa khetaman*, 'and finally'; *bimaʕna ?akhar*, 'in meaning another' respectively). In such expressions the logical and/or orientational function seems to have more significance than their semantic function. They tell the reader/listener of the way the writer/speaker handles his/her ideas, and also orientate the reader's/listener's mind regarding what follows or how to connect what follows to what has been said. Each language has a repertoire of such fixed expressions. In most cases, it is not difficult for a translator to find an expression in the TL that is formally and functionally (at least a functionally if not formally as well) similar to an expression in the SL. But if there is not any, a translator should have the prudence to improvise on the basis that the TL has its own stylistic tools that help determine how something is to be received by the TL audience. However, the TL reader should be able to follow the logical direction intended by the ST author.

It is obvious that some collocations, idioms and fixed expressions, being mainly a picture of how a language community expresses itself, travel across languages and cultures, serving the role of a channel of transnational influence and interaction and a means of acculturation. Collocations, such as *nuclear deterrent* and *black and white* (TV screening) have found their way into Arabic: *الردع النووي* (*ar-radʕ an-nowawi*, 'the deterrence the nuclear') and *بالأبيض و الأسود* (*bil-?abyadh wa al-?aswad*, 'in the white and the black'), respectively. Some idioms, like *the last straw that broke the camel's back*, have come from Arabic and found their way into English and are now part of the standard usage: *القشة التي قصمت ظهر البعير*. A lot of fixed expressions have come from English or French and have been integrated into the normal stylistic tradition of Arabic rhetoric. In this context, it is clear that the main channel of the mutual, cultural and linguistic give-and-take is translation.

Having discussed problems of equivalence at and above the word level, Baker shifts attention to discussing grammatical equivalence.[34] Morphology and syntax are the two dimensions of grammar: the former determines the basic information which must be expressed in a language, e.g. number as singular, dual and plural; the latter is concerned with the grammatical structure of groups, clauses, and sentences, i.e. the linear sequences of classes of words such as nouns, verbs, etc., and functional elements such as subject, predicate, etc. imposing certain restrictions on the way messages may be organised in a particular language. By grammatical equivalence Baker refers to the problems of translation arising from differences between languages in reporting events of the world experience in terms of grammatical structures and notions, such as time, number, gender, tense and aspect, voice, shape, visibility, person, proximity, animosity, etc.

Linguistic expression is a matter of choice made by a speaker/writer from closed and/or open systems of a language. The closed systems are grammatical categories, i.e. systems which are non-expandable and assign a closed set of options, such as the pronominal system of a language (Arabic pronominal system is much more complicated than its English counterpart), or the number system (singular and plural in English, and singular, dual and plural in Arabic). On the other hand, the open systems of a language refer to the lexical categories and items of a language. The grammatical choices are represented morphologically (such as the use of either singular or plural) and syntactically (as in changing the word order to indicate a certain function such as expressing a statement or a question). The crucial difference between grammatical and lexical categories as far as translation is concerned is that the former are largely obligatory, rigorous and mutually exclusive (choosing one rules out the possibility of choosing another) while lexical choices are largely optional, may allow multiple choices, and are amenable to linguistic expansion (i.e., new words, idioms, collocations, and meanings are constantly created). The little freedom to introduce modifications in expression, within the confines of grammatical categories, is restricted to certain situations, and any such deviation or skewing, if acceptable, is generally meant to create a special effect or meaning.

> On the whole, however, deviant grammatical configurations are simply not acceptable in most contexts. This means that, in translation, grammar often has the effect of a straitjacket, forcing the translator along a certain course

> which may or may not follow that of the source text as closely as the translator would like it to.
>
> (Baker 2002: 85)

The difference between languages in expressing their respective world experiences is mainly reflected in their grammars. Even grammatical notions, such as tense,[35] gender, and number, which might be thought to be shared, may not be the same in two languages. These differences in grammatical structures between a SL and a TL often lead to some change in the information content of the message (sometimes addition or omission of information in the TT) during the process of translation, more so if the TL lacks a grammatical structure which the SL has or if the TL has another way of expressing the same concept using a different grammatical pattern (ibid.: 86).

Having discussed problems of equivalence caused by differences in grammatical categories between languages, Baker then goes on to deal with equivalence in translation at a higher grammatical level, which is word order, i.e. how words are strung together to form texts. It is known that the syntactic structure of a language serves as a methodology of expression accepted by the users of that language, enabling them to organise and share their thoughts and experiences on the one hand, and imposing certain restrictions on how that is done on the other hand. In some languages, such as English, word order plays a vital role in determining the meaning by assigning specific positions within a sentence for the functional elements of meaning, i.e. subject, verb, and object/complement. Any change in the positions of such elements results in a change of meaning: e.g. while English has an SVO word order, Arabic usually prefers a VSO one. In fact, a discussion of this topic will be unnecessary to be accommodated within the confines of this research. But it is certainly important that an Arab translator be aware of the differences between Arabic and English with regard to their grammatical systems.

"Word order", says Baker, "is extremely important in translation because it plays a major role in maintaining a coherent point of view and in orienting messages at text level" (ibid.: 110). Since word order does not have an equal status in all languages, it is safe to look at it as a concept indicating the existence of the functional elements of a sentence rather than a positional concept. With this in view, it can be said that the lexical units of a language interact with its grammatical structures in order to realise or actualise their 'meaning potential' (ibid.) in the form of a text. Text, according to Brown and Yule (1983: 6), is "the verbal record of a communicative act",[36] while for Baker (1998/2006: 111), it "is an instance of language in use rather than language as an abstract system of meanings and relations".

In translation, a translator works for most of the time with lexical units and grammatical structures between SL and TL; however, that is only one part of the story. If it were so, translation would become a mere replacement of such units and structures between languages, i.e. a mechanical procedure and the product would certainly be a translated text that is a foreign version of the SL text in a different language community, hardly understood or appreciated by the target readers. The degree of readability and receptivity of a text in a language is in fact effected by a cumulative collaboration of the lexical units, grammatical structures, and organisational and discoursal features of that language. Since each language community has its own preferences of organising a text, it is the organisational features (which are language- and culture-specific) that distinguish text from non-text, i.e. random collection of sentences and paragraphs, and recognises a translated text as 'normal' or 'foreign'. Therefore, a translator who aims at enhancing the readability of a TT will not only carry out the process of replacing the SL lexical units and grammatical structures with the equivalent TL counterparts, but will also have to make modifications in the stylistic and organisational features of the SL text as to suit the TL reader, unless emphasis is otherwise.

The field of text-linguistics is not very popular and, save English, there is not enough data on how other languages recognise the linguistic features of different varieties of texts predominant in them. Yet, certain general guidelines, or ‘connections’ as Baker calls them, can be of much help for linguists as well as translators as to how a text, a specific genre, is organised and structured. First of all, a text can be said to grow, i.e. from the moment one starts to read it until its end. Words, phrases, clauses, sentences, paragraphs, and chapters are connected with what precedes and also what follows in such a way that the information presented appear to follow and relate to each other. Such growth or development of the theme of the text, its topic and the information it presents is normally recognised through thematic and information structures. Secondly, a text normally has surface connections establishing interrelations between persons and events (e.g. anaphora, proforms and co-references), known as elements of cohesion. Thirdly, the meaning a reader makes from a text is formed, consciously or unconsciously, in relation to the reader’s overall knowledge of the world (including linguistic awareness): these underlying semantic and logical connections are considered as features of coherence and implicature. Fourthly, notions of genre or text type, which have to do with the reader’s expectations of how a specific text related to a specific topic should be like, influence the organisation of a text in terms of genre conventions or ‘packaging’: i.e. context-based classification of texts into, e.g. scientific, journalistic, literary, etc.; or text-function/manner classification into narration, exposition, argumentation, etc. These features of text organisation, i.e. thematic and information structures, cohesion, and coherence and implicature will be discussed in some detail below under equivalence at the textual and pragmatic levels.

Turning the attention to equivalence in translation at a higher level, the textual level, Baker starts by discussing the issue of ‘information flow’. For a text to deliver a message, the information it presents is expected to ‘flow’ as clearly as possible so that the reader can be able to process and assimilate the meaning intended. One of the important factors that assist the flow of information is the linear arrangement: how clauses follow each other, interconnectedly, to serve the presentation and expansion of the topic.

> Over and above its propositional organization in terms of elements such as subject/object and agent/patient, a clause also has an interactional organization which reflects the addresser/addressee relationship. It is this interactional organization which motivates us to make choices that ensure that a clear progression of links is achieved and that a coherent point of view is maintained throughout a text.’
>
> (Baker 1998/2006: 121)

For the purposes of analysis, Baker (ibid.) suggests that a clause be analysed as a message rather than merely a string of lexical and grammatical elements, in terms of two types of structures, the thematic structure and the information structure. She discusses these two structures with regard to both the Hallidayan approach and the Prague School approach. Baker seems to favour the Hallidayan approach to the analysis of clause as a message rather than that of the Prague School. According to her (ibid.: 121), the former treats these two structures distinctly and regards them as separate features of discourse organisation, albeit overlapping, whereas the latter generally conflates the two structures and combines them in the same description. In the Hallidayan framework, the distinction in the case of theme-rheme relationships is made on grounds of sequence, and markedness and unmarkedness are distinguished in information structure in terms of ‘tonicity’ (Baker 1998/2006: 156) or the focus placed on certain elements using tonal effects or certain typographic tools, such as italics, in written communication. On the other hand, the Prague School approach is represented by Firbas and the principle of Functional Sentence Perspective (FSP). This approach is regarded more useful than Halliday's especially for analysing languages other than English (ibid.: 160). The FSP theory is generally concerned with the investigation of the interaction between the syntactic structure and the communicative function of a language, proposing that "the communicative goals of an interaction cause the structure of a clause or sentence to function in different kinds of perspectives" (ibid.) Firbas's (1972, 1992) conceptualisation of theme and rheme is not based on binary distinction (as is Halliday's), but on the notion of communicative dynamism (CD), which is, he (1972) remarks,

> based on the fact that linguistic communication is not a static, but a dynamic phenomenon. By CD I understand a property of communication, displayed in the course of the development of the information to be conveyed and consisting in advancing this development. By the degree of CD carried by a linguistic element, I understand the extent to which the element contributes to the development of the communication, to which, as it were, it 'pushes the communication forward'.

In this connection, the theme of a clause (which normally contains several elements) constitutes the elements that pave the way for the other elements to convey the message of the clause. The elements of a theme are context-dependent and carry a low degree of CD since they have little to do in 'pushing the communication forward'. Subsequently, the remaining elements form the non-theme of a clause and are responsible for conveying the message; hence, they carry a high degree of CD. They are context-independent and constitute the core of the clause since it is these elements which complete the information and fulfil the communicative purpose of the clause. The way the verb is treated in FSP differentiates this approach from Halliday's. In Halliday's the verb is normally considered part of the rheme. In FSP, a verb is assigned a thematic or rhematic status based on the context and its semantics: "Semantically, the less of a notional component the verb has, the more naturally it goes with the theme as a foundation-laying element [i.e. for other elements to convey the message]" (Baker: 162). This approach may be said to go well with the translation into Arabic of English sentences such as *The room is hot* (الغرفة حارة; back-translated: 'The room hot'), where Arabic does not use an auxiliary to link the subject to its complement. Again, a verb is assigned a thematic status if it has been mentioned earlier in the context: e.g.,

A: Where did you go?

B: I *went* to the supermarket.

The verb *go*, which has a rhematic status in the wh-question sentence, is promoted to the thematic position in the answer because it is part of the given information.

One can assume that Firbas' view of what a theme and a rheme basically are depends on the newness and givenness of the information encoded in a clause: given information is thematic; new information is rhematic. While the linear arrangement of words constitutes the basis for the Hallidayan approach regarding the theme-rheme distinction, it is not the only criterion for such distinction in FSP. CD is the outcome of an interaction between linear modification, semantic structure, and context. This makes FSP more applicable in languages where word order does not play a vital role in conveying the meaning of a clause/sentence. This leads to the question of how markedness is realised in FSP theory. Baker points out that in FSP "one cannot talk specifically about 'marked theme'" (1992/2006: 165), because it is the newness or givenness of information that determines what is what. Yet, even in FSP, the normal order is theme followed by rheme, a general attitude based on the notion of gradation of information. Markedness in FSP can therefore result from a U-turn of this customary order, that is, by constructing a rheme-theme clause/sentence: e.g. *Very delicious the food was*. Such an order is described as 'pathetic order' in FSP (ibid.).

One of the main schisms between the Hallidayan approach and the Prague School approach is linearity of word order. The former hangs high hopes on it to solve the problems of analysing the thematic and information structures of a clause/sentence; the latter views it as just a component in the analysis. Insomuch as English is concerned, “the lack of a differentiated morphemic system in many areas places heavy constraints on word-order patterns” (de Beaugrande and Dressler 1981: 75). Perhaps, one can have the impression that the Hallidayan approach is *based* on English. But in languages with a relatively free word-order, FSP will possibly be more effective.

Having presented some of the features of the thematic and information structures, their role in encoding meaning in a clause/sentence, and some strategies for translators to deal with some problems arising from thematic structure differences between languages, Baker concentrates on equivalence at the textual level with a study of cohesion. She defines cohesion as “the network of lexical, grammatical, and other relations which provide links between various parts of a text” (1988/2006: 180). As a network of surface relation, cohesion interconnects ‘actual’ words and expressions used in a discourse. Reiterating the model of cohesion proposed by Halliday and Hasan (1976), Baker distinguishes five types of cohesion: reference,[37] substitution, ellipsis, conjunction, and lexical cohesion. In addition to the devices of cohesion suggested by Halliday and Hasan (1976), Baker mentions some other devices, e.g. continuity of tense, consistency of style, and punctuation devices. Most of the devices of cohesion mentioned above are available in most languages; difference is only a matter of how they are put to practice in a specific language.

In the final chapter of her coursebook, Baker (1998/2006) reflects on what she calls pragmatic equivalence, that is equivalence at the level of language in use, combining both linguistic and extra-linguistic factors involved in the process of how people ‘communicate’ and how texts ‘make sense’. Pragmatics is considered as “the study of meaning, not as generated by the linguistic system but as conveyed and manipulated by participants in a communicative situation” (ibid.: 217). In this regard, Baker selects to discuss two particular notions which, she believes, are particularly helpful in “exploring the question of ‘making sense’ and in highlighting areas of difficulty in cross-cultural communication” (ibid.: 218), i.e. coherence and implicature.

Coherence is defined as “a network of conceptual relations which underlie the surface text” (ibid.). Like cohesion, coherence plays an essential role in “organizing and creating a text” (ibid.), but while cohesion is concerned with surface relations linking words and expressions to other words and expressions in a text, coherence connects stretches of language by virtue of conceptual or meaning dependencies as perceived by language users (ibid.). Cohesion, to Baker (ibid.), can be regarded as “the surface expression of coherence relations” in the sense that cohesion makes conceptual relations explicit, e.g. a conjunction of reason like because can fulfil its function only if the reader/listener realises the underlying semantic relation connecting the proposition of result with the proposition of reason. A text may have explicit cohesive relations but, nonetheless, may not conceptually cohere.[38]

> The coherence of a text is a result of the interaction between knowledge presented in the text and the reader’s own knowledge and experience of the world, the latter being influenced by a variety of factors such as age, sex, race, nationality, education, occupations, and political and religious affiliations.
>
> (Baker 1992/2006: 219)

The implication is that different societies and language communities have different ways or perspectives of the ‘real-world’ experience and, therefore, can show variations as to the styles and techniques of wording out their experiences and world-views. The question of coherence of a text is not whether the world-view of a language community as presented in a text applies to a reader from a different language community or not, but whether a reader is able to make sense of a text no matter whether it belongs to his/her language community or not. Yet, this point also implies that a text may be coherent to one reader and incoherent to another, leading to different views as to whether meaning is inherent in a text or arises out of a communicative situation involving an interaction between participants, settings and a text (ibid.: 221).[39] Taking the term 'text' to mean any stretch of language, spoken or written, intended to deliver an intelligible message, and in an attempt to avoid the extremes and hold a moderate point of view here, which is only reasonable, one cannot say that meaning comes from 'out of' a text, for if there is no text, there is nothing to say, that is, no communicative situation. But at the same time, meaning, which is encoded in a text, realises its potential and becomes coherent only through a communicative situation, with the reader's/listener's knowledge of the world, real or imaginary, known or yet to be known, all in effect. It is obviously for this reason that meaning is relative and variable. On the same line, Baker considers coherence not as a feature of text, but as the judgement made by a reader on a text.

The notion of coherence is of an immense value for translators. As a reader of the ST, a translator first tries to make sense of what is encoded in the ST, taking notice of its features, linguistic, extra-linguistic, and textual. For example, what type of audience the SL author is addressing? How? And what kind of information the SL author presupposes the audience to have in order to make sense? (Of course, a certain measure of subjectivity is inevitable here.) Then, as an author of a text that will be written in another language representing another culture and for another audience, the translator is expected to have presumptions as to the same factors presumed by the SL author towards the ST readers. Here, one has to acknowledge the existence of various sources of pressure on the translator. For example, the function of the ST may differ from what a TT is intended for. Again, a translator may oscillate between sticking to the ST and its culture on the one hand and the needs and the degree of acceptability of the TT readers. An Arab translator cannot translate a joke about God into Arabic, and most of the time avoids expressions denoting taboo subjects such as sex (at most, an Arab translator may insinuate to sex, but is expected not to state it the way it is expressed in some other languages like English).

The other notion discussed here is implicature, or what Baker regards as the interface of coherence and processes of interpretation or "the question of how is it that we come to understand more than is actually said" (ibid.: 223). For example:

> *In the hospital I saw a man with a swollen leg writhing in pain. Poisonous snakes can be very dangerous.*

Even if decontextualised, these two sentences can be related to each other: the second sentence may as well be interpreted as the reason for the event of the first sentence, although there is no explicit mention as to the *man* having been bitten by a *poisonous snake*. The meaning conceived here is an evidence that these two sentences cohere, despite the fact that there are no cohesive devices. In other words, how is it that a reader/listener reach to such interpretation without explicit linguistic indicators as to what happened?

Baker (ibid.: 223) reiterates the classification of coherence by Charolles (1983) into supplemental coherence and explanatory coherence. Supplemental coherence provides minimal links between sentences or clauses, e.g.

> *I've decided to go back home. Flights are suspended due to bad weather conditions, though.*

Explanatory coherence maintains continuity of senses and (unlike supplemental coherence) also 'explicates' and 'justifies' this continuity. The preceding sentences can be examples of explanatory coherence if they are put in their right context so as to enable the reader/listener to reach plausible interpretations, i.e. if the topic in the first example is how deadly poisonous snakes can be; and, in the second example, if there are contextual indications that the subject of the first sentence will travel by aeroplane.

Implicature, as viewed by Grice (1975), refers to "what the speaker means or implies rather than what s/he literally says" (Baker 1992/2006: 223).[40] Speakers, writers and addressees assume that everyone engaged in communication knows and accepts the communicational norms (Griffiths 2006: 134). This general acceptance is an important starting point for inferences. Implicature is nothing but a sort of inference(s), which may lead to single or multiple interpretations of a stretch of language, depending on the existence of norms for the use of language, such as the widespread agreement that communicators should aim to tell the truth.

A: We'd like you to pay us a visit.

B: I am so busy these days.

Communicator A would come up with several, and maybe different, interpretations of the utterance made by Communicator B. It might be a polite or indirect way of rejecting the invitation; Communicator B is unable to pay Communicator A a visit nowadays but may do that some other day; Communicator B is too busy to pay Communicator A a visit and may not do it indefinitely. The most possible interpretation Communicator A will infer from the utterance of Communicator B depends on several contextual and cultural factors or norms approved by the speakers of the language community to which they belong: e.g. their mutual relationship, the way a speaker responds to an invitation in a specific language community, etc.

According to Grice (1975), for discourse to achieve its communicative goals, it should be connected (i.e. not containing unrelated sequences), have a purpose, and be a co-operative effort. The last feature is of utmost interest in understanding implicature. Grice's Co-operative Principle proposes that, by participating in a conversation[41] (let us say prototypical conversation), a speaker implicitly signals his/her agreement to co-operate in the joint activity, to abide by the communicational norms approved by the speakers of a language community.

> Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged.
>
> (Grice 1975: 45)

This principle is elaborated by means of a set of four maxims which spell out what it means to co-operate in a conversational way.

1. The Maxim of Quality – Be truthful when communicating.
2. The Maxim of Quantity – Give appropriate amounts of information, not less or more.
3. The Maxim of Manner – Utterances should be clear: brief, unambiguous, orderly and not obscure.
4. The Maxim of Relevance – Contributions should be relevant to the assumed current goals of the people involved.[42]

Generally, Grice's maxims play an as-if role: the maxims are not meant as an advice on how to talk. The thing is that communication proceeds *as if* speakers are generally guided by these maxims. Yet, it can be regarded as a 'norm' that any deviation from the norm has a communicative goal to achieve. The implicatures, or pragmatic inferences, resulting from choosing not to observe (one of) the maxims are examples of what Grice calls conversational implicature (Baker 1998/2006: 227). Violating a maxim can also be seen as a device of orienting the course of conversation. During actual communication, one (or more than one) of these maxims may be flouted, perhaps to evade some topic, or to show objection to something as in rhetorical questions, etc. And even in the case of a speaker choosing not to adhere to (one of) these maxims, the addressee is expected to be able to figure out and infer the implication of the deviation, which is most of the time context-dependent.[43] If the addressee is able to grab the meaning of the implicature, conversation can have a better chance to continue, even if it takes to a different direction, since the addresser will find the addressee going along on the intended line. But if not, the course of conversation may at least take a jolt: the addresser may feel to have failed to deliver the message; the addressee may have misunderstanding.

According to Grice (1975), the extent to which an implicature can or cannot be understood depends on a number of factors:

i. the conventional meaning of the words and structures used (i.e. a mastery of the language system), together with the identity of any references that may be involved;
ii. the Co-operative Principle and its maxims;
iii. the context, linguistic or otherwise, of the utterance;
iv. other items of background knowledge; and
v. the fact (or supposed fact) that all relevant items falling under the previous headings are available to both participants and both participants know or assume this to be the case.[44]

In her analysis of how coherence and implicature relate to pragmatic equivalence in translation, Baker (1998/2006) regards the above factors not only as data generators of identifying the existence of a conversational implicature, but also as a good ground to explore the question of coherence in general as well as common problems and strategies in translation.

Initially, understanding the conventional meaning of words and lexical units in general is a precondition for understanding a text in a clear way, since misunderstanding the conventional meaning of a lexical unit is bound to result in mistranslation, which, at best, ‘may well affect the calculability of implicatures in the target text’ (ibid.: 229). For example, the word *modest* is conventionally translated into Arabic as متواضع (*mutawad*^{h}*e*ʕ: ‘humble’) or محتشم (*muh*$^?$*tashem*: ‘decent’). In translating an expression like *a man with modest means*, if the Arabic word *mutawad*^{h}*e3* is used, the Arab reader may think of the *man* as a person whose material status only enables him to make ends meet, nothing more, whereas, in fact, the association of the English expression suggests some measure of riches.

Baker (ibid.: 229-30) points out:

> As well as the conventional meaning of words, each language also employs conventionalized expressions and patterns of conveying implicatures. In other words, in every language there will be conventional associations between certain linguistic patterns and certain inferable meanings.

For instance, the rhetorical question *How can you be so cruel?* is used in English in certain contexts to indicate an emotional expression of amusement, shock, or indignation. While translating it into Arabic, the sense of amusement in particular will not be embedded and the Arab reader will not be able to recognise it in a humorous context unless the translator compensates for this loss: *كم أنت قاس!*, *kam ?nta qaasen* (back-translation: How you cruel!).[45]

Furthermore, some languages make use of its typographic features to create certain implicatures. Inverted commas in English, for example, highlight the expression/word inside in order to suggest emphasis, irony, tentativeness, etc. Arabic, by contrast, often uses parentheses. In addition, a source text may sometimes include a metaphorical use of a reference to something with some SL cultural associations (e.g. *pumpkin*: associated with the Halloween), a personality famous/notorious of something (e.g. Rasputin),[46] etc. In some cases, the reference may be well-known in both SL and TL cultures. But in case a translator thinks that a majority of TT readers may not be familiar with an SL reference, then his/her options are either the use of a cultural substitute (which more often than not does not guarantee the existence of an equivalent with similar associations) or the preservation of the original reference on proviso of clarifying it to the TT readers by using gloss, footnote, etc.

Looking at the Co-operative Principle and its maxims, which Grice (1975) claims are universal and are applicable linguistically and non-linguistically,[47] Baker (1992/2006) indicates that there are certain contexts where (one of) these maxims may not apply even in the same linguistic and cultural community. Even further, some language communities may not show the same regard for these maxims as viewed in another language community. Moreover, politeness, which is the backbone of Grice's principle and its maxims, is a relativistic notion and can show variation across language communities, e.g. translating a joke about God in an English ST into Arabic cannot be met with tolerance. In addition, while Grice insists on brevity, Arabic prose tends to prefer the use of repetition, in both form and content, as a major rhetorical tool. Baker gives examples from different languages where linguistic norms and stylistic preferences tend to violate Grice's maxims, proving that they are language- and culture-specific rather than universal. To her (ibid.: 237-8),

> Grice's maxims seem to reflect directly notions which are known to be valued in the English-speaking world, for instance sincerity, brevity, and relevance, those do not necessarily have the same value in other cultures, nor should they be expected to represent any ideal basis for communication…. A more plausible suggestion would be that all discourse, in any language, is essentially co-operative and that the phenomenon of implicature (rather than the specific maxims suggested by Grice) is

> universal. In other words, the interpretation of a maxim or the maxims themselves may differ from one linguistic community to another, but the process of conveying intended meaning by means of exploiting whatever maxims are in operation in that community will be the same.

Implicature is also affected by the notion of context (including co-text). The context of a text not only determines the existence of an implicature but also assigns specific association(s) to the implicature and rules out other possibilities which are out of that particular context. Context is initially derived from the style or way a language community regards the realities of situation, how people perceive things around them and give vocal shape to these things. But different language communities can have different ways of expressing one and the same reality of situation, which again proves that the notion of context language- and culture-specific.

Broadly speaking, most of the time a change of the approved order can motivate a reader to search for implicature within the context where the change occurs. To elucidate this point, ordering things and events in one language may differ from another language for several reasons. But any change of the order followed in a specific language is likely to increase the possibility of the existence of implicature. For example, emotional affinities can impose themselves on how entities are ordered: the closer to the heart an entity is, the more to the front it is placed. For example:

English, French, Spanish, and Arabic are among the languages used in the UN.

اللغات العربية و الإنجليزية و الفرنسية و الأسبانية من اللغات المستخدمة في الأمم المتحدة.

Back-translated:

The languages Arabic and English and French and Spanish from the languages used in the United Nations.

Given the importance Arabic speakers give to word order, i.e. more important details come first, Arab readers would very much like to see their language posited first. If English were fronted, there may be no problem for Arab readers, considering the status of English as a *lingua franca*. But if, for example, Spanish comes first, the Arab reader would think twice and try to grab the implicature of fronting.

Entities and events basically follow a kind of order thought to be the ‘normal’ order according to the speakers of a language community. Narrating events seems to be almost always restricted by temporality: one cannot simply say *I brushed my teeth and then woke up from sleep*. This point seems to be universal in all languages. But, for example, the date format, particularly in American English, cannot be followed while translating into Arabic: While American English adopts a *Month, Day, Year* order, Arabic uses *Day, Month, Year* order, respectively. In this regard, translators generally order entities and events according to what Baker (ibid.: 241) calls the ‘sense of appropriateness’ applicable to their language communities.

Understanding what is intended in a text depends on readers’ ability to make sense of what is written. The process of making sense hinges on various factors, linguistic and extra-linguistic. Linguistically, a reader can make sense of a text if and only if s/he knows what the linguistic signs and structures of a language mean – reader-specific. Secondly, the way information is presented can also have an immense influence on the readers’ ability to make sense of what is written – text-specific. But that is not all about how meaning and understanding are generated or achieved. The meaning of a text is realised only if the text ‘coheres’, and coherence of a text demands more than the above factors. Baker stresses the fact that coherence is a very problematic notion because of the diversity of factors, linguistic and non-linguistic, which can affect the varying degrees of importance which a particular factor can assume in a given context. The overall principle is that for the information in a text to be understood by a reader, such information should be *connected* somehow with what the reader has in mind, i.e. through affirmation, contradiction, expansion, or modification of what is in mind.

However, this concept of what the would-be reader may have in mind is itself unstable. Even the average readers of a language cannot be claimed to have full or similar knowledge of a certain reference, for example. Besides, two languages may share a certain reference but the implicature and associations are not the same, e.g. Saddam Hussein is portrayed by the Western media as a ruthless monster, whereas most Arabs regard him as a hero, patriot, and *shaheed* ('martyr'). Finally, there are references used in SL and are not familiar to the TL readers. In such a case, the meaning and relevance will not be clear to the TL readers unless they are supplied with a background of that reference, and a translator's duty is to furnish what s/he thinks necessary to help the TL reader come to terms with the implicatures of foreign references so that the TL reader can perceive coherence in the TT. In other words, background information is the ground for understanding a text, and in the case of a TT, part of the background information relies on what a translator supplies in order to help his/her readers 'make sense'.[48] In fact, this role of the translator as to provide the necessary background for the TT reader to be able to access the meaning of the text is first played by the ST author, whose interest in sharing information with his/her readers conditions his/her use of implicatures so as to enable the ST reader access its meaning. Presumably, deviations arousing implicatures in a text in whatever form (phonological, syntactic, pragmatic, etc.) are a double-edged weapon. If accessible, they make the text a pleasure to read owing to cognitive processes of connecting ideas and if inaccessible, however, they block understanding.

3.3.3. Basil Hatim and Jeremy Munday: *Translation: An Advanced Resource Book* (2004)

Hatim and Munday’s book is ‘advanced’ in the sense that it presumes that the reader/student knows at least the basic notions of linguistics, literary theory, and culture studies, and so the course rather tends to adopt discourse analysis as a source for interpreting the phenomena involved in the process of translation, and also as a methodology of translation teaching. In other words, unlike Baker, whose approach presumes the possibility of translation students lacking sufficient knowledge of linguistics necessary to enable them to study translation from a linguistic perspective and, therefore, attempts to have translation taught alongside relevant, basic linguistic concepts, they take it for granted that a translation student is supposed to be in possession of some awareness of at least the basic concepts of not only linguistics but also other areas related to translation, such as culture studies and computer science. Besides, in its attempt to investigate both the theory and practice of translation in an accessible and systematic way, the book is ‘designed specifically with the needs in mind of students of Masters degrees and final year undergraduates in translation or applied linguistics, research students beginning to investigate the field, and practising translators who wish to examine the theory behind the practice’ (2004: xvii).

One of the interesting aspects of Hatim and Munday’s translation programme is its arrangement. The book is divided into three sections A, B and C, each section comprising 14 units, with identical titles of the units in each section. In Section A, each chapter or unit deals with a specific area in translation, which is expanded again in a parallel chapter in Section B, and is further explored in another parallel chapter in Section C. That is, Section A introduces some of the basic concepts of an approach to translation; Section B improves upon what has been introduced in Section A; and

Section C further develops the ideas discussed in Sections A and B. Generally, Hatim and Munday have designed Section A to serve as an introduction, Section B as extension, and Section C as exploration. Each of the three sections contains the following units or chapter titles:

1. What is Translation?
2. Translation Strategies
3. The Units of Translation
4. Translation Shifts
5. The Analysis of Meaning
6. Dynamic Equivalence and the Receptor of the Message
7. Textual Pragmatics and Equivalence
8. Translation and Relevance
9. Text Type in Translation
10. Text Register in Translation
11. Text, Genre and Discourse Shifts in Translation
12. Agents of Power in Translation
13. Ideology and Translation
14. Translation in the Information Technology Era

This division allows translation students/teachers to approach the book either linearly or in a parallel format, i.e. thematically. For the purposes of discussion here, however, it seems more practical to approach the units thematically.[49]

In addition, the book contains various other learning and teaching techniques that can help consolidate theoretical propositions and provoke the readers' critical thinking. Each unit presents reflective tasks and projects to put the theory into practice, designed to gradually suit the translation learner's level, yet initiating him/her to think further. Besides, the book makes use of ‘concept boxes’, summarising the key points and main ideas. Among the other valuable techniques are the use of glossary (terms explained in the end of the book and are written in bold font in the main text), back-translation (a technique which is helpful in bringing the TT reader close to the lexical and syntactic patterning of the source text, hence assisting the reader in comparing the actual translation with the patterning of the original), and the capacity for the book to lend itself to practical teaching in classroom. In their endeavour to maintain a balance between theory and practice in translation, Hatim and Munday (2004) add to the above techniques genuine extracts from key texts in the body of translation theory, and most of the extracts are supplemented with instructions. For instance, the ‘Before-you-read’ tasks are meant to have the reader recall the points discussed earlier; the ‘As-you-read’ tasks serve as signposts for the reader as to the main idea(s) in an extract; and the ‘After-you-read’ tasks help in recapitulating the main ideas and motivating the reader to ‘think more’. By including readings from original key theoretical sources, the authors enable the readers to have a firsthand experience of points regarded vital in translation theory. These readings, which are offered in each thematic unit of Section B, are further consolidated and investigated respectively in the units of Section C.

As has already been mentioned, the book is discussed here on the basis of its thematic layout. The three chapters of each Section (A, B, and C) are considered as a whole, a thematic unit. Since Section A provides an introduction to the thematic units, the theoretical readings in Section B will be integrated to support the argument, and the points made in Section C (which is designed for ‘advanced’ learners and may be above the level of understanding of undergraduate students) will be discussed wherever it is deemed necessary.

In discussing the theme of “What is translation?”, this unit offers a broad definition of translation as a process and a product, and indicates the huge effect translation has on everyday life. Besides Jakobson’s intralingual, interlingual and intersemiotic translation, students are also introduced to other concepts such as subtitling, dubbing, and adaptation. In addition, this unit also hints at some factors that shape translation process/product, such as the socio-cultural, linguistic, ideological and political phenomena. Briefly, the ‘ambit of translation’ (Hatim and Munday 2004: 5) is concerned with

i. the process of transferring a written text from SL to TL, conducted by a translator, or translators, in a specific socio-cultural context,
ii. the written product, or TT, which results from that process and which functions in the socio-cultural context of the TL,
iii. the cognitive, linguistic, visual, cultural and ideological phenomena which are an integral part of 1 and 2.

In their very brief account of the origin of Translation Studies, Hatim and Munday (2004) acknowledge the special role played by Jakobson, Holmes, Toury,[50] and Chesterman in establishing the discipline and specifying its scope. They attribute the validity of Toury’s ‘laws’ of translation to the existence of ‘universals of translation’, which they (Hatim and Munday: 7) define as

> Specific characteristics that, it is hypothesized, are typical of translated language as distinct from non-translated language. This would be the same whatever the language pair involved and might include greater cohesion and explicitation (with reduced ambiguity) and the fact that a TT is normally longer than a ST.

In this unit, students are supplemented with two readings, one excerpt from Jakobson’s paper ‘On Linguistic Aspects of Translation’ (1959/2000), and the other from Holmes’ paper ‘The Name and Nature of Translation Studies’ (1972/2000). In

Jakobson, the main line of discussion revolves round how verbal signs are interpreted, i.e. at intralingual, interlingual, and intersemiotic levels, and the issues of equivalence and translatability, emphasising the idea that “Languages differ essentially in what they *must* convey and not in what they *may* convey” (Jakobson 1959/2000: 116). Holmes’ paper, on the other hand, is considered by many as the initiation of the discipline of Translation Studies.[51] Finally, Section C not only recapitulates the main ideas made earlier but also furthers the discussion of the nature of translation and TS, pointing out that translation cannot be easily defined due to its interdisciplinary nature, its functions, and some other factors inherent in it.

The next thematic unit ‘Translation strategies’ offers a discussion of some notions of translation, particularly the debatable ones, such as form vs. content, the comprehensibility-translatability tension, untranslatability, literal vs. free, translationese,[52] and (in)fidelity in translation. In their discussion of the question of (in)fidelity in translation, Hatim and Munday draw on Steiner’s hermeneutic movement, or the act of interpretation and transfer of meaning that is involved in translation. According to Steiner (1975/2000), the existence of translated texts testifies to and proves the feasibility of translation, but with varying degrees of fidelity and tolerance. This unit concludes with an emphasis on the sterility of debates of the sort trying to fanatically decide what translation is and what it is not. Particularly in the case of free-literal and form-content dichotomies, Hatim and Munday confirm Steiner’s idea that such dichotomies cannot be considered as poles, but as a cline.

The third thematic unit in the book deals with “The unit of translation” with a special reference to the views of Newmark (1988) and Vinay and Darbelnet (1958/1995). Hatim and Munday define the unit of translation as “the linguistic level at which ST is recodified in TL" (Shuttleworth and Cowie, quoted in Hatim & Munday: 17) or "the element used by the translator when working on the ST … [which] may be the individual word, group, clause, sentence or even the whole text" (Hatim & Munday: 17). Based on a Structuralist perspective, Vinay and Darbelnet (1958/2000) consider the unit of translation as "the smallest segment of the utterance whose signs are linked in such a way that they should not be translated individually", i.e. this is what Vinay and Darbelnet consider as the lexicological unit and the unit of thought. For them, the lexicological unit contains "lexical elements grouped together to form a single element of thought", and the unit of thought is a lexicological unit, or more, with a pragmatic purpose (ibid.). Dividing an ST into translation units is important as it can help translators recognise changes in translation, i.e. translation shifts – especially by using valuable techniques, namely the use of electronic corpora, the Think-Aloud Protocols, and draft translations. Hatim and Munday (2004) agree with Vinay and Darbelnet (1958/1995) that the word cannot be considered as a unit of translation because translators focus on the semantic field rather than on the formal properties of the individual signifier, and words (even in dictionaries) tend to have multiple senses in accordance with their contextual or collocational settings. Therefore, the unit of translation is 'text in communication'.[53] However, they acknowledge that this is a contentious issue and that there is no unanimity over what the unit of translation is.[54]

Pointing out that translation occurs at different levels, Hatim and Munday (ibid.: 56) agree with Fawcett's (1997) idea that "[w]hat professional and even novice translators actually do is relate the translation of the microlevel of words and phrases to higher textual levels of sentence and paragraph, and beyond that to such parameters as register, genre, text conventions, subject matter, and so on." In relation to this, they refer to the influence of Halliday’s contributions in linguistics, particularly the rank system and sentence information structure, on studies made, for example, by Newmark (1988) and Baker (1992/2006). The Functional Sentence Perspective of Prague School, along with Firbas’ (1972, 1992) concept of Communicative Dynamism, and Reiss and Vermeer’s (1984) *skopostheorie* are also briefly referred to. In a nutshell, determining the unit of translation depends not only on the rank scale (morpheme, word, phrase, clause, sentence, paragraph, text), but also on the function of the translation as well as on the socio-cultural, ideological and intertextual levels of texts. In theory, it might be possible to suggest a unit of translation, be it the word, sentence or otherwise. But in practice, it becomes difficult because it is not easy to analyse what goes on in the translator’s mind during the translation process.

Some understanding of the concept of the translation unit is a preliminary for detecting and tackling ‘Translation shifts’ – the next thematic unit in Hatim and Munday’s book – which they define as “The small linguistic changes that occur between ST and TT” (2004: 26). According to Catford (1965: 73), who first introduced this term, translation shifts are “departures from formal correspondence in the process of going from the SL to the TL”. Catford (1965) refers to two kinds of translation shifts:

- level shifts: shifts between the levels of grammar and lexis, where “a SL item at one linguistic level has a TL translation equivalent at a different level” [sic].
- category shifts: shifts that occur in ‘unbounded’ and ‘rank-bound’ translation. Unbounded translation is “approximately ‘normal’ or ‘free’ translation in which SL-TL equivalences are set up at whatever rank is appropriate” usually at the sentence level; rank-bounded translation refers to “special cases where equivalence is *deliberately limited* to ranks below the sentence” (1965: 75-6).

Understanding what Catford (ibid.) means by translation shifts requires a clear distinction between his concepts of formal correspondence and textual equivalence. A formal correspondent is defined as ‘any TL category (unit, class, structure, element of structure, etc.) which can be said to occupy, as nearly as possible, the “same” place in the “economy” of the TL as the given SL category occupies in the SL’ (ibid.: 32); a textual equivalent is defined as ‘any TL text or portion of text which is observed ... to be the equivalent of a given SL text or portion of text’ (ibid.: 27). In other words, formal correspondence refers to a TL piece of language which plays the same role in the TL system as an SL piece of language plays in the SL system, i.e. a TL noun corresponds to an SL noun, a verb to a verb, and so on. Formal correspondence therefore involves a comparison and description of the language systems, i.e. Saussure’s (1966) *langue*, but not a comparison of specific ST-TT pairs (textual equivalence). Formal correspondence has to do with the general, non-specific, relationship between elements in two languages whereas textual equivalence focuses on the relations that exist between elements in a specific ST-TT pair (Saussure’s *parole*). In this regard, a shift is said to occur if, in a given TT, a translation equivalent other than the formal correspondent occurs for a specific SL element.

In thinking about the equivalence of an ST unit and a TT unit, these units have to be evaluated using some criterion or evaluator as an attempt to avoid the ‘inevitable’ subjectivity inherent in deciding about the occurrence of a translation shift. One of the known techniques used in translation for this purpose is called *tertium comparationis*, which is “a non-linguistic, intermediate form of the meaning of a ST and TT” (Hatim and Munday 2004: 31). It is “an invariant against which two text segments can be measured to gauge variation” (Munday 2001: 49). However, even such evaluator is contentious and cannot be said to be free of subjectivity (Hatim and Munday 2004: 31, Munday 2001: 49). Several attempts have been made to reach some objective criterion of comparison. One of the most valuable attempts has been made by van Leuven-Zwart's (1989 and 1990) architranseme.[55] His concept revolves around the dictionary meaning of the ST term being taken as a comparator and used independently to evaluate the closeness of the ST and TT terms. However, "the success of the Architranseme", Hatim and Munday stipulate (2004: 32), "rests upon the absolute objective dependability of the decontextualized dictionary meaning and the analyst's ability to accurately and repeatedly decide whether a shift has occurred in the translation context" .

This discussion about comparison implies that a shift in translation may cause loss and gain of meaning. Following Vinay and Darbelnet's (1958/2000), a translation strategy called compensation can be used by translators to try to redress balance between the ST and the TT. In the excerpt taken from Vinay and Darbelnet (ibid.), they propose taxonomies for describing the changes that occur in specific SL-TL pairs, summarised in terms of seven procedures:

i. Borrowing: This is the simplest translation procedure used by translators particularly to deal with a metalinguistic lacuna.

ii. Calque: This is a loan translation pertinent to two cases. Either a complete syntactic unit is borrowed, but its individual elements are translated literally (cf. French *Compliments de la saison* from 'Compliments of the season' [on a Christmas card]; Arabic ردع نووي *rad' nawawi* from English 'nuclear deterrent'), or it may be a structural calque, which introduces a new construction into the TL (such as *science fiction*, used as such in French).

iii. Literal Translation: This is a word-for-word translation where the resulting TL text is grammatically and idiomatically correct, especially between languages which have much in common.

iv. Transposition: This procedure means the replacing of one word-class by another, without changing the meaning of the message. Depending on the structural differences between SL and TL, transposition can be either obligatory or optional.

v. Modulation: This refers to a variation in the message due to a change in the point of view, i.e. seeing something in a different light. It is justified when a literal or transposed translation results in a form which is grammatically correct but not quite natural, or going against the feel of the TL.

vi. Equivalence: This procedure is concerned with using different stylistic and structural devices to account for a specific situation. Here, a total syntagmatic change may take place, especially in the translation of proverbs, clichés, idioms and collocations.

vii. Adaptation: This is the extreme ‘limit’ of translation and is used in cases where the situation to which the message refers does not exist at all in the TL and must thus be recreated by reference to a new situation.

Vinay and Darbelnet (ibid.) offer two methods of translation that cover their seven procedures:

i. direct (or literal) translation, which covers borrowing, calque and literal translation, and

ii. oblique translation, which includes transposition, modulation, equivalence and adaptation.

These procedures are applied on three levels of language:

i. the lexicon,
ii. the grammatical structures, and
iii. the 'message', which is used to refer to the situational utterance and some of the higher text elements such as sentence and paragraphs.

With a brief note on the notion of translation shifts, Hatim and Munday (2004) then turn to 'The analysis of meaning'[56] by dint of 'scientific' approaches based mainly on studies made by Nida (1964) and Larson (1984/1998) that bear an impact of Chomskyan linguistics. In his influential book *Toward a Science of Translating* (1964), Nida borrows Chomsky's (1957/2002) concepts of surface structure and deep structure in his analysis-transfer-restructuring model of translation. The analysis phase involves examination of sentence structure and of two kinds of linguistic meaning: referential (the denotative meaning, which deals with the words as signs or symbols) and connotative (the kind of meaning which deals with the emotional reaction engendered in the reader by a word).

Hatim and Munday (2004: 34) indicate that the frequent lack of one-to-one equivalence across languages is the key problem for translators because languages differ not only in terms of the signifier but also in the way they depict reality (through semantic fields). Some concepts are language/culture-specific to the degree that, even if rendered into another language community and culture, they may not evoke the same meaning in TL as that of the SL. Further, even the referential meaning of a polysemous word or a near-synonym or a word used figuratively may have to be determined by what Hatim and Munday (ibid.: 35) call 'the semotactic environment' or co-text (the other words around it).

In all circumstances, as a reader a translator ought to *disambiguate* the various possible senses of an SL word in order to determine its TL equivalent. Here, Hatim and Munday present the students with an extract from Larson (1984/1998),[57] who provides some useful techniques to help 'discover' meaning by grouping and contrast, i.e. part-whole relations, contrastive pairs, componential analysis, and kinds of meaning components. Other useful techniques used to disambiguate referential meaning include hierarchical structuring (i.e. semantic fields, hyponymy) and componential analysis. As for connotative meaning, Hatim and Munday suggest that a translator may as well disambiguate the connotative senses of a term using clines, and also in relation to its 'semantic space'. Besides, students are also advised to make use of some other useful tools such as bilingual dictionaries, glossaries, term banks, and parallel texts as assisting tools to 'discover' meaning.

The next thematic unit is titled 'Dynamic equivalence and the receptor of the message' marking a shift of the book's focus from semantics to pragmatics and semiotics, yet within the confines of the concept of equivalence with regard to broader contextual categories such as culture and audience. With two extracts from Nida's 'Science of Translation' (1969) and *Toward a Science of Translating* (1964), respectively, this unit is concerned mainly with 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.

Nida's (1964) concepts of formal correspondence[58] and dynamic equivalence are relevant here. The former refers to "a relationship which involves the purely 'formal' replacement of one word or phrase in the SL by another in the TL" (ibid.:129), and is always a 'contextually motivated' method of translation, i.e. a procedure purposefully selected in order to preserve a certain linguistic/rhetorical effect. The latter is a method of translation aiming to create in the TT reader a response to a (piece of) text similar to the ST reader's response. Hatim and Munday (2004) emphasise that it is mainly the translator's attitude to comprehensibility and translatability that determines his/her choice of either formal correspondence or dynamic equivalence. While translating, a translator may notice the importance of preserving the formal (stylistic or rhetorical) qualities or effects of certain SL expressions, *consciously* attempt to render them into the TL as closely as possible, and thus, bring the target reader nearer to the linguistic or cultural preferences of the ST. But if the translator finds that the translation of an SL form or expression using formal correspondence is likely to affect the TT reader's comprehensibility and would compromise the intended meaning, s/he should intervene by explicating and/or adjusting the ST by using a *dynamic* equivalence form. That is to say, if the form does not constitute a part of the meaning and that literal or *formal* translation seems unnecessary, the translator may exercise freedom allowed by dynamic equivalence, which has varying degrees (i.e. explicating, adjusting, gisting, re-ordering, compensating, jettisoning less accessible SL items, regulating redundancy, etc.), provided that the intended meaning and effects of the ST are conveyed in the TT. These procedures are often introduced in what Nida calls the 'restructuring' stage.

> An important point to underline here is that opting for this or that form of equivalence is not an either/or choice. The distinction dynamic vs formal equivalence (or dynamic vs structural correspondence) is best seen in relative terms, as points on a cline. The two methods are not absolute techniques but rather general orientations.
>
> (Hatim and Munday: 43)

Hatim and Munday differentiate between literal, formal, and dynamic translations. In a cross-reference, they refer to Newmark's 'semantic translation' as the closest to formal equivalence because in it, "the translator attempts, within the bare syntactic and semantic constraints of the TL, to reproduce *the precise contextual meaning* of the author” (ibid.: 255).

The next thematic unit deals with ‘Textual pragmatics and equivalence’. Here the authors extend the range of Baker’s (1992/2006) discussion under the ‘pragmatic equivalence’ theme. They add to the concepts of cohesion and coherence other concepts which are text-centred (e.g. function of the translation) and translator-centred (e.g. the translator’s interests, ideology, focus, etc.). A translation is supposed to account for the pragmatic factors involved in the process of translation. This unit presents a discussion of the notion of equivalence, as proposed by Koller (1995), and how equivalence is an essential factor in the process of decision-making in translation.

Hatim and Munday (2004) argue that for a text to be classified as translation proper, it should maintain a ‘translational’ or ‘equivalence’ relation with the original ST – to borrow Koller’s (1995) view. The term *translational* refers to the fact that the TT is a translated text and has an original ST, i.e. it is not an original writing. For this reason, equivalence of the TT to the ST is a precondition; or else, it cannot be regarded as translation proper. This is in spite of the fact that the concept of equivalence is controversial as to how it can be defined or how it could be measured in a real situation where different languages have their own different ways of expressing similar ideas, and in trying to reconcile the differences (linguistic, cultural, world-view, stylistic, aesthetic, etc.) and bridge the gaps between language communities.

Hatim and Munday reiterate Koller’s (1995) distinction of equivalence into two kinds: *langue*-oriented and *parole*-oriented. The first relates to formal similarities at the level of virtual language systems (*langue*); the second refers to equivalence relations obtaining between texts in real time at the actual level of *parole*. Koller (1995) advocates that it is the latter, *parole*-oriented notion of equivalence (*Äquivalenz* in German) that constitutes the real object of enquiry in Translation Studies. Based on this, Hatim and Munday view textual equivalence as obtaining not between the languages themselves at the level of the linguistic system, but between real texts at the level of text in context. They regard pragmatics (as the study of intended meaning) to be the most suitable basis for studying equivalence, and suggest a middle path between the two extremes of *langue*-oriented vs. *parole*-oriented approaches to translation, and that is by defining equivalence in relative (not categorical) terms and in hierarchical (not static) terms. In other words, equivalence is not an 'either/or' choice, nor is it an 'if, then' formula. With pragmatics as the ground for analysis, this view of equivalence, they maintain, is dynamic, variable and flexible in accounting for relationships between comparable elements in the SL and TL.

The concept of equivalence goes hand in hand with the notion of decision-making. The process of decision-making involves several, fairly subjective as well as objective factors working simultaneously, which Levý (1969/2000: 150) calls 'system of instructions'. For example, 'the structure of the translator's memory, his aesthetic standards' [sic] (ibid.: 151) can influence the translator's decision-making movement up and down the hierarchy of equivalence suggested by Koller (1995), iteratively.[59] Secondly, the translator's cognition and knowledge – what Hatim and Munday describe as the 'socio-cognitive system', i.e. the translator's system of values, beliefs, etc. – can be said to stand behind reasoning of choices and decisions made by the translator in his/her search for equivalents, 'thus confirming the hierarchical-iterative and relative nature of equivalence relations' (Hatim and Munday: 53). Again, the factor of commission (i.e. the agreement between the translator and his/her client) determines the purpose of the translation[60] (also called 'translation *skopos'*) and may have a considerable impact on the translator's loyalty factor, hence decision-making.[61] Moreover, the factor of text type (textual pragmatics) is regarded by Hatim and Munday as the grounds of the most concrete set of criteria for effective decision-making because "the decision-making involved would thus be partly subject to system criteria such as grammar and diction, and partly to contextual factors surrounding the use of language in a given text" (ibid.: 55).

During the 1970s the central issue in translation was equivalence, and translation theory drew from such flourishing disciplines as psycholinguistics and sociolinguistics. But the impact of pragmatics was all the more pervasive, especially under the influence of "the so-called 'contextual turn' in linguistics" (ibid.), the most notable proponents of which are Koller (1995) and de Beaugrande and Dressler (1981). This resulted in diminishing the priority of form over meaning/content, and of language system over communicative context. Consequently, equivalence began to be regarded as relative, and translation decisions as hierarchical and iterative. The issue of decision-making has therefore become an essential part of any discussion of the concept of equivalence or of the translation process, represented particularly by Levý's Minimax strategy.

> Translation theory tends to be normative, to instruct translators on the OPTIMAL solution; actual translation work, however, is pragmatic; the translator resolves for that one of the possible solutions which promises a maximum of effect with a minimum of effort. That is to say, he intuitively resolves for the so-called MINIMAX STRATEGY. [sic]
>
> (Levý 1967/2000: 156)

Having dealt with the study of translation based on 'mostly texts or fragments of texts' and also with the notion of equivalence as being largely 'text-based', Hatim and Munday (2004) in the next thematic unit "Translation and relevance" point out that while the formal vs. dynamic equivalence models signalled the shift from the form of the message to the response to the message (itself a problematic touchstone), the relevance model, being based on cognitive-linguistic considerations, has come as an alternative in an attempt to put an end to the ‘response’ controversy and herald a new direction in Translation Studies.

> Relevance was seen as a corrective to theories which, out of pragmatics, had argued for the relative nature of equivalence (e.g. Koller) and, out of text linguistics, had postulated text as a unit of translation (e.g. Beaugrande).Relevance research has certainly shed light on a number of important issues including the role of such mechanisms as ‘inference’. However, it is perhaps fair to say that *relevance research has in turn raised more questions than it could answer.*
>
> (Hatim and Munday: 66, my italics)

Among these questions are the value of working with such concepts as ‘intended readership’ and ‘equivalent effect’, besides the little concern with textual criteria such as genre membership. Hatim and Munday (ibid.) indicate that among the methodologies of post-text typologies and equivalence classifications (which dominated the area of the analysis of translation up to late in the 1980s), pragmatics of ‘relevance’ has come as a flourishing perspective. From this the cognitive aspect of what happens in translation and what it is that regulates the elusive notion of equivalence can be investigated. According to Gutt, “Relevance theory . . . tries to give an explicit account of how the information-processing faculties of our mind enable us to communicate with one another. Its domain is therefore mental faculties rather than texts or processes of text production” (quoted in Hatim and Munday: 176). The model of relevance proposed by Sperber and Wilson (1986/1995, 2004/2006) set the path for a new perspective to the study of language (hence, translation), and Grice’s (1975 and 1989/1995) work provided a general framework for studying pragmatics, with relevance as one of the maxims listed under the Co-operative Principle.[62]

The impact of psycholinguistics, mainly the cognitive-linguistic analysis of the translation process, has however shifted the focus from texts to mental processes, with translation regarded as a form of communication, and decision-making as a process that has to do with coherence relationships or, to use the general technical term, inferencing.

Reiterating Gutt (1991), Hatim and Munday (2004: 57) consider inferencing as “a cognitive activity taken to be central to any act of communication and thus crucial in any act of reading or translation”. It constitutes the ability of language users to produce and make sense during communication. Relevance theory postulates that communication is usually set off by a ‘stimulus’ (be this verbal or otherwise), and these stimuli play the role of signposts for the reader/hearer to reach the speaker/writer’s ‘informative intention’. Here, communication is made possible by dint of the ability of language users to convey and analyse inferences, and identify the intended *stimuli* of the communicative situation. It is a corollary, then, that inferencing implies the existence of a context of communication. The context of communication is taken in the Relevance theory to refer not only to the linguistic and situational features and the socio-cultural norms of appropriateness (polite, taboo, etc.) but also to assumptions (known as the cognitive environment) pertinent to the cognitive and mental process of the language users in relation to the world, such as the assumption that communication is *intended* to perform certain acts.

Therefore, context can be said to contribute explicitly or implicitly to the meaning of an utterance in a communicative situation. Inferencing determines the amount of the processing effort exerted in the analysis of the interaction of stimulus-assumptions-interpretation. That is, if it becomes hard for a participant in a communicative act to *infer* meaning, to *relate* what is being said, this interaction is said to be disturbed, and the effort to have exceeded the reward. So far as translation is concerned, the interaction of stimulus-assumptions-interpretation might be disturbed if the cognitive environment of an utterance varies in the two languages.

This effort-reward balance constitutes the core of Levý's Minimax Principle: in any translation the process of decision-making works according to a mechanism whereby every problem has a number of solutions and the translator's choice of a specific solution to a given problem ultimately attempts to ensure maximum effect for minimal effort on the part of the reader. For example, the translator might think over preserving or ignoring a certain feature of an ST (e.g. rhyme) if s/he settles on a decision as to whether or not this feature is *relevant* to the meaning of the ST and is worth the TT reader's effort.

> Seen from the standpoint of text production and reception, then, Minimax suggests that writers tend to ensure, and readers expect, that any extra effort is justified and commensurately rewarded, and that such textual manifestations as opaque word order, repetition, the use of metaphorical language or any other form of implicitness are not gratuitously used.
>
> (Hatim and Munday: 60)

In other words, the use of rhetorical devices or what is known as 'textual salience', i.e. markedness, in a text is expected to be communicatively and 'contextually motivated' so as to maintain the effort-reward balance. If used gratuitously, such utterances would not be considered *functional.*

Purposeful changes of form are thus regarded as functional if they are communicatively and contextually motivated, i.e. they not only strike a balance between the effort and reward, but are also relevant. In order to tackle problems arising from the form-content dichotomy, the relevance model of translation employs a range of cognitive tools, including inference and the ability to perceive and interact with textual salience functionally. In this regard, texts/utterances are categorised into descriptive and interpretive with reference to language users, reflecting the two ways in which human minds entertain thoughts.[63] Descriptive utterances are those which the speaker intends to be true of a state of affairs in some possible world whereas interpretive utterances are intended not to represent his/her own thoughts but those of somebody else.[64]

This distinction leads to another equally important distinction of translation into direct and indirect, referring to the extent of freedom the translator is allowed. It aims to settle the fluctuation of choice as to whether or not the TT audience should be given a TT which is as close as possible to the ST and not modified by the translator's own interpretation. In direct translation, the translator has to stick to the explicit content of the ST, but in indirect translation the translator enjoys some degree of latitude so as to explicate, elaborate, summarise, etc. in an attempt to make the TT sound fluent or natural to the readers. According to Hatim and Munday (2004: 62):

> Obviously, this is not an either/or choice but rather the two ends of a continuum. Indirect translations are intended to survive on their own, and involve whatever changes the translator deems necessary to maximize relevance for a new audience (i.e. the predominantly 'descriptive' mode of the tourist brochure type of translation in the example discussed above). Direct translations, on the other hand, are more closely tied to the original, a case of what we have called 'interpretive' resemblance.

Indirect translation is questionable in terms of faithfulness and its status in relation to the ST. Some even consider it to be 'not translation at all' (Gutt 1991, quoted in Hatim and Munday: 63). But one cannot dismiss it outright as a non-translation. Of course, most translators cherish to present the TT audience with a translation that has as much flavour and spice of the ST as possible. But too much ST spice and flavour would clearly make the taste of the TT unbearable, sometimes 'uneatable'. Matters related to the form-function relationship, e.g. style, relevance, coherence, and cohesion, particular to a language may not show amenability to give similar communicative clues alongside the formal features in another language.

Hatim and Munday (2004: 275) also introduce the concept of 'semantic representation', which they define as "a mental/linguistic formula … [of, say, a word, constituting its] meaning plus contextual implications (effect, etc.)". Semantic representations need to be *inferentially* enriched to become 'proper language use' so that meaning can become derivable not only from the stimulus alone but also from the interaction of the stimulus with the cognitive environment, i.e. 'all the assumptions and implicatures which utterances convey in a given context of use'. They propose a typology of communicative clues, i.e. semantic, syntactic, phonological, stylistic, or any kind of clue that can suggest a meaning. They state that writers use communicative clues as "sign-posts to guide the reader through the maze of communicative values conveyed by the text" (ibid.: 277), and the duty of the reader/translator is hereby to learn to:

- identify what constitutes a 'clue';
- define the function, which the clue might conceivably serve.

At this stage, the translator must go a step further and

- identify a suitable communicative clue capable of conveying ST function.

This is an ideal scenario. Often, translators have to settle for less than this theoretical ideal when they

- opt for some form of re-wording that often does not have the making of a communicative clue.

In this last-resort option, we would be translating the 'what' and not necessarily the 'how'.

To relevance theoreticians, inferencing can be cognitively achieved without resorting to such templates as text typologies and communicative acts. According to Hatim and Munday (2004), however, the binary dichotomies or distinctions proposed by the relevance theory (as descriptive vs. interpretive use, direct vs. indirect translation and so on) all seem to involve concepts that are rather points on a sliding scale: the relationships involved are ‘more or less’ and ‘probabilistic’. “[To] be meaningful for the translator”, say Hatim and Munday (ibid.: 279), “these dichotomies have to be seen in terms of a complex set of factors, with some correlation, albeit fairly weak, inevitably existing between orientation (say, interpretive use), translation strategy (indirect) and text type and purpose constraints.” This is what is discussed in the next thematic unit, “Text type in translation”.

Relevance research took a cognitive perspective to the analysis of texts and came essentially as a critique to and a swerve from the ‘textual’ perspective, which was prevalent in the 1970s and until the late 1980s. Considering mental resources such as ‘inference’ as a more viable alternative to taxonomic classifications such as text typologies, the proponents of relevance model on translation strategy (descriptive vs. interpretive, direct vs. indirect), could not, however, completely ignore macro-structures such as text type or genre. By the end of the 1990s, it was clear that inference can only be enriched by awareness of the conventions governing the communicative event within which texts or genres occur (Gutt 1988). Basically, the textual model of translation seeks to analyse pragmatic equivalence and regards as indispensible the status of text type in the translation process. A good example of this approach to translation is the model proposed by Hatim and Mason (1990 and 1997), which is based on the notions of text type and critical discourse analysis.

Rejecting the form-meaning split, text linguistics emanated in the 1970s to stress that form is also part and parcel of meaning. The translation model informed by textual pragmatics views equivalence as a relative and hierarchical notion and regards ‘translation’ – any translation, ranging from a literal replica to a free paraphrase – as a valid representative of ST communicative acts.[65] From a textual point of view, context is viewed as purpose and function underpinned by several standards of textuality, which all well-organised texts (hence their translations as well) must meet.[66] It is

> A strategic configuration in which what things 'mean' coincides intentionally and in systematic ways with what they are used for and with whatever else is going on in the situation.
>
> (de Beaugrande, quoted in Hatim and Munday: 67)

The standards of textuality include cohesion, coherence, situationality, intentionality, informativity, acceptability, and intertextuality (de Beaugrande and Dressler 1981). Cohesion refers to the diverse surface relations in which strategy is not just an ST issue, nor is it exclusively a context of situation matter. Rather, it is bound up with the entire context of culture within which texts and their translation are produced.

> In the production (or **reception** and translation) of texts, the contextual focus may fluctuate between one end of a continuum emphasizing '**managing**' (a form of evaluation) to the other which caters for '**monitoring**' a given situation (or general detachment).[67]
>
> (Hatim and Munday: 92)

In dealing with text type in relation to the concept of register, the discussion addresses how text type accommodates the way language generally varies according to different situations, and how cohesion turns sentences into coherent texts especially in relation to the immediate context of situation. From a sociolinguistic viewpoint, language differs according to its context, and different contexts customarily call upon users to use different language varieties. It is important here to distinguish between two varieties of language, i.e. registers and dialects. Registers are related to the *use* of language and have to do with such factors as occupation, age, etc. and whether the occasion of the use is formal or informal, i.e. legalese, journalese, motherese, etc. Dialects, on the other hand, are related to the language *users* representing geographical, social and temporal factors. These variations (i.e. register and dialect) form two dimensions.

> The use-user dimensions essentially indicate who is communicating with whom, what is being communicated, and how this is communicated, hence the *institutional – communicative* focus. Together with **intentionality** (covering such **pragmatic** factors as the force of an utterance), and

> **intertextuality** (or how texts as '**signs**' conjure up images of other virtual or actual texts), **register** mediates between language and situation (i.e. we use language **registers** to access situations).
>
> (Hatim and Munday: 77, My italics)

By institutional, it is meant that determining these two dimensions in an utterance can bring to notice details such as the sender's (and sometimes the receiver's) class, time, place, etc. The 'communicative focus' is taken to refer to the values communicated by a text or an utterance which are relevant to the situation at hand, such as the sense of identity, authority or power, etc.

Register Membership	<>	Intentionality	<>	Intertextuality
(communicative transaction)		(pragmatic action)		(semiotic interaction)
User (dialects etc.)	<>	Speech Acts	<>	Socio-culture
Use (Field, Tenor, Mode)		Inference		Socio-textual practices
		Implicature		Text
				Genre
				Discourse

text, genre and discourse typologies

STRUCTURE

TEXTURE

Figure: The three dimensions of context, adapted from Hatim and Mason (1990) (in Hatim and Munday: 78)

Hatim and Munday stress that user-related (i.e. dialectal) variables are not sufficient by themselves as defining features which can capture the intricacies of language use. In fact, a particular use imposes certain constraints on the producers as well as the receivers of a text as to how language is manipulated, i.e. the field of discourse (involving both subject matter and social institutions, e.g. feminism), the mode of interaction (written or spoken, or written to be spoken, etc., covering the cohesion and coherence of texts), and the tenor (catering for the level of formality or informality of the relationship or interaction between the participants in the linguistic event, including the style of discourse, and the way these aspects give rise to complex relationships of power and solidarity) (Halliday 1985/1989). According to Hatim and Munday (2004: 81), the tenor of discourse is accorded a special status in register because of “the overlap between formality and field, on the one hand, and between formality and mode, on the other.” Producers of texts engage with their receivers in various role relations, bringing about particular shifts in tenor (e.g. politician-preacher role-switching), and thus the institutional-communicative transactions take on an interactive character which is “the domain of the other level of context, of texts as signs, or semiotics” (ibid.: 82). Thus, meaning between interlocutors becomes negotiable and constitutes the basis of one fairly rudimentary level of ‘semiotic interaction’.

The semiotic level of context makes institutional-communicative transactions into more meaningful interactions (ibid.: 83). The following diagram represents the ways in which levels of basic communication (field, mode and tenor) acquire a semiotic specification:

FIELD	IDEATIONAL RESOURCES	GENRE
MODE	TEXTUAL RESOURCES	TEXT
TENOR	INTERPERSONAL RESOURCES	DISCOURSE

The semiotics of field, mode and tenor (Hatim and Munday: 83)

Communication moves to a slightly higher level than that of the speaker/hearer to include the utterance produced, i.e. the interaction occurs not only between the speaker and the hearer with each other, but between them with utterances as well. Consequently, “utterances become signs in the semiotic sense of ‘meaning something to somebody in some respect or capacity’, ultimately embodying the assumptions, presuppositions and conventions that reflect the way a given culture constructs and partitions reality” (ibid.: 84).[68]

In examining how register is preserved in translation by contrasting rhetorical purpose with text function, Hatim and Munday (2004) refer to the model of translation quality assessment proposed by House (1977 and 1997). To them, her approach is largely based on register theory, and views equivalence on the basis of text function in terms of:

- the linguistic and situational features of the ST and TT,
- a comparison of the two texts,
- an assessment of ST–TT relative match.

However, Hatim and Munday regard function not ‘solely in terms of the minutiae of a text’s grammar and vocabulary’ but as a higher level category more closely linked to text type. Referring to Lyons (1977), and in order to include a receiver-oriented goal of text function, they see function as ‘the application or use which the text has in the particular context of a situation’ (Lyons 1977: 434). They maintain that a text’s function and rhetorical purpose and the function of translation should ideally be similar, if not identical.[69]

Having focussed on investigating interaction from the perspective of textual registers, Hatim and Munday (2004) move on in the next thematic unit ‘Text, genre and discourse shifts in translation’ to examining how translation shifts can occur in related areas of text, genre and discourse (i.e. translation shifts within the text-genre-discourse framework). That is to say, alongside the macro-structures which are related to the context of situation that contribute to the understanding of texts, e.g. register, schemata and script,[70] there are socio-cultural meanings embedded in texts. According to Hatim and Munday (ibid.), these meanings have to do with:

- ‘rhetorical purpose’ in the case of what can be technically called the ‘unit text’,
- the conventional requirements of a set of ‘communicative events’ or genres,
- ideology (or other kinds of ‘attitude’) implied by adopting a particular discourse.

They support the argument with two extracts: the first one is taken from James (1989), who is the first “to recognize, from an essentially applied-linguistic perspective, the distinction between two levels of abstraction in approaching the notion of genre in translation” (Hatim and Munday 2004: 192). The second one comes from Bruce (1994) and deals with discourse from the perspective of culture studies. It can be taken as a representative text of an approach which shows an awareness of the importance of discourse studies in the study of culture and translation (as opposed to the approach which pays no attention to the role of linguistics in this regard).

James (1989) maintains that intertextuality relates to coherence and “the most coherent texts are those that are perceived as instances of genres, so much so that genre-compliance on the part of a speaker or writer (or translator) is marked by an ability to maintain coherence” (Quoted in Hatim and Munday: 194). The two levels of genre in translation as proposed by James are the sense of translation as a genre by itself (i.e. Savory’s (1957/1968) famous paradox that a translations should read like an original work and like a translation as well) on the one hand, and the sense of considering the ST genre while translating it into the TL on the other.

Adopting another perspective, i.e. cultural yet inclusive of discursive models and socio-political theory, Bruce (1994) reflects the position occupied by discourse alongside other types of sign (genre, text, etc.) with reference to the choice of which text to read/translate and which to ignore – a sensitive decision which is closely bound up with the translation strategy favoured by a given translation tradition. This phenomenon is what Bruce calls *ghettoisation* of certain texts for political, cultural and historical reasons due to their non-conformity or lack of support for the status quo; thus marginalising such texts in terms of reading and translating.

In the next thematic unit ‘Agents of power in translation’, Hatim and Munday (2004) concern themselves not only with culture studies but also with the semiotic dimension of context which caters for the diverse range of rhetorical purposes, modes of speaking and writing, and statements of attitudes towards aspects of socio-cultural life. Texts, genres and discourses are macro-signs within which language users do things with words. Words thus become instruments of power and ideology. With discourse regarded as the expression of attitude towards areas of socio-cultural practice, texts and genres are viewed to embody a stance or a particular perspective towards certain issues (e.g. racism, postcolonialism), thus becoming mouthpieces for such social institutions and processes. The power vested in these institutions finds its manifestation in the ideology they adopt, which, through its propagation by means of language, plays a significant role in shaping a particular version of reality. Such power can be tangibly substantiated by using language to ‘include’ or ‘exclude’ a particular kind of reader, a certain system of values, a set of beliefs or an entire culture, that is, “somewhere, somehow, there is some exclusion of a reader (coerced to read in a particular way), an author (committed to oblivion) or a translator (doomed to be invisible)” (ibid.: 93), e.g. academically oriented translations tend to exclude common readers and include specialists only. Hatim and Munday (ibid.) explain that the Anglo-American translation tradition, for example, tends in most cases to bend

STs in such a way as to suit TT readers, making all translations almost 'read the same', thus *usurping* the specificity and uniqueness of the ST and the voice of the ST original author as well (cf. Venuti 1995 and 1998). That is, translators exercise a sort of power to exclude a certain reader directly and consciously through selecting particular texts or selectively engaging in such translation procedures as 'free' translation, heavy glossing, gisting, or compensation. Besides, a translator's conceptualisation of the TL norms, real or imagined, can also purposefully induce an ideological exclusion of an author, i.e. by making use of such procedures as omission or normalisation to claim to sustain fluency and avoid boredom.

Bassnett and Lefevere (1990), for example, argue that translation in general cannot be void of some form of manipulation of the ST, which can be purposeful and which is induced by some factors that prompt the translator's motives or in response to the pressures of different linguistic, literary and cultural codes impacting on one another. Power relations can also be manifest in the ethics, rights and obligations related to a translator's job.[71] Moreover, power may be exercised on the translator by editors and censors, orienting the course of the product in a specific direction. Again, the circumstances, rights and commitments surrounding the translator' job can reflect characteristics of power relations, e.g. the model contract for literary translation as proposed by the Translators Association in London.[72]

Regarding the agents of power in translation, certain factors can have an impact on a translation. First, the term 'norms' has a special status in this regard. Among the different uses it has had in TS, this term has acquired a conspicuous weight in cultural and literary Translation Studies particularly at the hands of such notable theorists as Toury (1995 and 1978/1995/2001) and Chesterman (1999). From the perspective of the Descriptive Translation Studies, Toury (1995) holds a TT-oriented view of translation norms, i.e. “translation behaviour typically obtaining under specific socio-cultural or textual situations”, encompassing not only translation strategy but also how, if at all, a TT fits into the literary and social culture of the target system.[73] Chesterman (1999), on the other hand, proposes “product and expectancy norms” governed by the readers’ expectations of what a translation should be, and “professional norms” governing the translator and the translation process.[74]

The exercise of power can also be seen in other features like the author’s *voice* which a text echoes, more particularly in literary translation. Hatim and Munday (2004) take ‘voice’ here to refer to the narrative character and rhythm reflecting the author’s way of composition. But the translator also has a voice, or what Hermans (1996) calls ‘discursive presence’, and the more power the translator has over the text the louder (or more noticeable) this voice becomes. But ideally, especially when there are no external ideological factors impinging on how a text should be translated, a translator tries to have his/her voice melted in the overall voice of the original author as presented in the ST.

Related to the notion of voice, the dominant poetics in a national language or literature can impose certain constraints on what and how to translate. The theory of Polysystem may be taken as an approach revealing how the poetics and the ‘canonised texts’ dominant in a specific language or literature can affect translation.

Fawcett (1997) proposes an analysis of how translators, editors, publishers, etc. can be victims of power in translation. Venuti (1995 and 1998) indicates how certain factors and powers can impinge on the rights of the translator, and can influence not only the quality of a translation but also the texts selected for translation. Another model for the analysis of power in translation has been proposed by Bassnett and Lefevere (1990): it approaches relationships of power in socioliterary contexts, and sees translation as a form of re-writing, even manipulation, essentially driven by such all-pervasive power structures as ideology and poetics as well as political and literary pressures in an attempt to construct *image*:

> the desire to promote through translation a work, or an author (or, in the most general sense, an entire way of thinking or set of cultural values), in such a way that the translation can begin to exert a greater influence in the target culture than that which the original has had in its native culture.
> (Hatim and Munday: 100)

Finally, patronage can be said to exercise a great measure of power on a translation. Lefevere (1992a: 15) defines patronage as "the powers (persons, institutions) which help or hinder the writing, reading and rewriting of literature". These powers can come in the form of individuals, political and religious institutions, media (e.g. BBC), etc. In this way, if the patronage assumes control on the subject matter, the budget, and the manner in which a text has to be translated in order to serve certain goals set by the patron, the patronage is described as undifferentiated. Patronage becomes differentiated when the translation is not meant to support/denounce a certain ideology, e.g. perhaps if the interest of a translation is only commercial success.[75]

In the next thematic unit 'Ideology and translation' Hatim and Munday (2004) touch upon some areas of culture studies and their interaction with translation (and language in general). In this regard, the role played by culture studies in TS is embodied more prominently by what is known as the 'cultural turn', a metaphor (first coined by Snell-Hornby (1990), and made popular by Bassnett and Lefevere (1990 and 1998)) adopted by translation theorists who approached translation from a culture studies perspective to refer to the analysis of translation in its cultural, political and ideological context. Hatim and Munday (2004: 102) state: "Since 1990, the turn has extended to incorporate a whole range of approaches from Cultural Studies and is a true indicator of the *interdisciplinary* nature of contemporary Translation Studies" (my italics).

Ideology, a quite important and relevant concept here, is thought to include “the tacit assumptions, beliefs and value systems which are shared collectively by social groups’ (Hatim and Mason 1997:144). Hatim and Mason distinguish between the ideology of translating and the translation of ideology. Ideology of translating refers to the basic orientation chosen by the translator operating within a social and cultural context (the choice, for example, between Venuti’s domesticating and foreignising translation). In the translation of ideology, they are concerned with the extent of mediation supplied by a translator of sensitive texts. They define mediation as “the extent to which translators intervene in the transfer process, feeding their own knowledge and beliefs into processing the text” (ibid: 147). Moreover, mediation relates not only to the translator’s intervention in the transfer process but also to the ST original author’s conscious choices in the drafting of the ST itself. To analyse mediation in a translation, Hatim and Mason set some lexicogrammatical parameters of lexical choices, cohesion and transitivity.[76]

To put the whole thing differently, translation theorists became aware of the interdisciplinary nature of translation, and different theorists began to analyse the interaction of translation with other disciplines. In this regard, translation has been studied with regard to two main concerns of culture studies: gender and postcolonialism. So far as the interaction between gender and TS is concerned, Chamberlain (1988) figures prominently in that she has attempted to apply feminist theories and gender issues to traditional metaphors of translation to prove what she calls ‘sexualization of translation’ (ibid. 315), e.g. some metaphors such as ‘*les belles infidèles*’, ‘*beautiful*’, ‘*faithful*’ were put under feminist lenses to postulate that translation (itself regarded as feminine on par with the French feminine noun *traduction*), along with other artistic forms of expression (such as the performing arts), is feminine and, thus, derivative. In this regard, as a counter-example to Venuti’s (1995) complaint over the ‘invisibility’ of the translator, some feminist translators and translation theorists even tried to affirm or challenge the erasure of female gender identity by making the ‘female’ more significant in translation theory and translated works by, for instance, linguistically subverting the text or by using female third person pronouns for neutral positions. The feminist challenge to the metaphor of *les belles infidèles* (‘unfaithful beauties’) can be illustrated by an example cited by Chamberlain (1988), i.e. Suzanne Jill Levine, whose translation of a novel by the Cuban exile Cabrera Infante which is ideologically offensive to women attempted “to subvert the text, to play infidelity against infidelity, and to follow out the text’s parodic logic … first by choosing to translate the text and second by challenging the reader linguistically with new puns, forcing the reader to question the status of the original” (Hatim and Munday: 104).

Relevant to this feminist and gender-based approach to translation is a school of translation called the ‘translation project’. It was formed in the 1990s by a group of French Canadian feminist translators, such as Barbara Godard, Suzanne de Lotbiniere-Harwood and Luise von Flotow, whose aim was to challenge the status quo, namely in literary translation, openly advocating and implementing strategies (linguistic and otherwise) to foreground the feminist in the translated text. It can be construed as a reaction to what seemed to them derogatory to the female in relation to translation and TS in general, i.e. like women, the more beautiful a translation is, the less faithful it is. An example of comparing translation to women is the metaphors used by Steiner (1975/1998, 1975/2000) to describe the four-part hermeneutic (interpretative) process of translation:

1. initiative *trust* – the translator *approaches* the ST with *trust* that there is meaning there;
2. *aggression* (or *penetration*) – the translator *takes over* or ‘*captures’* the foreign text;
3. *incorporation* (or *embodiment*) – the text becomes part of the translator’s language; and
4. *compensation* (or *restitution*) – the translator *restores* something to the TT to compensate for what has been *taken away*.

The other very important concern indicating the interaction between culture studies and TS is that of the postcolonialist (known also as the Subaltern Studies) approach to translation. In relating translation to postcolonialism, Hatim and Munday (2004) indicate that this field of study has come out with diverse, and sometimes discrepant, views about the relationship between translation and (post)colonialism. Some views regard translation as a tool which colonialists used to erase the ethnic identity of the colonised and to make it easier for the coloniser to control the colonised whereas opposite views see translation as a means of *resistance* and affirmation of identity.[77] Works of prominent scholars, such as Spivak (1992/2000) and Niranjana (1992), have enriched this field with a myriad of ideas, showing not only how translation can be a tool of resistance but also how it can be detrimental.

The last thematic unit of the course, ‘Translation in the information technology era’, focuses on MT, its development over the last sixty years, the most important techniques devised so far, and the use of electronic corpora as an assistant tool in translation. Hatim and Munday (2004) attribute the increasing involvement of translation with technology to globalisation (with English being a *lingua franca*), the advent of the internet and advance in communication systems, and the growth of international organisations, such as the United Nations and the European Union. The expansion of trade on a global scale has led to commercial translation, where translation is seen as “big business” (Hatim and Munday: 113), being part of what is known as GILT business (Globalisation, Internationalisation, Localisation and Translation). Globalisation is defined here as “a multi-level term that is used to refer to the global nature of the world economy with the all-pervasive spread of multinationals” (ibid.: 112).[78] Localisation involves taking a product and making it linguistically and culturally appropriate to the target locale (country/region and language) where it will be used and sold.[79] Generally speaking, technology has been invested in translation “to replace the translator, aid the translator or aid the translation theorist” (Hatim and Munday: 120). Replacing the translator, the human agency, seems to be a response to the excessive need for translators to meet the demand of the global translation market, but is hitherto a wish that is difficult to attain, for after all any machine translated text requires a translator to edit it and see how much success has been achieved. Moreover, “it seems as though automation of translation is a social and political necessity for modern societies which do not wish to impose a common language on their members” (Arnold et al. 1994: 4).

In their discussion, Hatim and Munday (2004) *browse* the history and development of MT, indicating a number of the significant steps and projects made in this field and the benefits and shortcomings of MT. They (2004) conclude their book by pointing out the challenge facing TS, i.e. how can TS research and researchers encompass all the approaches discussed above and make them complementary to each other? This, indeed, is the rudimentary premise for any endeavour to develop a more comprehensive theory of translation.

3.3.4. Mildred L. Larson: *Meaning-Based Translation: A Guide to Cross-Linguistic Equivalence* (1984/1998, 2nd ed.)

The last methodological approach to translation teaching discussed in this dissertation is the one offered by Larson (1984/1998). The title is indicative of the nature of the course's approach, i.e. discussing equivalence from a semantic perspective. Although there is nothing in the title to explicitly state that the book is meant for teaching, Larson has meant the book to be a textbook (ibid.: ix) which is designed for the teaching of translation as "meaning-based rather than form-based" (ibid.). Throughout the book, Larson appears to avoid being "too philosophical and abstract to relate at all closely to the translator's *mundane problems*" (ibid.: vii, italics mine). For the sake of illustration the book is rich with examples, drawn from several languages, giving the impression of the author's extensive reading and of the applicability of the ideas and techniques offered on several languages at once. Each chapter is also followed by exercises and questions to help consolidate the ideas discussed in the chapter. The book is divided into six parts containing 37 units. The six parts are:

1. Overview of the Translation Task
2. The Lexicon
3. Propositional Structure
4. Communication Relations
5. Texts
6. The Translation Program.

As a matter of convenience, the discussion below will be carried through part-wise, not chapter-wise, and will briefly present an account of the methodology and content of Larson's course of translation.

Quite reasonably, Part I introduces Larson's point of view of the nature of translation and how she is going to deal with it in her book. In attempting to indicate the form-meaning interaction in translation, she remarks that "Translation, by definition, consists of changing of one state or **form** to another" (ibid.: 3) and the translation process "consists of studying the lexicon, grammatical structure, communication situation, and cultural context of the source language text, analyzing it in order to determine its meaning, and then reconstructing the same meaning using the lexicon and grammatical structure which are appropriate to in the RECEPTOR LANGUAGE and its cultural context" (ibid.). This view of translating is reminiscent of Nida's (1964) analysis-transfer-restructuring scheme. To Larson, then, translation is basically a change or replacement of form (i.e. the surface structure of a language: actual words, phrases, clauses, sentences, paragraphs, etc.) from one language to another – again, revealing the impact of Nida and Chomsky on her approach. In a nutshell, the view of translation here consists in transferring the meaning of the source language into the receptor language, by going from the form of the first language to the form of a second language by way of semantic structure. The implication is that languages use different lexical choices and grammatical structures to signal the same meaning. Thus, meaning is transferred by altering forms (Larson 1984/1988), implying that meaning is constant and stable across languages while form is changing.[80]

The main point is transference of meaning across languages in order to achieve equivalence, and the likely obstacles that might hamper such transference. Fluency in both SL (Source Language) and RL (Receptor Language, Target Language) felicitates rapid transfer, and the opposite is true: poor competence in any of the languages involved in a translation stands as a hindrance to transfer. A number of factors involved in this process stand as a challenge for attaining a happy cross-lingual transfer, e.g. grammatical (gender and number), lexical or semantic, pragmatic, contextual, textual and extra-textual – which will be discussed in some detail in the following pages. It is necessary, therefore, to provide translators with techniques and principles that can enhance their transfer competence. Tapping on linguistic and sociolinguistic factors involved in translating, the underlying premise upon which this book is based is that the best translation is the one which (i) uses the normal language forms of the receptor language, (ii) communicates, as much as possible, to the receptor language speakers the same meaning that was understood by the speakers of the source language, and (iii) maintains the dynamics of the original source language text, i.e. evoking a response in the translation similar to that the ST attempted to evoke.

Larson classifies meaning initially into primary meaning and secondary/figurative meaning. Primary meanings/senses of a lexical item are most of the time easy to translate. But since "language is a complex set of skewed relationships between meaning (semantics) and form (lexicon or grammar)" (ibid.: 10), problems normally occur when translating figurative/secondary meanings/senses, i.e. when there is skewing. And since forms change from one language to another, priority in translation must be given to meaning over form.

This is also a reason behind preferring idiomatic translation over literal or word-for-word translation and even modified literal translation.[81] Larson maintains that literal and modified literal translations consistently err in that they choose literal equivalents for the words,[82] i.e. the lexical item being translated. Literal translations of words, idioms, figures of speech, etc. result in an unclear, unnatural, and sometimes nonsensical translation. In a modified literal translation, the translator usually adjusts the translation enough to avoid real nonsense and wrong meanings, but the unnaturalness still remains. For this reason, “To do effective translation”, exhorts Larson, “one must discover the **meaning** of the source language and use receptor language **forms** which express this meaning in a *natural* way” (6, italics mine).

However, it is difficult to mark a demarcation line between idiomatic and literal translation. Generally, translations fall on a continuum from very literal, to literal, to modified literal, to near idiomatic, to idiomatic, and then may even move on to be unduly free.[83] But the translator’s goal should always be to 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, i.e. idiomatic translation (ibid.: 19).

Idiomatic translation is also preferred because interference from SL forms can affect the TT, leading to the translator needing to make some adjustments in form. For example, certain grammatical features such as parts of speech, person, voice, word order may differ from one language to another. In addition, languages show difference in their lexical features: different languages have different idioms, secondary meanings, metaphors, figurative meanings, figures of speech (which are challenging even in an idiomatic translation due to the cultural role in perceiving idiomatic and metaphorical expressions). In order to provide an adequate translation, a translator, therefore, is bound to carry out a careful semantic analysis of the ST and of how to express its message in the RL, naturally.

Efficient semantic analysis of a language stems from knowledge and awareness of its semantic structure. Following Chomskyan linguistics, Larson talks about two kinds of structures: surface and deep. Surface structure relates to form whereas deep structure is concerned with meaning (Chomsky 1957). Meaning is structured in such a way that it becomes the network of semantic units and the relations between these units. To Larson (1984/1998: 29), it is the deep structure that *is* the meaning, and it is this meaning that serves as the base for translation into another language.

Larson (ibid.) indicates that semantic structure is more universal than grammatical structure: the types of units, the features and the relationships are essentially the same for all languages, and all have meaning components which can be classified as THINGS, EVENTS, ATTRIBUTES, or RELATIONS, for example. But not all languages have the same surface structure grammatical classes. Semantic propositions occur in all languages. They consist of concepts (groupings of meaning components) related to one another with an EVENT, THING, or ATTRIBUTE as the central concept, and can be represented in many different ways or surface structures.

In discussing semantic units, Larson (ibid.) shows how the semantic structure is hierarchically formed, starting with meaning component up to units of discourse. Meaning component is the smallest unit in the semantic structure. Meaning components are "packaged" into lexical items, but they are "packaged" differently in one language than in another, e.g. plurality and singularity with reference to verbs and nouns. The same meaning component can occur in several surface structure lexical items (forms), e.g. the word *sheep* is included in the word *lamb* [sheep+young], in the word *ram* [sheep+young+male], and in the word *ewe* [sheep+young+female]. Meaning components group together to form concepts. Meaning components and concepts can be classified semantically into four principal groups: THINGS (animate and inanimate), EVENTS (processes and experiences), ATTRIBUTES (quality and quantity), and RELATIONS (prepositions and connectives, relations between any two of the above semantic units).

This classification into semantic units is mainly meant to make things easier for semantic analysis of texts in a hierarchical pattern. In other words, just as in surface structure, units are grouped into increasingly larger units in a hierarchy of grammatical structures: morphemes unite into words, words into phrases, phrases into clauses, clauses into sentences, sentences into paragraphs and discourse units of various kinds, and these unite to form a text-story, letter, sermon, or whatever. Meaning components unite into concepts, concepts into propositions, propositions into propositional clusters, propositional clusters into semantic paragraphs, semantic paragraphs into episodes, episodes into episode clusters, and these units unite to form larger units of the discourse. While the former classification is form-based, the latter is meaning-based.

A distinction between form and meaning can also be made with reference to the communication situation. Following Grimes (1975), Larson maintains that meaning and form can be distinguished in terms of the speaker’s ability to control or have choices: there is much choice in meaning, but little in form. A speaker can choose which meaning to convey. After the intended meaning is determined, the speaker is then limited to a closed set of forms to choose, and priority is given to the forms that can best carry the meaning along with the emotive charge that the speaker wishes to express. The meaning which is chosen will be influenced by the communication situation, e.g. by who the speaker is, who the audience is, the traditions of the culture, etc. In translation, whichever form is chosen, it should communicate both the information and the emotion of the source language.

In the chapter titled, ‘Implicit Meaning’, Larson (ibid.) indicates that the information carried by a text can be either explicit or implicit. Explicit meaning does not pose a major difficulty to the translator; however, problems do occur when the translator has to convey implicit information from a source language to a receptor language.

Generally, Larson (ibid.) divides meaning into three categories: referential, organisational, and situational. By 'referential meaning' it is meant the meaning which refers to a certain thing, event, attribution, or relation which a person can perceive or imagine, be it a word ('apple') or a sentence (What happened? What is happening? What may happen? Or is imagined like happening?). Organisational meaning is the meaning produced by organising referential meaning into bigger 'packages' and in different varieties of combinations; e.g. the word 'apple' referred to at the beginning of a text is the same apple throughout. It is this meaning that connects the text or discourse; it is the topic of the discourse. It is this meaning that puts referential information (old and new, theme and rheme) together into a coherent text. This meaning is signalled by deictics, repetition, groupings, and by many other features in the grammatical structure of a text. Finally, situational meaning is the meaning perceived according to the communication situation, i.e. the addresser-addressee relation, the place/time of communication, age, gender, social status, cultural setting, etc.

Meaning is expressed in information chunks. Information embedded in an expression can be either explicit or implicit. Implicit information is normally thought to be known by the addressee and might be let out by the addresser. Explicit information is overtly stated by lexical items and grammatical forms. Implicit information can be

1. Referential: e.g. *Help will come soon*. (agent known)
2. Organisational: i.e. pronouns referring to an afore-mentioned name or noun or event, etc.

3. Situational: e.g. A woman may say to her husband: *Tony is sick.* without explicitly mentioning that Tony is their son. ‘*No!*’ to a child might means ‘*Don’t put your hand in the fire.’*

Broadly speaking, languages differ as to the manner and quantity of implicit meaning. Therefore, sometimes the translator might need to make implicit ST information explicit in the TT to compensate for the absent “shared information” due to cultural or linguistic reasons.

The final chapter in Part I introduces the reader to the practical side of translation. In this chapter, titled ‘Steps in a Translation Project’ – which is dealt with in some detail in an entire part later in the book – Larson sets six stages to the project, listed respectively as follows:

1. Establishing the project, i.e. also defined as ‘the four T’s’ (text [SLT], target [audience], team, and tools).
2. Exegesis, i.e. discovering the meaning of SLT through analysis.
3. Transfer and initial draft.
4. Evaluation.
5. Revised draft.
6. Consultation, i.e. accuracy of content, naturalness of style, and effect on the receptor language audience.

Part II, ‘The Lexicon’, includes twelve chapters, and is meant to discuss meaning as enshrined in lexical items and to provide the translator with some techniques that may help him/her in the process of analysing and transferring lexical meaning while translating.

Words are considered as ‘bundles’ of meaning components, and understanding the meaning of each word in a ST is a precondition for understanding, and hence translating the ST into the TL. To do so, lexical items should be analysed and ‘unpacked’. In this process, it is important to say that lexical items carry concepts: “it is not the word that is being translated, but the total meaning of the word in combination” (ibid.: 202), i.e. in context, with reference to neighbouring words, genre, register, etc.

A concept is a recognisable unit of meaning in any given language. It is a bundle of components of meaning. It refers not to the form (word) but only to the meaning or content. In this regard, difference in communities can be noticed: not all language communities have the same ideas; reality is conceptualised differently in different communities (ibid.: 60). In translating concepts, the translator should unpack them even if s/he may use several words, or vice versa. The translator should be aware of skewing, i.e. between grammar and semantic categories, e.g. *blue sky* vs. *sky blue*. In such cases, the translator may make use of the ‘restatement’ technique, i.e. paraphrasing in order to clarify skewing.

Larson (ibid.) discusses some relations between lexical items, pointing out that an awareness of these relations can be of tremendous assistance to the translator in figuring out the meaning. Among these relations are: generic-specific relations, substitute words, synonyms, antonyms, reciprocal words (i.e. binary opposites), part-whole relations, and contrastive pairs. Componential analysis is also a very useful technique in this regard. It can show the translator which components are central (e.g. ‘human’ for *man*, *woman*, *boy*, *girl*), contrastive (ADULT, MALE, YOUNG, FEMALE), and even sometimes incidental (e.g. a chair with(out) arm in the set of furniture/chairs).

Different languages reveal mismatching in their lexical systems. It is this very mismatch which is the challenge for the translator, who must find the best way to communicate the meaning of the source language in a receptor language which is often very different in its lexical inventory and different in how that inventory is grouped and divided. Mismatching between languages can occur at different levels. At the level of reference, for instance, speakers of the language “know the meaning” of a word because of their interaction with the THING, EVENT, or ATTRIBUTE to which it refers. Even though the same THING, EVENT, or ATTRIBUTE may exist in the referential world, the systems of reference do not match one-to-one across languages. Languages arbitrarily divide the meaning differently. A language may use one word to refer to something while another language may use more than one word to refer to the same thing. Here, the translator may make use of semantic sets analysis and componential analysis and, if need be, a descriptive phrase will need to be added in translation to make clear the contrastive meaning components.

Secondly, a translator is likely to come across mismatching of the semantic sets between the SL and the TL. According to Larson, “The lexical items of a language represent a great network of interrelated meanings often called a *cognitive network*” (ibid.: 100). Meaning can be discovered in terms of semantic contrast. That is, the analysis of meaning can reveal not only lexical disparities (even in subgroups of vocabulary closely related e.g. part-whole related words) but also points of connection between lexical items in languages (since lexical items in different languages may have certain meaning components in common, i.e. certain words occur in certain registers/topics, e.g. agriculture terms).

Finally, the translator is likely to face cultural mismatch of lexical items as different languages have different concentrations of vocabulary depending on the culture, geographical location, and the world view of the people. For example, an agricultural language community will tend to have more agricultural vocabulary than non-agricultural communities. Here, the central component may be the same, but contrastive components may distinguish a lexical item from others in the same language and may have no exact equivalence in TL. Moreover, the translator has also to pay attention to incidental components as well, since what may be considered an incidental component of a lexical item in one language may be a contrastive component in another.

Analysing a lexical item with a single sense may not pose a big problem for the translator. But lexical items with primary as well as secondary senses can sometimes become difficult to translate. Secondary senses/meanings are generally context-dependent, and understanding them requires that the translator understand the context and be able to connect them to it. “It is the collocates which determine which sense, secondary or figurative, is indicated in a given phrase or sentence” (ibid.: 155): for example, the meaning of the word ‘dress’ varies in the following two clauses, *dress the chicken* (i.e. take the feathers off) and *dress the child* (put the clothes on). Collocation is concerned with how words go together, i.e. which words may occur in constructions with which other words. In English, speakers normally say *I had a dream*, in Russian *I saw (in) a dream*, in Arabic *I dreamt that .../ I saw in sleep / A dream occurred to me*. Some collocations in English, just as in other languages, are special in the sense that they have become fixed collocations (and are not idioms): e.g. *spick and span, hale and hearty, to and fro, now and then, neat and tidy, bread and butter, day and night, knife and fork, black and white, black and blue, ladies and gentlemen, rant and rave*. By contrast, idioms are special collocations or fixed combinations of words which have a meaning as a whole, but the meaning of combination is not the same as the meaning of the individual words, e.g. *kick the* *bucket, hit the sack* (to sleep), *read between the lines, pass the buck* (to shift a responsibility to someone else), *keep/maintain/break the law*.

Every word has its collocational range or restrictions which limit its meaningful usage. That is, a word's collocational range is its collocational possibilities: *Shiny* coin/floor (collocates only with objects in which the surface is significant to the meaning) vs. *bright* sun/colour (with objects in which intensity of light is involved). Each language has lexical collocational restrictions: e.g. a person's *hand*/*fingernail* vs. an animal's *paw*/*claw*. Compare how the concept of 'blame' can be expressed in English and Arabic: Eng. *Hold someone to blame* vs. يلقي باللوم عليه *yulqi billawmi 'alayhi* (to throw blame on him). Awareness of the collocation system of a language is of prime importance for the translator since translators are prone to collocational errors especially in non-mother tongue mostly as a result of cultural clashes between what is said in the ST and the patterns of the receptor culture.

Furthermore, Larson (ibid.) exhorts translators to pay attention to concordance, which means consistent matching of lexical items. A certain word may have several meanings in several occurrences in the same text, and the meaning is determined by the context. If this word is translated the same way every time it occurs in the ST, the translation would be full of collocational clashes, and there would not be concordance between the words of the SLT and those of the TLT. Larson mentions two types of concordance: real concordance and pseudo-concordance.[84]

She (ibid.) indicates that the process for discovering the various senses of words is rather complicated but can be very crucial for making dictionaries, learning a second language, and may also be helpful to the translator when no dictionaries are available which give an adequate description of the senses of words in the language (ibid.: 111). She points out that the two main rules about secondary senses are: (i) the secondary senses of the source language can probably not be translated literally but will need to be understood in order to find a good equivalent, and (ii) the secondary senses of words in the receptor language will only mean what they are intended to mean if the context includes collocates which will signal the sense desired (ibid.: 117). She suggests four steps to the analysis of senses of words:

i. Collecting data: collecting as many examples of the use of the word as possible.
ii. Sorting the collocates into generic classes (e.g. depending on the (in)transitivity of the verb and its relation with the subject/doer).
iii. Regrouping the contexts (putting the examples of the collocates under each heading).
iv. Listing and labelling the senses of the word.

Such analysis along with awareness of context can help the translator resolve cases of semantic ambiguity: e.g. *This suit is **lighter*** (in weight? or in colour?).

Another related issue here is that of the figurative senses of a lexical item. Figurative senses are based on associative relations with the primary sense. In this connection, Larson discusses in some detail a number of figures of speech to draw the translator’s attention to some ways of manipulating meaning, especially in literary texts: metonymy, synecdoche, idioms, euphemism, and hyperbole.

Owing to the importance of the pronominal system in a language, Larson (ibid.) dedicates a complete chapter, ‘Person Reference’, to the discussion of the ins and outs of pronouns in translation. The pronouns of a language form a special semantic set which can be analysed by componential analysis: person, singular/plural, masculine/feminine, familiar/formal, animate/inanimate, honorifics, etc. Due to variations in pronominal systems across languages, ‘it is inevitable that some components of meaning will be lost or added in the translation of pronouns' (Larson, 133). In a nutshell, the translator should be aware of the differences between the pronominal systems of the languages s/he is dealing with and the specific use of a pronoun in the context of the text s/he is translating.

As has been mentioned above, meaning is categorised by Larson (ibid.) into referential, organisational and situational. In discussing the relationship between lexical items and situational context, it is important to point out that situation not only determines the choice of words but also their meanings. Used in certain circumstances or contexts, some words have the capacity to evoke extra feelings/senses other than their denotative meanings. Generally, connotative or emotive meanings of lexical items are often culturally conditioned, and (the degree of) their positivity or negativity is more or less a matter of the cultural setup of a language community. That is to say culture implies a world-view or a perspective, and a connotation-conditioner: How people view things, e.g. animals such as *pig*, which ranges from very positive in Papua New Guinea, neutral in English (Larson, 149) to downright negative in Arabic.

Another important situational factor is the addresser-addressee relationship. This often determines choices of vocabulary that result in sub-dialects of a language, e.g. technical, motherese, journalese, legalese, etc. Factors such as age, social class, educational level, levels of politeness and technical expertise of the audience will affect the choice of vocabulary and forms used. Obviously, the translator will want to avoid vocabulary which is specific to a limited group of readers and use the vocabulary which is understood by the majority of the people without excluding other readers, unless the source text author intends to show indications to any of these factors by the choices in the original or the translation is meant for a predetermined group of readers with a predetermined objective to achieve.

Moreover, it is quite important for the translator to pay attention to the communication situation with regard to the medium or manner of communication: i.e. formal speech, casual conversation, informal talk and the choice of vocabulary. The matter of formal versus informal is often closely related to the location where the speech is made, in writing especially formal letters than to a friend, the difference in subject matter, choice of technical terminology (to impress the audience with the speaker's level of education or status in the community, but exclude non-expert audience), the region (America vs. Britain), etc.

Broadly speaking, Larson holds a general view of translation as the process of studying the lexicon, the grammatical structure, and the communication situation of the source language text, analysing it in order to determine the meaning, and then reconstructing this same meaning using the natural forms of the receptor language. In this sense, the translator is constantly looking for lexical equivalents between the SL and RL despite the cultural differences. In choosing adequate lexical equivalents, three matters must be kept in mind: i. there will be concepts in the ST which are known (shared) in the RL, but which will be translated by a non-literal equivalent; ii. there will be concepts in the SL which are unknown in the RL; and iii. there are lexical items in the text which are key terms, that is, they are important to the theme and development of the text and need special treatment.

In the first case, Larson (ibid.: 170) points out that "There is an extensive core of meaning components which are shared between languages. However, total matching cannot be assumed.... There is usually complete mismatch between the secondary senses and figurative senses of lexical items between languages". The translator must not expect that there will be a literal equivalence between lexical items in different languages. A SL word may be translated by one TL word or by many, and vice versa. It should be remembered that languages differ (i) as to the number and selection of meaning components combined in a word, and (ii) as to the semantic interrelationships that may exist between words. The translator should not expect concepts to be presented the same way in the receptor language as they are in the source language text being translated. In dealing with problems of the sort, the translator may use descriptive phrases or related words as equivalents. The translator should first "unpack" the meaning components of a word and, then, may decide to use descriptive/explanatory phrases to clarify things.[85]

Finding lexical equivalence between languages is easier when concepts are shared. But often the translator faces difficulties in finding a lexical equivalent for an object or event which is not known in the receptor culture and, therefore, there is no word or phrase in the RL. Here, the translator's task is not only to look for an appropriate way to refer to something which is already a part of the experience of the RL audience, but he will be looking for a way to express a concept which is new to the speakers of that language. There are three ways in which a translator can find an equivalent expression in the RL: (i) a generic word with a descriptive phrase; (ii) a loan word; and (iii) a cultural substitute.[86]

In order to do that, the translator should first of all analyse the form and function of the problematic lexical item. It is the translator's responsibility to understand clearly the meaning and use in the context in which it occurs and find out 'Which are the most important semantic components?' 'What is the author trying to communicate in that particular context?' 'Is the author concerned with the form or the function of the THING or EVENT? Or is it merely used to create a special effect?'

There are four possibilities to see this point: i. the form and function of a THING or EVENT in SL and its culture are the same in TL (e.g., ear); ii. same form but different function (e.g., ‘bread’ may (not) be the staple food in a specific language culture); iii. same form not available but an alternative with a similar function exists (bread vs. manioc/cassava); iv. no reference available in the SL, no correspondence of form and function at all. Generally, a form that a word makes reference to may be substituted, omitted, described, or otherwise adjusted to avoid wrong, zero, or obscure meaning; and the function that a word makes reference to may be made explicit to avoid wrong, zero, or obscure meaning. If the translator attempts to achieve equivalence by modifying a generic word, s/he may resort to i. making explicit the form of the item, ii. making explicit the function of the item, iii. making explicit both the form and the function, or iv. modifying with a comparison to some THING or EVENT which does occur in the RL. If the translator attempts to achieve equivalence by explicating a loan word, especially names of people, places, etc. s/he may use a classifier (e.g. a man/place/thing etc. called so-and-so) or a modifying description of form and/or function. Again, a translator may try to find equivalence by dint of cultural substitute, e.g. burial vs. cremation. Here, the translator should be faithful (in terms of information communicated), avoid anachronism/historical concepts (e.g. an aeroplane in the 16th century), substitute things which are symbolic or create certain effects in SL by something similar in the RL in terms of symbolism and effect.

The last case is to try to find equivalence while translating key words in a text. All key words in a ST should be translated with consistency. The translator should not use different TL forms to indicate the same SL lexical item if it has the same meaning or refer to the same THING in several occurrences in the same text, or else the text will be less cohesive and the theme less obvious. This is beside the possible loss of the main point of the theme. In a cultural text/context, for example, key words should be translated as loan words, especially ‘token words’which would rather be transliterated, i.e. a special item in a civilisation’s dress code, because these token words, or what Newmark (1981) calls ‘theme words’, are the writer’s main concepts and terms of art (Larson, 199). Likewise, words with symbolic value, carrying metaphorical or figurative meaning as well as the basic meaning of the word, “may have to be supported with an attribute unless there is a strong cultural overlap between source and target language countries” (Newmark 1981). Symbolic words which are key words should be retained especially in a religious text.

The translator should also be sensitive to word combinations and false literal translation, e.g. house of representatives, minor premise, minus sign, miracle play, pale blue. In translating technical terminology, where many word combinations occur, the translator must always be on the alert so that s/he does not fall into the error of a false literal translation (*livre de classe*, ‘*book of class’ instead of textbook, ‘* كتاب الصف’ *kitaab as-saf* instead of ‘الكتاب المدرسي’*al-kitaab al-madrasi*). Related to this is a problem in translation called *faux amis,* which may be defined as words in the SL which look very much like words in the RL because they are cognate with them, but in fact mean something different. They can be found mainly in historically related languages, and may be a result of borrowing where the borrowed word has undergone a semantic shift, or the interpretation of certain SL concepts in the light of TL culture. While Part II above has offered some ways of identifying the meaning components of the lexical items of a language, showed how languages organise the lexicon very differently and also discussed ways of finding adequate lexical equivalents, Part III, titled ‘Propositional Structure’, moves up a step in the semantic approach to translation. This implies that translation is much more than finding word equivalences. Languages reveal similarity in terms of their propositional structures. Formal differences appear between languages when they express propositional structures. That is, to translate is to abandon the grammatical structure of the SL and focus on identifying the semantic structure, i.e. the meaning of the grammatical structures, and by comparing how the meaning is expressed in different languages the translator will then choose the best way to express that meaning. Probably, this perspective of the translation process is the main motif behind Larson's semantic approach.

A proposition is a grouping of concepts into a unit which communicates an idea (ibid.: 207). It is the smallest unit of communication (ibid.: 211). It is a semantic unit consisting of concepts, one of which is central and the others directly related to the central concept. A proposition may be encoded in various ways in a given language. The translator will look for the best way, the most natural way (ibid.: 208-9). A proposition may be described as a semantic unit consisting of concepts (THINGS, EVENTS, ATTRIBUTES) in which one concept is central and the other(s) related to it through a system of RELATIONS. This part of the book deals in some detail with propositions on the basis of their referential, situational and organisational meanings. On the basis of the referential meaning, propositions are classified into EVENT propositions (containing an EVENT as its central concept – a single action, experience, process, or state – and PARTICIPANTS and RELATIONS)[87] and state propositions (containing THINGS and ATTRIBUTES which are related to one another by state relations, and consisting of two parts: the topic and the comment).[88] Larson points out that identifying propositions helps the translator with explicit-implicit information. The situational meaning of a proposition consists in its illocutionary force, i.e. how a statement can be understood as a question; a question as a request or a command etc. depending on the illocutionary force driven by the situation of communication. The organisational meaning of propositions hinges on their capacity to connect discourse in a streamline. In spite of the usefulness of semantic analysis of meaning on the basis of propositional structure, Larson, nevertheless, attracts the attention to possible complexity, especially when there is skewing in form or content, since language is never static but rather dynamic, i.e. in figurative propositions. She, however, provides some useful techniques that can help students with translating skewed constructions, e.g. marked expressions, metaphors, similes, irony, etc.

To conclude this part, such semantic analysis of a text by breaking *all* the sentences in a text into propositions and then analysing each one individually in order to understand and then translate the text would make translation a very tiresome and time-consuming task. However, it can be of immense value if this procedure is exercised on specific sentences, i.e. the sentences which the translator finds difficult to understand and/or translate.

In Part IV titled 'Communication Relations' Larson (ibid.) deals with meaning above the level of the proposition. By communication relations, she refers to the logical connections that relate propositions and proposition clusters together to make up higher unites of communication, i.e. addition and support, orientation and classification, and logical relations (reason-RESULT, means-PURPOSE, grounds-CONCLUSION, concession-CONTRAEXPECTATION), and stimulus-response roles (capitalisation here indicates the HEAD proposition, and the lower case the propositions or proposition cluster supporting the HEAD).

The relations among propositions should be compatible with other concepts as well as propositions in a text. Propositions can relate to concepts by way of delimitation and/or association. Delimitation relations occur when there is a proposition which is embedded within a concept relates to another HEAD proposition by means of identification or description.[89] Association relations can occur when the HEAD proposition or propositional cluster relates to a concept by way of a comment or parenthesis.[90] Turning to communication relations between propositions, the two main relations are addition and support relations or, grammatically speaking, coordination and subordination. Addition relation occurs between propositions when both have equal status.[91] Support relation is less prominent since it cannot share the same status endowed to the HEAD proposition.[92]

Based on time of occurrence, communication relations of addition and support can also be classified into chronological and non-chronological. If the time factor is at play, then the relation is chronological, and is either sequential (when propositions follow one another in a chronological order)[93] or simultaneous (when propositions occur at the same time).[94] On the other hand, in non-chronological relations, time is not in the focus. “Most nonchronological relations are of a support-HEAD variety” (Larson 312). However, non-chronological addition relations between propositions do sometimes occur by means of conjoining (when two propositions are in parallel relation to each other and are of equal prominence in the discourse)[95] or alternation (when the application of one proposition invalidates the other).[96] The various non-chronological support-HEAD relations are divided into three types: orientation (by adding information regarding time, location, subject matter, and so on), clarification (by explaining further or restating), and logical (by giving grounds, reasons, etc.).

Adopting a behaviourist perspective in the final chapter of Part IV entitled ‘Stimulus-RESPONSE Roles’, Larson (ibid.) deals with communication relations that go beyond the chronological (sequential and simultaneous) sequences of EVENTS typical of narrative and dialogue discourses (cf. expository discourse, in which the structure of the discourse is based on logical, or argumentation, relations).[97] “The units of discourse have relations which are called stimulus-RESPONSE relations" (ibid.: 353), i.e. a question (stimulus) elicits an ANSWER (RESPONSE), and a problem (stimulus) a RESOLUTION (RESPONSE). That is to say, a stimulus EVENT brings about a RESPONSE EVENT.[98]

She (ibid.) points out that while the grammatical structure may leave certain components of meaning implicit for the reader/listener to deduce, in the semantic structure all the information, whether explicit or implicit, is included (ibid.: 345-6). Therefore, the translator should account for all the information in such a way that the TT readers are able to realise the potential of the ST meaning. TT readers are expected to understand the text, and the semantic analysis can help the translator clarify things which otherwise would seem to the TT readers obscure or nonsensical.

In Part V, Larson's (ibid.) semantic approach deals with 'Texts'. The author reiterates that texts are composed of semantic groupings arranged hierarchically: Meaning components unite into concepts, concepts into propositions, propositions into propositional clusters, propositional clusters into semantic paragraphs, semantic paragraphs into episodes, episodes into chapters, and so forth. In this way, she suggests for translators a way of how to view texts. In this regard, the translator should have a clear idea of how languages organise texts semantically, and attempt to mould the TT in such a way as to suit the conventional patterns of the TL and its speakers.

With reference to the importance of discourse genre for the translators, Larson (ibid.) points out seven types of discourse:

i. Narrative discourse: Its purpose is to recount. Its deep structure is characterised by plot structure, and the units consist of chronologically ordered and related past events. Generally, the agent of events is usually

FIRST PERSON and/or THIRD PERSON. The backbone is main-line events, which are usually ACTIONS. The primary structure of this type of discourse is stimulus-RESPONSE.

ii. Procedural discourse: Its purpose is to prescribe. Often, the event is a PROCESS, or an ACTION which is a PROCESS ACTION. Its constituents are procedures which consist of sequentially ordered and closely related steps. Generally, most of the ACTIONS have an AFFECTED, and the propositions often contain an INSTRUMENT or MANNER.

iii. Expository discourse: Its purpose is to explain or argue. Its constituents are logically related points about a theme, and these points consist of a theme plus comments.

iv. Descriptive: Its purpose to describe. Like expository discourse, units are related logically rather than chronologically. Both discourses centre on a theme, a topic to develop. But unlike expository discourse, in descriptive discourse the points related to the theme, i.e. the comments, are most likely state propositions rather than event propositions, and the theme is a THING or EVENT, rather than a proposition.

v. Hortatory: Its purpose is to propose, suggest, or command. The constituents are logically related proposed or obligatory injunctions, and the injunctions consist of proposed ACTIONS plus supporting reasons, purposes, etc. The SECOND PERSON is the agent.

vi. Repartee discourse: The purpose of this type of discourse is to recount speech exchanges. Its surface structure comprises a series of speech exchanges, i.e. called ‘drama’. The content of these exchanges may be narrative, expository, hortatory, procedural etc. The constituents are sequential exchanges, which are related to one another in a structure which Longacre (1976: 193-94) calls game structure as in drama.

vii. Dialogue discourse: This is a combination of narrative and repartee. Its purpose is to recount events, speech events/exchanges, usually in the past (like a narrative) but within a repartee structure.

Such classification is undoubtedly useful for translators, but the translator should also take into account the fact that '*almost any long text will be a mixture of genres'* (Larson: 423, italics in the original). Besides, the translator should be aware of how different languages prefer certain ways to handle certain genres even while presenting the same themes.

Turning to cohesion, Larson defines it as a discourse property which is "*linear, running through the discourse, weaving it together*" (ibid.: 425, italics in the original). As an integral element in the structural meaning of a text, cohesion is marked by three features:

i. the relational structure which binds propositions and propositional clusters together;

ii. spans, which are lexical and grammatical, e.g. participant span, location spans, temporal spans, setting spans, and spans related to a particular event or happening. This is marked by the repeated presence, continuous indication of something in a semantic paragraph;

iii. semantic domain, i.e. the things being referred to belong to the same domain; they centre around the same topic or have certain semantic components in common, e.g. sea, casting nets, lake, fisherman, boat, fish, etc.

Larson (ibid.) gives clues for mapping cohesion in the various discourse types. Such clues include: surface structure devices (e.g. pronouns, substitute words, verb affixes, deictics, pro-verbs, conjunctions, special articles, forms of topicalisation, etc.), lexical cohesion (synonyms, antonyms, substitution, parallel expressions, expectancy chains, pronouns), role (the relationship between participants, e.g. family relations etc. and how they are inferred without explicitly mentioning them repeatedly), conjunctions (temporal, non-chronological, etc.), chaining (part of previous sentence is mentioned in the next sentence, mostly at the beginning), verb morphology (tense, affixes, etc.), order (chronological and logical order, flashbacks, foreshadowing, etc.).

Another important feature of discourse structure is prominence, i.e. making one part of a text more important, more significant and more prominent than another. There are three kinds of prominence: thematic prominence ('What is the topic all about?' 'What is its main issue?' 'And how it is maintained throughout the discourse?'), focus (on a specific participant or event), and emphasis (on certain pieces of information which are expected to surprise or excite or stir the emotions of the hearers). Among the devices that are used to signal prominence are markedness, cleft sentences, forefronting or change of order, passivisation, verb affixation, emphatic pronouns, sentence length, rhetorical questions, paraphrase, and performatives. Larson (ibid.: 457) remarks: "A misrepresentation of prominence in the translation can distort the meaning intended by the author, as well as make the translation sound very unnatural". What the translator should do, then, is analyse the ST, recognise prominence and its devices, and find equivalent way to render it into the TL.

As pointed out earlier, Larson argues that there are three kinds of meaning: referential, structural, and situational. Therefore, an awareness of the communication situation (i.e. the situational meaning) is a precondition for an understanding of the meaning of a text. In addition to the author's intent, mood and style, situational meaning has to do with the relationship between the author/speaker and the addressee(s), where the communication takes place, when, the age, sex, and social status of the speaker and hearer, the relationship between them, the presuppositions that are brought to the communication (including the information that are left implicit), the cultural background of the speaker and of the addressee(s), and many other matters which are part of the context in which the discourse is spoken or written. The translator has to deal with all these aspects on two levels: first at the level of the audience of the original ST (including the author's intent and purpose, the style and mood of communication, and some other factors such as age, status, culture, viewpoint of the world etc.), and then at the level of the TT audience.

The final chapter of Part V, 'Information Load', deals with how information, both old and new, is encoded and arranged in texts. According to Larson (ibid.: 477), "The information load is related to the speed at which new information is introduced and to the amount of new information which the language normally incorporates in particular constructions". This mechanism varies not only in different languages but also in different genres within the same language. Larson (ibid.: 478-79) indicates five 'special translation problems related directly to information load':

i. There can be information in the ST and source culture which is unknown to the TL speakers.
ii. The TL may have different ways of handling old vs. new information within the text itself, and the rate at which new information may be introduced may vary from language to language as well as the ways it is introduced.

iii. Different languages vary in terms of expectancy chains and predictability, i.e. certain words or phrases are expected to follow certain others. This depends on the amount of shared, explicit and implicit information.

iv. Redundancy patterns and functions will not match between languages.

v. Some implicit information of the source language and culture may need to be made explicit in the translation. By contrast, some explicit information in the ST may need to be made implicit in the TT.

Part VI, ‘The Translation Project’, is a more detailed account of the final chapter of Part I. This part presents some practical steps to be considered in a translation project so that it can achieve the desired goal. The first step is to establish the project. In so doing certain factors need to be taken into account. The first and foremost factor is the text. Before undertaking any translation, ‘the feasibility of the project and the desirability of the translation should be clear’ (ibid.: 509). In other words, which text is to be translated and why? The text factor is important in the sense that a lot that has to do with the translation depends on the choice of the text to be translated. Choosing a text entails subsequent awareness of its type and its aspects. Sometimes, choice of texts for translating is not made by the translator, such as in companies where it is the translator’s job to translate and s/he has little or no control over the material to be translated. It seems that literary or freelance translators enjoy some freedom in this regard.

The second factor is that of the target audience. Certain elements related to the target audience must be determined before translation, such as dialect, age level, educational level, bilingualism level, social level, purpose of the translation, prestige of the TL and SL, and so forth. The third factor is related to the translation team. The translation team is customarily made up of several people:

i. The translator: his/her background, knowledge, commitment, etc., and whether s/he is freelance or committed.

ii. Testers, reviewers, (sometimes) keyboarders and proofreaders, consultant, publisher, distributors, editorial committee, project coordinator, and all the other staff involved in bringing the translator up to life.

iii. The tools, i.e. the tools and equipments required, including stationery, dictionaries, references, encyclopaedias, thesauruses, computers and software, and the financial resources.

Having determined all the above-mentioned requirements, the translation project is now ready to move to the next step. There are some procedures to be followed in the translation project. These procedures are as follows:

i. Preparation: Assuming that the translator has sufficient linguistic and translational knowledge, s/he is supposed to go through the text several times and determine how the translation is going to be carried out, which points require further reading, etc. The translator should also refer to some background material to expand his/her knowledge of the topic.

ii. Analysis: This involves a critical reading of the text, and determining its semantic characteristics and the changes that should be made while translating the ST into the TL. Skewing should be eliminated at this stage. The analysis of the ST should be done at various levels: linguistic, semiotic, cultural, etc.

iii. Transfer: This is “the process of going from the semantic structure analysis to the initial draft of the translation” (ibid.: 524).

iv. Initial Draft: The first tangible version of the translation product remains at a rudimentary level. Here the translator may feel the need for more information which can be extracted from different sources, like dictionaries, thesauruses, encyclopaedias, etc.

v. Reworking the Initial Draft: After the initial draft is prepared, this stage is dedicated to making the necessary corrections and amendments. Both accuracy and naturalness are taken care of at this stage and the second draft of the translation gets ready.

vi. Testing the Translation: This is a necessary stage that the second draft has to go through in order to maintain accuracy, clarity and naturalness in the translation. A freelance translator can do that him/herself, but it is always recommended that testing a translation should be done by someone else who is a translation expert. If the translator is committed then there can be various authorities to test the translation, ranging from the translator's immediate boss to testers, reviewers, consultants, and editorial committees. Several testing techniques can be applied: e.g. comparison with the ST, back-translation into the SL, comprehension tests, naturalness and readability tests, and consistency checks.

vii. Polishing the Translation: After the translation is tested, testes' recommendations, if applicable, are implemented at this stage, and the final script of the translation is made.

viii. Preparing the manuscript for the publisher: This is the final stage. The translation has come to a satisfactory level at which it can be submitted for publication.

3.4. Summary

This chapter has attempted to present the principal concerns of teaching translation at the undergraduate level, differentiating between translation taught as an independent Bachelor’s programme and translation taught as a component of L2 undergraduate programme. Four translation textbooks have been presented. Given that translation is taught in the public universities of Yemen as a component of L2 undergraduate programme, these textbooks have been taken as a touchstone for incorporating TS theory and practice and as teaching materials for undergraduate students in Yemeni (and Arab) universities. In terms of suitability to undergraduate L2 Yemeni students, the four textbooks discussed above show the following:

i. Newmark’s book can be used more effectively as a manual for undergraduate students than as a textbook for translation class. It is very useful in terms of solving particular problems and indicating a variety of techniques for practical translation. But it lacks in pollinating the theories and concepts of linguistics, literary theory and culture studies into the translation class.
ii. Baker’s book is very useful since it adopts the study of equivalence in translation at different hierarchical levels. Its heavy reliance on linguistic studies is a positive aspect given the fact that the best way to understand the mechanisms of translation and translating is through linguistic investigation.
iii. The book by Hatim and Munday is excellent as a teaching material in the context of students at university, but being an ‘advanced resource book’ it should be chosen for students who have already been introduced to the basics of translation and several concepts of linguistics, literature, culture studies, etc.
iv. Larson’s book, though useful as it is, appears too difficult for students at the BA level, particularly as they are not introduced to functional grammar or in-depth semantics. Parts of it, however, are fairly relevant to the targeted group of students.

Endnotes

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[1] Here I am not limiting the use of translation as a pedagogical tool to the Grammar-Translation Method, which has been widely criticised and condemned. However, even this method cannot be judged as completely useless, and it seems that if applied in a planned manner, this method can be a useful tool for the student by increasing the student's awareness of the structural differences between languages.

[2] Schjoldager (2004: 131) comments that the reasons behind the widespread use of translation in language teaching are: i) the influence of tradition of L2 teaching, ii) some people actually like the grammar-translation approach because this method makes few demands on teachers, who can use the same material year after year, making the same corrections again and again because students tend to make exactly the same mistakes as their predecessors did; iii) with its emphasis on grammatical analysis and learning rules by heart, the grammar-translation method may be rather appealing to teachers and students who enjoy this approach to language.

[3] As its name suggests, the direct method is the teaching of an L2 without reference to L1. The underlying idea is that L2 learning is – and should be – similar to natural L1 learning, which means of course that the use of translation as a tool is impossible. However, the direct method has been criticized for overemphasizing and distorting similarities between natural L1 learning and classroom L2 learning, and it is now widely acknowledged that an exclusive use of L2 in the classroom is neither practical nor recommendable (Schjoldager 2004: 129).

[4] A brief account of these methods can be obtained in Norland and Pruett-Said (2006) and Bhatia and Ritchie (2006).

[5] ibid. Original text:

> To sum up, the basic argument is that translating increases one's linguistic knowledge (Sewell 1996: 142), linguistic accuracy (Duff 1989/1992: 7) and verbal agility (Sewell 1996: 142) and that it promotes thoughtful, critical reading (Stibbard 1994: 15). Specifically, L1 translation is a time-saving way of checking comprehension (Stibbard 1994: 15) and helping students add to their passive knowledge of L2 (Fraser 1996: 112); L2 translation perfects 'knowledge about and active mastery of ' L2 (Snell-Hornby 1985: 21). The reason why translation is such an asset for the L2 classroom is that it involves a beneficial constraint on the writing process: the learner is not free to choose the meanings that s/he must express and therefore may be forced to venture into unknown areas of the L2 system (e.g. Duff 1989/1992: 7, Cook 1998: 119, see also Campbell 1998: 58).

[6] I do not assert that translation be the sole method for teaching L2, but I argue that it can be a useful tool, though.

[7] Widdowson (1979) views learning through training as a cumulative process in which the learner is expected to work collectively with a large inventory of pieces of information in the work field, and that the aim of training is the preparation of learners to solve formerly identified problems by pre-established or acquired procedures – an approach fit for teaching Language for Specific Purposes, for instance, 'particularly when the short-term objectives of the course and the long-term aims of instruction coincide to a large extent' (Bernardini 2004: 19-20). Contrastively, learning through education is a generative process since it focuses on the growth of the student's intellectual and cognitive capabilities, consistently enabling him/her to invest what s/he has learnt in dealing with the professional difficulties s/he might face (ibid.).

[8] Bernardini (2004: 24) suggests that a general 3-year degree in translating and interpreting, which she calls 'Disciplines of Linguistic Meditation', should aim at providing:

- solid linguistic and cultural, written and spoken competencies in at least two languages
- a general background in economics, law, history, politics, literature and social anthropology
- a good understanding of the fields in which students will be likely to operate (depending on the socio-economic situation of each institution and its specialised interests)
- a good command of communication and information technology tools
- the development of the socio-cultural skills required for international relationships and for every aspect of linguistic support for businesses
- the capacity to work autonomously and to adapt easily to variable working situations.

For our purposes, some of these objectives can be adopted while designing and teaching a translation syllabus for the students in Yemeni universities. However, most of these aims belong to translator training rather than translator teaching. Besides, it has been mentioned that Yemeni universities have not yet set an independent undergraduate degree in translation.

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[9] Bernardini (2004: 27) insists that 'undergraduate courses should focus decidedly on education' and opines that 'replication activities' have little use for educating undergraduate students of translation, and should be considered as part of translator's training, which should take place only after translator's education, and may as well be taken care of in postgraduate degrees (ibid.: 24). Later in her paper she appears to somehow contradict her suggestion and concedes that 'translators be formed through a reasoned, timely and thought-out balance of education and training' (ibid.: 27), but she does not define the nature or features of such training and how it should be conducted. To view this matter with regard to Yemeni universities, this suggestion can only be partly applicable because of several considerations. First, there is hardly any institutions that offer postgraduate degrees in Translation Studies – the case is more so as far as students in the public universities in Yemen are concerned. That is, there is no BA nor MA degrees in translation. Translation is taught only as a part of the syllabus of the English Language Departments in the Faculties of Arts and Languages. Besides, if the undergraduate student does not get the chance to learn how to translate through invented professional scenarios or simulations, s/he may hardly find any other chance. Instead, s/he will come out with a bunch of theoretical concepts about translation, but perhaps without the knowledge of how to professionally apply them. In brief, there will be no coordination between theory and practice. It seems that Bernardini's proposal is motivated by her occupation with the idea of translator specialisation after graduation. However, even if this is the case, not every undergraduate translation student knows for sure what he/she will specialise in after graduation. In addition, it is proposed at the beginning of this chapter that one of the basic aims of teaching translation at the undergraduate level, especially in universities such as the public Yemeni universities where translation is taught as a part of the Second Language Learning, not autonomously, is to provide the student with a *possible* job after graduation.

[10] Beeby cites PACTE (*Proceso de Aprendizajeen la Competencia Traducto ra y Evaluación*) project, which works with a translation competence model that is divided into six sub-competencies: communicative competence in two languages, extra-linguistic competence, transfer competence, instrumental and professional competence, psycho-physiological competence and strategic competence. In order to decide which sub-competencies should be given priority in the foreign language class, the language teacher should know what the students are learning or are going to learn in other classes and what the objectives of the translation and interpreting classes are at different levels. In the context of teaching translation to students in Yemen, one can feel the necessity for coordination between language courses and translation courses.

[11] Later in her paper, Schäffner (2004) appears to be in favour of a functionalist approach to the definition of translation. She recommends that students know translation as 'the production of a functional target text maintaining a relationship with a given source text that is specified according to the intended or demanded function of the target text, i.e. translation skopos (Nord 1991: 28), and that 'To translate means to produce a text in a target setting for a target purpose and target addressees in target circumstances' (Vermeer 1987, quoted in Schäffner 2004: 124).

[12] "I am somewhat of a 'literalist', because I am for truth and accuracy. I think that words as well as sentences and texts have meaning, and that you only deviate from literal translation when there are good semantic and pragmatic reasons for doing so, which is more often than not, except in grey texts" (Newmark 1988: xi).

[13] Though the book is, as Newmark claims, designed for final year undergraduate students, postgraduate students, autodidacts and home-learners, I find the book a suitable material, a reference book, for translators at any level. The book abounds in techniques based on pedagogical prudence. Although it seems to have more to do with translator training than translator education, the book also offers theoretical aspects of translation, and can be prescribed, in part, to the undergraduate students.

[14] Newmark seems to have ignored the last 'tension'.

[15] Newmark seems to echo Vinay and Darbelnet's definition of the unit of translation: 'the smallest segment of an utterance whose cohesion of signs is such that they must not be separately translated', although, apparently, reluctantly.

[16] Newmark adds that in translating on the basis of unit of translation, Free Translation favours the sentence, Literal Translation the word.

[17] The main premise of Functional Sentence Perspective theory is that the communicative goals of an interaction cause the structure of a clause or sentence to function in different kinds of perspectives. (e.g. put the stress on different words of a statement to make question, to affirm, to convey information. Jan Firbas, its pioneer and one of the leading linguists of Prague School, maintains that the focus in a sentence (markedness vs. unmarkedness, or given vs. new information), especially in non-SVO languages, cannot be determined on the basis of word-order or fronting (as is the case in English, where, in unmarked sentences, the theme comes first, carrying the 'given' information, and then

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follows the rheme loaded with the ‘new’ information). But generally, a sentence in any language can have two parts: the given (theme, which is context-dependent) and the new information (rheme or non-theme, which can be context-independent). The determination of which part of a sentence is the given or the new depends on which part carries the higher degree of communicative dynamism (CD), which, according to Firbas (1972: 78), is

> based on the fact that linguistic communication is not a static, but a dynamic phenomenon. By CD I understand a property of communication, displayed in the course of the development of the information to be conveyed and consisting in advancing this development. By the degree of CD carried by a linguistic element, I understand the extent to which the element contributes to the development of the communication, to which, as it were, it ‘pushes the communication forward’.
>
> (Quoted in Baker 1992/2006: 161)

[18] Obviously, Newmark keeps *sliding* in the ‘sliding scale’ (Newmark 1988: 67) of what a unit of translation can be. He keeps fluctuating between the sentence, the clause and the word. In this regard, it is much safer to say that the word *is* the basic unit of translation since in fact it is the word and its basic meaning that a translator considers first while translating. The next step is to choose among the possibilities of meaning that a word carries as the context dictates. However, here one wonders whether idioms and fixed expressions can be dealt with in the same way as words, particularly as an idiom or a fixed expression generally has a single reference, even less than some words have, i.e. some words have more than one meaning.

[19] During communication, participants are expected to observe the Co-operative Principle:

> Make your conversational contribution such as required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged.
>
> (Grice, 1975: 45)

This implies a number of maxims of communication the participants are expected to adhere to, and are related to quantity (of information required in the exchange), quality (truth), relevance (to the situation, or exchange), and manner (clarity, brevity, and order). Any breaching of these would result in a swerve of communication track, and sometimes ‘marked’ talk.

[20] Newmark does not agree that literal translation is widely viewed as inappropriate in translating literature, particularly poetry.

[21] Newmark’s (1988) classification of these procedures is somehow confused and unclear. See chapter 8, and p. 103.

[22] I think that the last example particularly is originally Arabic translated, and now accepted as a normal usage, into English. First, this is a very ancient Arabic proverb, and secondly camels have a wider place in the Arabic culture and life than in the English one.

[23] Newmark dedicates a full chapter to the discussion of the use of componential analysis in translation, although it seems rather unpractical for a translator to apply it to the analysis of a complete text. Besides, there should be standards for CA which are applicable for all words.

[24] Notice that Semantic Field Analysis is also a procedure which Newmark does not list here but somewhere else in the book.

[25] Newmark (1988: 94-103) follows Nida’s (1964) classification of cultural categories.

[26] Paepcke, F. 1975, in CEBAL No. 3, Copenhagen.

[27] “Ironically”, says Newmark (1988: 185), “many reviewers of translated works neither know the original work, nor the foreign language, and judge a translation on its smoothness, naturalness, easy flow, readability and absence of interference, which are often false standards”.

[28] Such collaboration between L2 courses and translation course is of special interest for us here since it applies to the situation in the universities in Yemen.

[29] A written word cannot simply be “*any sequence* of letters with an orthographic space on either side” (Baker 1992/2006: 11, my italics). This stretch of letters, *utnytufbfht*, is not a word. Baker should have added the phrase, “with a semantic value” or simply “any meaningful sequence of letters….”. Of course, one has to agree with Baker in that meaning starts right from morphemes, through words, and up to complex lexical units, but it is too obvious that a sequence of letters which carries no meaning is not a lexical unit at all.

[30] Most of the examples are taken from Baker (1992/2006: 22-24).

[31] Baker cites the word *privacy* as an example of culture-specific non-equivalence between English and Arabic. It is obvious that she is completely wrong here, and Arabic does have an equivalent term, خصوصية, which means ‘the personal right to be alone or have personal matters of which you are the sole proprietor and have complete freedom to share them or keep them for yourself only’. Perhaps, one

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would agree if Baker said that this concept got lexicalised under the influence of translation from, say, English, although the concept is as old as hill in Arabic culture.

[32] Besides collocation, one of the main problems that Arab learners of English, especially the beginners, face is homonymy in relation to the use of dictionaries. Both the words '*college*' and '*kidney*' are translated in English-Arabic dictionaries with the same orthographic shape (كلية), where the former is pronounced as *kolleyah*, and the latter as *kelyah*. Had it not been for the diacritic system used in Arabic, which some dictionaries slightly use, beginners tend to confuse these words and their likes.

[33] Again, Baker (1992/2006: 49) makes a mistake in her example of the equivalent of *law and order* in Arabic (*al-qanuun wa al-taqaalid* – law and convention/tradition). These two (the three, in fact) Arabic words may co-occur, but this arrangement is stylistically harsh on the one hand, and on the other hand the word *al-qanoon* (law) collocates with *al-ned*^{h}*am* (system or order) where *al-ned*^{h}*am* comes before *al-qanoon*, as in *al-ned*^{h}*am wa al-qanoon*. *Al-qawaneen* (laws) collocates with *al-aa*$^{?}$*raaf* (الأعراف), and *al-a?adaat* (habits, customs) with *al-taqaaleed* (conventions, tradition), respectively .

[34] Baker (1992/2006: 83) defines grammar as a "set of rules which determine the way in which units such as words and phrases can be combined in a language and the kind of information which has to be made explicit in utterances".

[35] The English system of tenses, especially the perfective tenses and the modal verbs, poses a serious problem not only for Arab learners of English but also translators, who are faced with the obligation of rendering as much of the shades of meaning enshrined in the English perfective and modal structures into Arabic, despite the existence of some tools to indicate certain functions of the perfective mood and modalities.

[36] Baker (1992/2006: 111) misquoted Brown and Yule. She used the word *event* instead of *act*. She even did not mention the reference in the bibliography of her book. Instead of acknowledging the right source – Brown, G. And Yule, G. (1983) *Discourse Analysis*, she mentions Yule's book *The Study of Language*.

[37] Baker (182) also points out that Halliday and Hasan do not completely exclude a situational, rather than purely linguistic, relationship between a reference and its referent. For example, the first-person and second-person pronouns do not refer back to a nominal expression in the text but to the speaker/writer and hearer/reader respectively.

[38] Baker (1992/2006: 218-9) reproduces an example by Enkvist to illustrate this point.

> I bought a Ford. The car in which President Wilson rode down the Champs Elysees was black. Black English has been widely discussed. The discussions between the presidents ended last week. A week has seven days. Every day I feed my cat. Cats have four legs. The cat is on the mat. Mat has three letters.

[39] Blum-Kulka defines coherence as 'a covert potential meaning relationship among parts of a text, made overt by the reader or listener through processes of interpretation' (Quoted in Baker: 221), i.e. a property of the text despite the reader/listener's engagement with the text through interpretation. Similarly, but with a slight difference, Sinclair opines that 'the recall of past experience and knowledge of the world … are not part of the meaning of a text, but part of the human apparatus for working out the meaning of a text' (ibid.), suggesting that meaning 'resides' in a text but is accessible only through the reader/listener's interpretation mechanisms. On the other hand, Firth maintains that "'meaning" is a property of the mutually relevant people, things, events in the situation' and Kristen Malmkjær contends that 'meaning arises in situations involving language' (ibid.). Either way, one cannot deny the role played by the individual's cultural and intellectual background in determining the meaning conveyed in a text through linguistic, textual and contextual elements. Both the views, it seems, are complementary to each other, and the coherence of a text remains a feature of the reader/listener's judgement on the text. That is to say, whether a TT is coherent or not is based on the TT reader's judgement, and has little to do with the ST structure of presentation. The aspect of coherence of a ST matters only to the translator insofar as s/he perceives it and is able to make 'sense' out of the ST – a precondition for translating the ST for the TL audience.

[40] Baker here uses the word *literally* to mean not the literal meaning of each word in a sentence or expression, but rather the wording or the literal or surface meaning of a complete sentence or expression. That is why she tries here to clarify a potential confusion that may be caused by this word: e.g., idiomatic expressions would shatter this definition to pieces if a speaker draws implication from the meanings of their individual words. According to Baker (1992/2006: 223), "idiomatic meaning is conventional and its interpretation depends on a good mastery of the linguistic system in question rather than on a successful interpretation of a particular speaker's intended or implied meaning in a given context".

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[41] Baker indicates that Grice delimited his discussion to spoken language only, namely to question-answer type of communication. But in the discussion here, owing to the usefulness of the Co-operative Principle in written discourse as well, terms such as *speaker, conversation, say*, etc., may also be taken to include the written form of language/communication.

[42] However, at this point, one can but find a number of loopholes in this argument. Sometimes a roundabout way of expression is possible, as in circumlocution and innuendo. Again, sometimes a speaker may want to be purposefully ambiguous, e.g. using pun. Ambiguity here is part of the communication. Some people would, however, want to be intentionally irrelevant, perhaps as an indicator of a desire for change of conversation topic.

[43] Political discourse is a hotbed of flouting these maxims.

[44] Listed in Baker (1992/2006: 228).

[45] Notice that the Arabic sentence does not use a verb here. Besides, modality in the English sentence is removed from the Arabic translation, for otherwise the translation would have deviated from the fixed or conventional expression used in Arabic.

[46] Grigori Efimovich Rasputin is a Siberian monk who was religious advisor in the court of Nicolas II. He was assassinated by Russian noblemen who feared that his debauchery would weaken the monarchy (1872-1916). Rasputin is used now as a reference for his hiding behind a religious mask to satisfy his political intrigue, bestiality, and lecherousness.

[47] Grice (1975: quoted in Baker 1998/2006: 233) elucidates his idea of universality for non-linguistic events by giving a scenario where a mechanic repairing a car asks his assistant to bring four screws with different sizes: the assistant will bring four screws, not two or three (Quantity); he will bring *screws*, not books (Relevance); he will bring screws with different sizes, not of the same size (Quality).

[48] Baker (1998/2006: 248-9) suggests that a translator may 'rightly' delete extra information (footnotes, etc.) on a reference which is well-known to the target readers in order to avoid redundancy. I do not agree with her because the target readers have the right to know what the author of the SL text has *said* about a particular thing even if they know it. Not all information can be treated objectively.

[49] The 'parallel' or theme-wise approach is preferred for several reasons: to avoid repetition and to maintain continuity. Another reason is that, even if the units are approached from a parallel perspective, linearity is still maintained in terms of gradualness of the topics discussed in the units.

[50] Hatim and Munday (7) indicate Toury's (1995) two tentative general 'laws' of translation:

1. the law of growing standardization – TT's generally display less linguistic variation than ST's,
2. the law of interference – common ST lexical and syntactic patterns tend to be copied, creating unusual patterns in the TT.

[51] See Chapter II for more details.

[52] Hatim and Munday refer also to other terms used of translationese: Spivak (1993/2000) uses 'translatese' to indicate 'a lifeless form of the TL that homogenizes the different ST authors', and Newmark uses 'translatorese' "to mean the automatic choice of the most common 'dictionary' translation of a word where, in context, a less frequent alternative would be more appropriate."

[53] Beaugrande (1978:91, Quoted in Hatim and Munday 2004: 55). See also Beaugrande (2007).

[54] For example, the unit of translation is defined by Lörscher (1993:209) as the stretch of source text on which the translator focuses attention in order to represent it as a whole in the target language (quoted in Malmkjaer 1998/2001: 286).

[55] See also (Hermans 1999a:58-63) for a short description of Leuven-Zwart's concept of transeme and archtranseme.

[56] This is also the title of this thematic unit.

[57] To Hatim and Munday (2004), Larson (1984/1988) echoes Nida's analysis-transfer-restructure model of translating, but does not ignore the cultural implications of meaning.

[58] Hatim and Munday (2004) use the term "formal equivalence" instead of Nida's "formal correspondence".

[59] Koller's (1995) hierarchical equivalence is as follows, respectively: *Formal equivalence* (similar orthographic or phonological features), *referential* or *denotative equivalence*, *connotative equivalence*, *text-normative equivalence*, and *pragmatic* or *dynamic equivalence*.

[60] Hatim and Munday (2004) distinguish between 'the purpose of the translation' and 'the purpose of translation' (in the collective). While the former is related to the agreement between the translator and his/her client(s) over a specific translation, i.e. an ST to be translated into a TT, the latter has to do with the skill involved in translating within a particular professional setting, e.g. subtitling.

[61] For example, if a translator is committed to translating a text for a specific group, s/he may have to avoid explicit mention of what this group is sensitive to or may regard as inimical or politically, religiously, etc. hurtful to their sentiments, unless otherwise required.

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[62] In a way to avoid repetition, Grice’s maxims and Co-operative Principle, and the concept of implicature will not be discussed here. Some details are available under the Mona Baker heading above.

[63] Gutt (1998) classifies language use (hence translation process) into interpretive and descriptive. Focussing more on the interpretive use of language, he points out that an original utterance and what is used to represent it should be interlinked by a relationship of ‘interpretive resemblance’ in which the speaker selects a specific form to *interpret* the original utterance, on the one hand ‘satisfy[ing] the expectation of optimal relevance’, and based on ‘a claim to faithfulness’ by the speaker, on the other. In exposing the pragmatic role of the notion of ‘translation’, Gutt maintains that the relevance theory locates translation under the umbrella of the interpretative use of language because ‘translation is intended to restate in one language what someone else said or wrote in another language’. Moreover, Gutt views text typologies as guides to relevance whereby, as per what speakers of a language consider as conventional to certain situations of language use, the speaker uses certain ‘labels’ conventionally known to fall in certain text types as a means of guidance for the hearer/reader ‘in their search for optimal relevance’.

[64] Hatim and Munday (2004: 61-62) illustrate the effect of descriptive-interpretive dichotomy by suggesting two translation situations, one involving the production in English of a tourist brochure (with the instruction of producing a text that is ultra-functional in guiding tourists round a city), the other the production of an advert (with the instruction that the translation is for use by top planners of marketing strategy). Thus, while the resultant English tourist brochure could conceivably be composed without reference to the original, the translation of the advertisement would be crucially dependent on the ST. The tourist brochure would be an instance of descriptive use in that the TT is intended to achieve relevance in its own right, whereas the advertisement translation could succeed only in virtue of its resemblance to some SL original.

[65] Beaugrande, in Hatim and Munday: 67.

[66] Beaugrande, in Hatim & Munday: 67. Notice that the reference “Beaugrande 1991” is not included in the bibliography of Hatim and Munday (2004) although they incorporated a quotation from this reference in their book (p. 67).

[67] Monitoring is expounding in a non-evaluative manner. This is in contrast with managing, which involves steering the discourse towards speaker’s goals (Hatim and Munday: 344).

[68] Hatim and Munday support Gregory (1980), and also include an extract from his paper.

[69] However, there are situations where this supposition may not apply, e.g. translating a political text which is meant to serve the ends of a particular group as opposed to another – for example, a (Palestinian) *suicide bomber* is sometimes translated into Arabic as فدائي *fidaa’ee*, ‘a patriot who sacrifices his/her life for a noble cause’ or إنتحاري *intihaari* ‘suicide (person)’ in certain contexts.

[70] SCHEMA (plural SCHEMATA): A global pattern representing the underlying structure which accounts for the organization of a text. A story schema, for example, may consist of a setting and a number of episodes, each of which would include events and reactions. SCRIPT: Another term for ‘frame’. These are global patterns realized by units of meaning that consist of events and actions related to particular situations. For example, a text may be structured around the ‘restaurant script’ which represents our knowledge of how restaurants work: waiters, waitresses, cooks, tables where customers sit, peruse menus, order their meals and pay the bill at the end” (Hatim and Munday: 348).

[71] See also Venuti (1995). Also, Hatim and Munday (2004: 97) point out:

> The Translators Association in London proposes a model contract for literary translation based on recommendations to improve the status of translators passed by the general conference of UNESCO held in Nairobi in 1976. The translator undertakes to deliver a translation ‘which shall be faithful to the [original] Work and rendered into good and accurate English’, and guarantees s/he ‘will not introduce into the translation any matter of an objectionable or libellous character which was not present in the Work’. At the same time, the translator’s right to copyright over the translation is asserted as well as a moral right to be identified as the producer of the TT.

[72] http://www.societyofauthors.org/translators-association.

[73] Hatim and Munday (2004: 95) referring to Toury (1978/1995: 54-5). See also Toury (1978/1995: 198-211).

[74] Hatim and Munday (2004: 95) referring to Chesterman (1997).

[75] Hatim and Munday (2004: 201-4) support the argument with an excerpt from Peter Fawcett’s article ‘Translation and Power Play’ (1995), in which he sees the reader, the author and the translator as the main ‘actors and victims of power play’.

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[76] The important elements in this ‘politeness’ strategy must be kept in translation; Hatim and Mason (1997: 87) specify the following elements as important in the encoding of ‘politeness’ strategy, i.e. “lexical choice, sentence formation, imperatives, interrogatives, unfinished utterances, intonation, ambiguity of reference.” For example, in a cigarette offer, the invitation “Wanna fag?” is acceptable between two friends who maintain an equal power relationship, while if a clerk expressed himself in the same way to his boss, there would have to be a reason transcending the mere offer of ‘goods’.

[77] See also the Brazilian Cannibalism.

[78] Cronin’s *Translation and Globalization* (2003) offers an in-depth study of some of the complex cultural, political and philosophical consequences of translation in the global age.

[79] Localisation Standards Industry Association 2003 (www.lisa.org). This website offers details on the nature of localisation and its relationship with translation.

[80] One can but doubt the apparent naivety of such generalisation, for the stability of meaning across languages implies universality of meaning. Of course, (almost) everything in one language can be expressed in another, but the manner of expression, the attitude towards what is expressed, and the speakers’ worldview, and culture-specific meanings may very often show variance.

[81] To Larson, idiomatic translation is a translation which has the same meaning as the source language but is expressed in the natural form of the receptor language, i.e. by retaining the meaning, not the form. Modified literal translation is one that changes the order of SL text into a TL structure/form, but still does not communicate the meaning clearly.

[82] An interesting point to mention here is that Larson’s book is foreworded by Peter Newmark, who holds a different view of literal translation.

[83] According to Larson, unduly free translations are not considered acceptable translations for most purposes since they may add extraneous information not in the source text, or may change the meaning of the source language, or distort the facts of the historical and cultural setting of the source language text. Sometimes, Unduly Free T’s are made for purpose of humour or to bring about a special response from the receptor language speakers.

[84] Real concordance occurs when within the same text/document the same word or expression is used repeatedly to refer to the same concept; that is, it has the same meaning each time it occurs, e.g. *the boy* ***ran*** *to the store,* ***ran*** *up to the shopkeeper, and asked for a can of milk. Then he* ***ran*** *out into the street and, holding the milk tightly,* ***ran*** *home as fast as he could* ***run*** (i.e. to express urgency). On the other hand, pseudo-concordance occurs when a lexical item has different meanings in the same text, e.g. *the motor of the car stopped* ***running*** *near brook which was* ***running****, and the driver decided he would* ***run*** *back to the town and see if he might* ***run*** *into someone who could help him*.

[85] For instance, in translating money terms (money system): 1. sometimes the value of monetary unit would change over years and it is very difficult to be sure of an exact equivalence. Here perhaps the alternative is to borrow the lexical form from the SL but that would mean nothing to the RT reader; 2. if the value of the money is not in focus, the translator can say “a type of money called peso”, or s/he may as well equate it with the RL type of money.

[86] Beekman, John, and John Callow (1974) *Translating the Word of God*. Grand Rapids, MI: Zondervan. Quoted in Larson (1984/88: 179).

[87] In discussing EVENT propositions, Larson also deals with case roles, i.e. agent, causer , affected, beneficiary, accompaniment, resultant, instrument, location, goal, time, manner, and measure.

[88] This topic-comment division resembles the theme-rheme categorisation, but tends more towards the Firbas’ perspective.

[89] For example, in *The students who failed will be allowed to retake the exam*, the second proposition (*the students failed...*) has a delimiting relation with the first one (*the students will be allowed to retake the exam*), an identifying relation. That is to say, these two propositions are not independent of each other; instead, the second proposition in particular is embedded within the concept (i.e. of failing, of identifying or delimiting). Likewise, in the sentence *Damascus, which is the capital of Syria, is the oldest inhabited city in the world*, the second proposition (*Damascus is the capital of Syria*) merely adds further descriptive information to the first one (*Damascus is the oldest inhabited city in the world*).

[90] A comment “is used to label associative units which are more closely tied to the concept to which they relate” (Larson 1984/88: 302): e.g. *The accident, I think I have never seen something like that before, is the result of reckless driving*. Parenthesis, on the other hand, is used for associative units which are ‘more peripheral’ to the HEAD proposition: e.g. *That corrupt officer (someday I hope he will caught red-handed and brought to justice) asked me for a huge bribe*.

[91] e.g. *That fat thug stood, lifted his hand, and slapped Jack on the face.*

[92] e.g. *The baby cried because it was hungry.* There is a RESULT-reason relation here.

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[93] e.g. *You left and she started crying*; *You may go out after you finish you work.*

[94] e.g. *One of the robbers was driving the car and the other was shooting at the police car; She usually sings while she cooks*.

[95] e.g. *She works for a computer company and brings up her children*.

[96] e.g. *Are you coming or going?, Either take it, or leave it.*

[97] The stimulus-RESPONSE relation is described as more flexible than the reason-RESULT relation: while the latter is a fixed pair, the former can allow more flexible roles. For example, a question can be responded to by a COUNTERQUESTION, not an answer as is expected in reason-RESULT relation. The stimulus-RESPNSE roles divide into two main groups: narrative roles (characteristic of narrative discourse) and speech roles (characteristic of dialogue).

[98] Larson crams this part of the book with terminologies and classifications, much above the level of understanding capabilities of an undergraduate student. That is why the discussion here appears to be on a touch-and-go basis.

CHAPTER IV

RESEARCH METHODOLOGY

RESEARCH METHODOLOGY

4.1. Introduction

The previous chapter has briefly dealt with some pedagogical issues related to translation teaching, and discussed four courses of translation as offered by Peter Newmark, Mona Baker, Basil Hatim and Jeremy Munday, and Mildred Larson, respectively. It has been observed that Newmark's approach, apart from the concepts of literal, semantic and communicative translations, mainly offers methods of translating specific texts and dealing with specific problems. It is not based on linguistic or literary or philosophical foundations per se, but rather task-oriented. This implies that while the book is useful as a resource book for translators in general, it cannot be chosen as a textbook – at least as a whole – for the targeted Yemeni students. However, parts of it can be introduced at different stages of the four translation courses in the BA level. Mona Baker's book is useful to introduce the students to equivalence at hierarchical stages, but it requires some basic understanding of linguistics although the book itself presents basic definitions of branches of linguistics (i.e. morphology, syntax, semantics, discourse analysis, and sociolinguistics). The influence of Halliday's functional grammar is prevalent. That is to say, the book cannot be regarded as an introductory coursebook of translation. It can, however, be used effectively for students who have already acquired basic understanding of translation and TS. Therefore, it is recommended to be introduced to the students in the second course (presuming the existence of four courses) of translation. Hatim and Munday's book is very useful but for advanced students. It has many advantages to be used as a course of translation, especially for the Senior level students. Larson's book, which is purely based on semantics (and partly pragmatics and sociolinguistics), is useful but brimful with too many terminologies that can cause a great deal of confusion for a Yemeni BA student; hence, only the initial chapters along with the "project" chapter/section are practically useful for them.

This chapter is meant to discuss the research methodologies deployed in this thesis. Data collection involved several techniques that aimed first at obtaining a clear picture of the implications of translation teaching in the public universities in Yemen. The data have been collected from the following sources:

i. University Catalogues and Student Manuals, which include summaries of the objectives of translation courses as well as the design of the L2 courses.
ii. A questionnaire administered to L2 students, who study translation as well,
iii. Interviews with students, translation instructors and translation practitioners.
iv. Samples of translation teaching materials used in the targeted universities.
v. Finally, samples of translation examinations are included and discussed here.

The data are analysed in this chapter, following which the next chapter is meant to highlight the findings and evaluate them in the light of the views and textbooks discussed in the previous chapter.

4.2. University Catalogues

A university catalogue is an instructional book that provides information related to the main features of a university[1], i.e. a prospectus. Among other things, it also includes brief descriptions of the colleges and the courses taught in each college. The University Catalogue of Thamar University is taken here as a sample that provides information concerning the objectives of the translation course taught at the Faculty of Arts and Languages.

It has been indicated earlier (Chapter I) that the undergraduate course of most departments consists of a four year study programme. Translation teaching in these universities is offered in terms of four courses (distributed in four semesters) in the curriculum of English Language Department in the Colleges of Arts and Languages and they are as follows.

4.2.1. Objectives of Translation Courses

The sample used here is taken from the 2007 University Catalogue of Thamar University, Faculty of Arts and Languages, Department of English.[2] The objectives of the four translation courses are:

Translation I (Course No. 311, Credit hrs. 3): "This course is intended to develop in the students the ability to translate from English to Arabic and vice-versa. It aims at (i) acquainting them with the principles of translation, and (ii) encouraging them to do extensive practice in translation".

Translation II (Course No. 312, Credit hrs. 3): "This course aims at enriching the skills of translation acquired in earlier course" [sic].

Translation III (Course No. 411, Credit hrs. 3): "This course aims at enriching the skills of translation acquired in earlier courses [sic]. The students are introduced to modern theories, models and approaches of translation."

Advanced Translation (Course No. 412, Credit hrs. 3): "This course aims at sharpening the students' skills of translation further by giving them extensive practice in translating literary texts from English into Arabic and vice-versa".

If a closer look is taken into the above-listed objectives, one can notice the following:

1. Generally, the objectives are not listed in each course, and it is observed that the objectives of the final three courses are more or less derived from the objectives of Translation I. They are not elaborated either, nor given in terms of itemised list of general objectives to be fulfilled in a course. One can notice that the general aim is to produce graduates who are expected to be

professional, skilful translators. This objective is still too ambitious to realize in terms of four courses in L2 curriculum – a translation department is ideally the right place to do so. Nothing whatsoever is mentioned concerning the contribution of translation to L2 learning.

2. In Translation I, the general ‘objective’ is to “develop in the students the ability to translate from English to Arabic and vice-versa”. This obviously is too heavy an input for the students at this stage. Students would rather prefer the basics of translation, the evolution of TS as a discipline, and a brief historical background about Arabic translation tradition. Students at this level are expected to have acquired some competence in L2 (English), and this course would better aim at helping them to build up their vocabulary stock and bring them closer to the formal and cultural differences between English and Arabic.
3. In Translation II, it is stated that the objective of this course is to build upon what has been acquired in the previous course. It appears that both the objectives of Translation I and Translation II are too hazy to formalise in terms of practical steps.
4. Apparently, the objective of Translation III includes the introduction of modern theories, models and approaches of translation, but the fact is, as indicated by translation exams samples and through the interviews (mentioned later in this chapter), too little of this takes place, indeed, save for some rudimentary understanding of equivalence, which students normally understand as a general term meaning ‘exactness’ rather than a relative concept in its technical meaning in TS theory.

5. In Advanced Translation, it appears that the focus is placed only on literary translation. Perhaps, this is because literary translation is seen as the most difficult task and is therefore postponed to the final semester. However, one can understand from this that the aim of the translation course is to produce literary translators, given the fact that this is the last course. However, a better aim would be to prepare students for the translation market and sensitise them to what the society actually needs and what they are expected to come across. These issues are taken into consideration while discussing a proposed translation syllabus later in the next chapter.
6. The objectives above are not related to L2 teaching. In other words, given the fact that translation is taught as a part of L2 curriculum, no indication is made regarding the coordination between L2 learning and translation courses.
7. The above-mentioned points and the lack of stating which translation approaches to be taught in which semester make it obvious that the objectives of the translation courses have been prepared by non-specialists in translation.

4.2.2. L2 Curriculum Design

Below is the curriculum design implemented in the Departments of English in some public universities in Yemen.

English Dept., Faculty of Arts and Languages, Thamar University

Freshman Level			
First Semester		**Second Semester**	
Course	**Credits**	**Course**	**Credits**
Reading Skills I	3	Reading Skills II	3
Writing Skills I	3	Writing Skills II	3
English Grammar I	3	English Grammar II	3
Spoken English I	3	Spoken English II	3
Islamic Culture	2	Human Rights	2
Arabic Language I	2	Arabic Language II	2
French Language I	2	French Language II	2
	18		
Total Credits		**Total Credits**	18

Sophomore Level			
First Semester		**Second Semester**	
Spoken English III	3	Modern English Prose	3
Introduction to Linguistics	3	English Literature: A Historical Perspective	3
Writing Skills III	3	Introduction to Literary Forms II	3
Advanced Grammar	3	19th Century American Literature	3
Introduction to Literary Forms I	3	Phonetics and Phonology	3
Language through Literature	3	Advanced Composition	3
Computer Skills	2		
Total Credits	20	**Total Credits**	18
Junior Level			
First Semester		**Second Semester**	
History of English Language	3	Restoration and Augustan Drama	3
Elizabethan Drama	3	Analysis of Literary Texts	3
Literary Criticism	3	Semantics	3
Metaphysical and Augustan Poetry	3	Shakespeare	3
Morphology and Syntax	3	18th Century English Novel	3
Translation I	3	Translation II	3
Total Credits	18	**Total Credits**	18
Senior Level			
First Semester		**Second Semester**	
20th Century American Literature	3	20th Century English Novel	3
19th Century English Novel	3	Advanced Translation	3
19th Century Poetry	3	20th Century English Poetry	3
Translation III	3	Applied Linguistics	3
Research Methodology	2	Directed Research	3
Comparative Literature	3	20th Century Drama	3
Total Credits	17	**Total Credits**	18

English Dept., Faculty of Arts and Languages, University of Hadhramout

Freshman Level			
First Semester		**Second Semester**	
Course	**Credits**	**Course**	**Credits**
English Reading Skills I	3	English Reading Skills II	3
English Writing Skills I	3	English Writing Skills II	3
Grammar (functional)	3	Grammar (Communicative)	3
Arabic Language I	3	Arabic Language II	3
Islamic Culture I	3	French Language II	3
Total Credits	15	**Total Credits**	15

Sophomore Level			
First Semester		**Second Semester**	
Basic Computer Science	3	Library & Information Systems	3
Arabic Language III	3	Contemporary Islamic Issues	3
French I	3	French II	3
Integrated Skills I	3	Integrated Skills II	3
Selected Literary reading I	3	Selected Literary reading II	3
Grammar III	3	Shakespeare	3
Total Credits	18	**Total Credits**	18
Junior Level			
First Semester		**Second Semester**	
British Literature Survey I	3	British Literature Survey II	3
English Phonetics and Phonology I	3	English Phonetics and Phonology II	3
Word Structure and Meaning	3	Sentence structure and meaning	3
Modern Drama (DR)	3	Modern Novel	3
Word formation and Morphology	3	Introduction to the Study of Language	3
British Literature Survey I	3	British Literature Survey II	3
Total Credits	18	**Total Credits**	18
Senior Level			
First Semester		**Second Semester**	
American Literature I	3	American Literature II	3
Translation I	3	Translation II	3
Language in Society	3	Discourse Analysis and Pragmatics	3
Advanced Writing and Research Skills	3	Aspects of psycholinguistics	3
Speech (DR)	3	Advanced Oral proficiency	3
Victorian and Modern Poetry	3	Literary Criticism	3
Total Credits	18	**Total Credits**	18

English Dept., Faculty of Arts and Languages, Hodeidah University

Freshman Level			
First Semester		**Second Semester**	
Course	**Credits**	**Course**	**Credits**
Elements of English (111)	3	Introduction to Literary Forms (192)	3
Spoken English (113)	3	Composition (112)	3
Reading Skills (115)	3	Short Stories (172)	3
Language Through Literature (117)	3	Advanced Grammar	3
French I (101)	3	French II (102)	3
Arabic (91)	3	Arabic (92)	3

Computer I	3	Computer II	3
Total Credits	21	**Total Credits**	21
Sophomore Level			
First Semester		**Second Semester**	
Advanced Composition	3	Morphology and Syntax	3
Prose (271)	3	Survey of American Literature (292)	3
Survey of British Literature (291)	3	History of English Language (242)	3
Introduction to Linguistics	3	Islamic Culture (91)	3
Translation I (221)	3	Translation II (222)	3
Arabic (93)	3	Arabic (94)	3
Total Credits	18	**Total Credits**	18
Junior Level			
First Semester		**Second Semester**	
Metaphysical Poetry	3	Romantic Poetry (362)	3
Renaissance Drama (381)	3	Comparative Literature	3
18th Century Novel (351)	3	Translation III (322)	3
Shakespearian Plays (383)	3	Semantics (394)	3
Literary Criticism (392)	3	19th Century Novel	3
Analysis of Literary Texts	3	19th Century Drama	3
Total Credits	18	**Total Credits**	18
Senior Level			
First Semester		**Second Semester**	
20th Century Novel (451)	3	Applied Linguistics (412)	3
20th Century Poetry (461)	3	Advanced Translation IV (422)	3
20th Century Drama (481)	3	Special Paper (Language) (414)	3
20th Century American Literature (491)	3	Special Paper (Literature) (492)	3
20th Century Critical Approaches	3	World Literature (494)	3
Research Methodology	2	Directed Research (432)	3
Total Credits	18	**Total Credits**	18

Dept. of English, Faculty of Languages, Sana’a University

Freshman Level			
First Semester		**Second Semester**	
Course	**Credits**	**Course**	**Credits**
Reading Comprehension I	3	Reading Comprehension II	3
English Grammar I	3	English Grammar II	3
Spoken English I	3	Spoken English II	3
Written English I	3	Written English II	3
Islamic Culture I	3	Study Skills	3
Arabic I (UR)	3	Arabic II (UR)	3
Foreign language I (DR)	3	Foreign language II (DR)	3
Total Credits	21	**Total Credits**	21
Sophomore Level			
First Semester		**Second Semester**	
Communication Skills	3	Intro. to Language & Linguistics	3
English composition I	3	English composition II	3
Advanced English Grammar I	3	Advanced English Grammar II	3
Introduction to Literature I	3	Introduction to Literature II	3
Translation I	3	Translation II	3
Arabic III (FR)	3	Arabic IV (FR)	3
Foreign Language III (DR)	3	Foreign Language IV (DR)	3
Total Credits	21	**Total Credits**	21
Junior Level			
First Semester		**Second Semester**	
Modern English Prose	3	English Morphology and Lexicology	3
17th &18th Century Poetry	3	Varieties of English	3
History of Modern English	3	18th Century English Novel	3
ESP	3	Renaissance Drama	3
English Phonetics and Phonology	3	19th Century English Poetry	3
Translation III	3	Applied Linguistics	3
Total Credits	18	**Total Credits**	18
Senior Level			
First Semester		**Second Semester**	
English Syntax	3	English Semantics and Pragmatics	3
19th Century English Novel	3	Theories of Syntax	3
Restoration and Augustan Drama	3	20th Century English Novel	3
Stylistics	3	20th Century English Drama	3
19th Century American Literature	3	20th Century American Literature	3
Research Methodology	3	20th Century Poetry	3
		Research Project And Viva	3
Total Credits	18	**Total Credits**	21

English Dept., Faculty of Arts and Languages, Ibb University

Freshman Level			
First Semester		**Second Semester**	
Course	**Credits**	**Course**	**Credits**
Reading Comprehension I	3	Reading Comprehension II	3
English Grammar I	3	English Grammar II	3
Spoken English I	3	Spoken English II	3
Written English I	3	Written English II	3
Islamic Culture I	3	Introduction to Linguistics	3
Arabic I	3	Arabic II	3
Computer in Use I	3		
Total Credits	21	**Total Credits**	21
Sophomore Level			
First Semester		**Second Semester**	
Advanced Grammar	3	Analysis of Literary Texts	3
Language Through Literature	3	Modern English Prose	3
Writing Skills III	3	English Literature: A Historical Perspective	3
Spoken English III	3	Computer in Use II	3
Introduction to Literature	3	Morphology	3
Phonology of English	3	Vocabulary Building in English	3
Total Credits	18	**Total Credits**	18
Junior Level			
First Semester		**Second Semester**	
History of English Language	3	Restoration and Augustan Drama	3
Metaphysical and Augustan Poetry	3	Advanced Composition	3
Elizabethan Drama	3	Semantics	3
Syntax	3	Shakespeare	3
Literary Criticism	3	18th Century English Novel	3
Translation I	3	Translation II	3
Total Credits	18	**Total Credits**	18
Senior Level			
First Semester		**Second Semester**	
19th Century English Poetry	3	Applied Linguistics	3
19th Century English Novel	3	20th Century Poetry	3
Comparative Literature	3	20th Century Novel	3
Topics in English Syntax	3	20th Century Drama	3
Translation III	3	Advanced Translation	3
Language Study Skills	3	Directed Research	3
Total Credits	18	**Total Credits**	21

4.3. Questionnaire and Interviews

4.3.1. Questionnaire

The questionnaire used in this study is meant basically to evaluate translation teaching in the Colleges of Arts and Languages in the public universities of Yemen. It attempts to check the feasibility of the following hypotheses:

i. Translation courses at public universities of Yemen do not meet the objectives of graduating skilful translators.

ii. Students face problems in recognising cultural differences between SL and TL, and consequently use translation courses to improve linguistic competency rather than translation skills.

iii. Improving translation teaching can improve students' linguistic as well as translational competence.

As far as Arab students are concerned, Shaheen[3] (2000) discusses the results of a questionnaire of 21 items given to 30 Syrian post-graduate students at British universities. All of them had translation courses in their undergraduate programmes. The questionnaire was designed to measure the satisfaction of those students with the translation programmes in Syrian universities. The answers were mostly reflecting the dissatisfaction with translation teaching they experienced. The following problems have been noticed:

i. Deficiency of vocabulary, idioms and appropriate register.

ii. Weakness of application of theory and finding the proper equivalents.

iii. Excess in number of students in class, constituting a hindrance for good teaching.

iv. Poor standard of L2 performance.

v. Inadequacy of teachers' specialisation and preparedness.

vi. Lack of suitable textbooks.
vii. Inadequacy of examinations.
viii. Lack of variety of subjects in translation.
ix. Students’ opposition to have already translated texts in exams.

All the above points are applicable with reference to Yemeni students except for the last one since this point was not tested as whether it was true or false.

Regarding the qualities of a good translation teacher, the informants of Shaheen’s study stated that a translation teacher should:

i. Have good command of both English and Arabic,
ii. Be knowledgeable of the cultural backgrounds of SL and TL,
iii. Be well informed in the theory of translation and its application,
iv. Use a variety of texts in classroom.

Somehow all the findings above apply to the situation in the public universities in Yemen. That is to say, in order to assess translation teaching problems we need to carefully discuss the teaching materials, teaching methods, and qualifications of teachers.

The entries of the questionnaire administered in this study have been designed to cover 4 areas regarding the teaching of translation in the public universities in Yemen: teaching materials, teaching methods, students’ attitudes, and teachers’ qualifications. Although 200 questionnaires were distributed, only 85 responses were received. The answers to the items in the questionnaire were of the multiple choice type: No Opinion, Agree, Strongly Agree, Disagree, and Strongly Disagree. In the discussion of the questionnaire below, the categories of Agree and Strongly Agree are calculated together and the same applies to the categories Disagree and Strongly Disagree.

The entries 1, 4, 6, 7, 11, 12, 13, 14, 16 and 17 are oriented to assessing translation teaching materials; the entries 2, 3, 5 and 15 are methodology-oriented; the entry 9 pertains to teacher's qualification; and the entries 8, 10, 18, 19 and 20 are related to students' attitudes. The goal of these entries is to assess the current situation and to see whether the circumstances of translation teaching match the course objectives and the desired results discussed below in the proposed syllabus (Chapter V). All these are presented in a tabular form as follows.

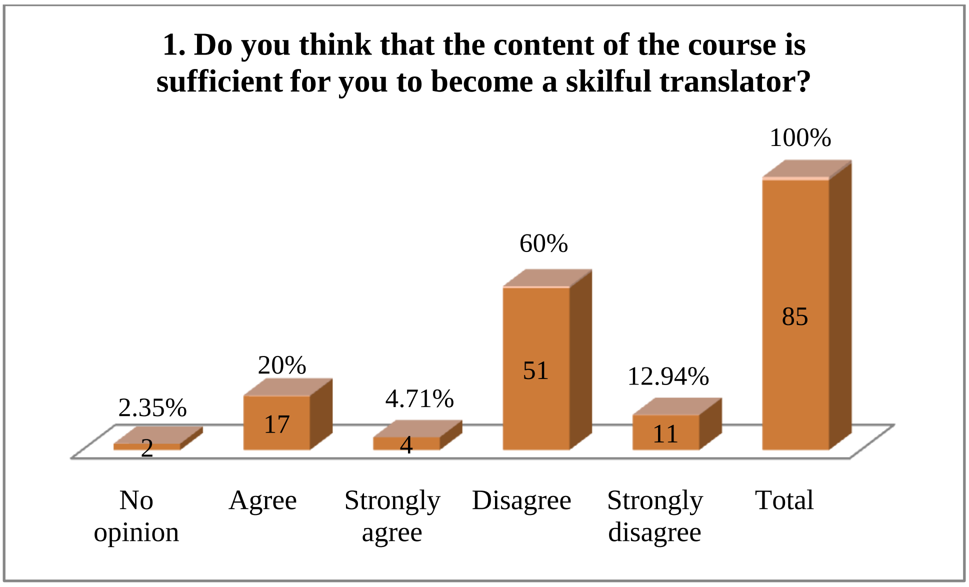
Table 1: Results of the Questionnaire (85 Students/Respondents)

Question	**No opinion**	**Agree**	**Strongly agree**	**Disagree**	**Strongly disagree**	**Total**
1. Do you think that the content of the course is sufficient for you to become a skilful translator?	2 2.35%	17 20%	4 4.71%	51 60%	11 12.94%	85 100%
2. Do you think that the methods adopted in teaching translation courses are efficient?	6 7.06%	17 20%	8 9.41%	42 49.41%	12 14.12%	85 100%
3. Do you think that course activities are professionally planned to help students become good translators?	5 5.88%	18 21.18%	10 11.76%	33 38.82%	19 22.35%	85 100%
4. Do you think that the instruction materials are selected in a way that fulfils the objectives of the course?	3 3.53%	12 14.12%	10 11.76%	47 55.29%	13 15.29%	85 100%
5. Do you find translation courses interesting and stimulating for the students to develop an interest in translation?	6 7.06%	33 38.82%	9 10.59%	30 35.29%	7 8.24%	85 100%
6. Do you think that translation courses develop students' translation skills?	-	30 35.29%	42 49.41%	7 8.24%	6 7.06%	85 100%
7. Do you think that	5	29	13	31	7	85

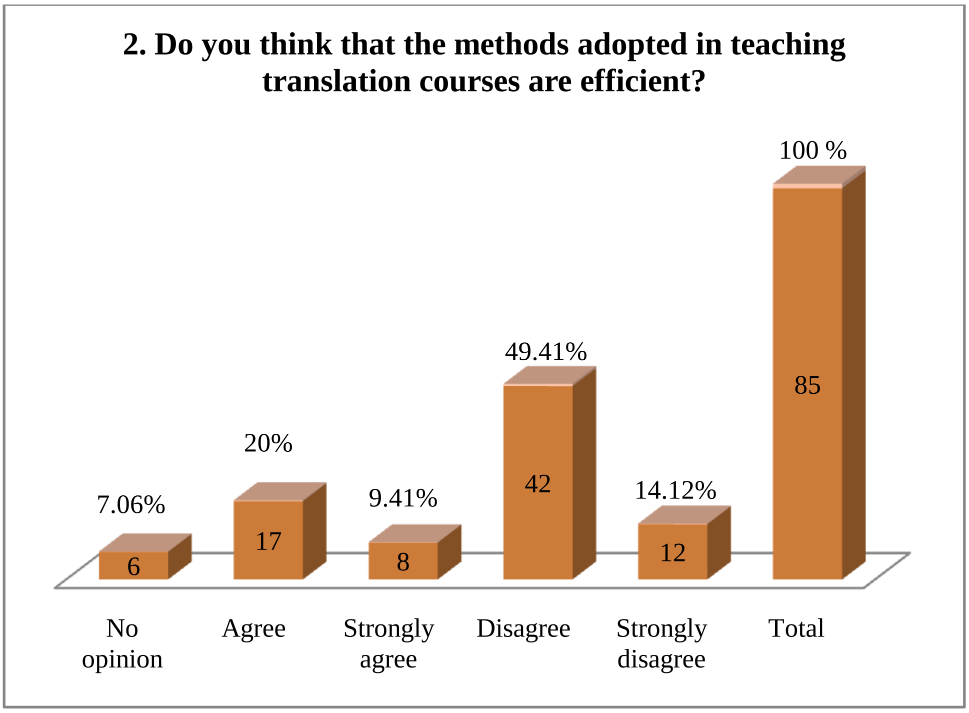
the criteria followed in teaching translation courses are based on translation theory?	5.88%	34.12%	15.29%	36.47%	8.24%	100%
8. Are you satisfied with the number of translation courses offered in your department?	7 8.24%	45 52.94%	15 17.65%	11 12.94%	7 8.24%	85 100%
9. Do you feel that your translation instructors are qualified and competent enough to teach the translation course?	8 9.41%	13 15.29%	13 15.29%	33 38.82%	18 21.18%	85 100%
10. Do you think that students show more positive attitudes towards translation courses than other courses offered at the department?	7 8.24%	37 43.53%	18 21.18%	14 16.47%	9 10.59%	85 100%
11. Do you think that the theory of translation can enhance your understanding of other courses (e.g. linguistics, literature)?	6 7.06%	39 45.88%	27 31.76%	10 11.76%	3 3.53%	85 100%
12. Do you think that, for you to become a better translator, translation theory is vital?	3 3.53%	32 37.65%	12 14.12%	34 40%	4 4.71%	85 100%
13. Do you think that translation improves the English language skills?	1 1.18%	33 38.82%	47 55.29%	3 3.53%	1 1.18%	85 100%
14. Do you think that the examination system in Translation sessions is adequate?	6 7.06%	14 16.47%	18 21.18%	31 36.47%	16 18.82%	85 100%
15. Do you think that the time allocated for the translation class is sufficient?	3 3.53%	19 22.35%	13 15.29%	29 34.12%	21 24.71%	85 100%
16. Do the translation courses acquaint you with the tools of the trade and the rules of	2 2.35%	12 14.12%	11 12.94%	45 52.94%	15 17.65%	85 100%

professional conduct of translation?						
17. Do you think that translation courses enable you to better understand the cultures of the source and target languages?	1 1.18%	49 57.65%	31 36.47%	4 4.71%	-	85 100%
18. Are you generally satisfied with the translation courses you have studied?	5 5.88%	18 21.18%	7 8.24%	41 48.24%	14 16.47%	85 100%
19. Do you think that translation courses can be helpful for you after graduation?	1 1.18%	31 36.47%	42 49.41%	7 8.24%	4 4.71%	85 100%
20. Do you think you will pursue higher studies in translation?	21 24.71%	24 28.24%	19 22.35%	18 21.18%	3 3.53%	85 100%

Below is a graphic representation of the findings along with a brief commentary on each entry.

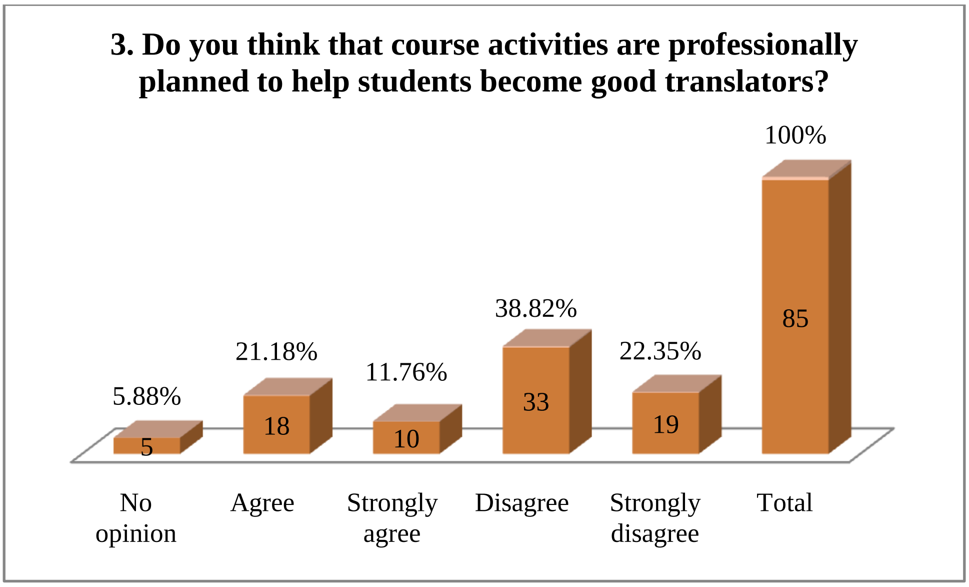


This entry shows that 72.94% of the students disagreed over the sufficiency of the existing materials for producing skilful translators as against 24.71% of them. This indicates that most students held that the existing materials could not make them good translators.



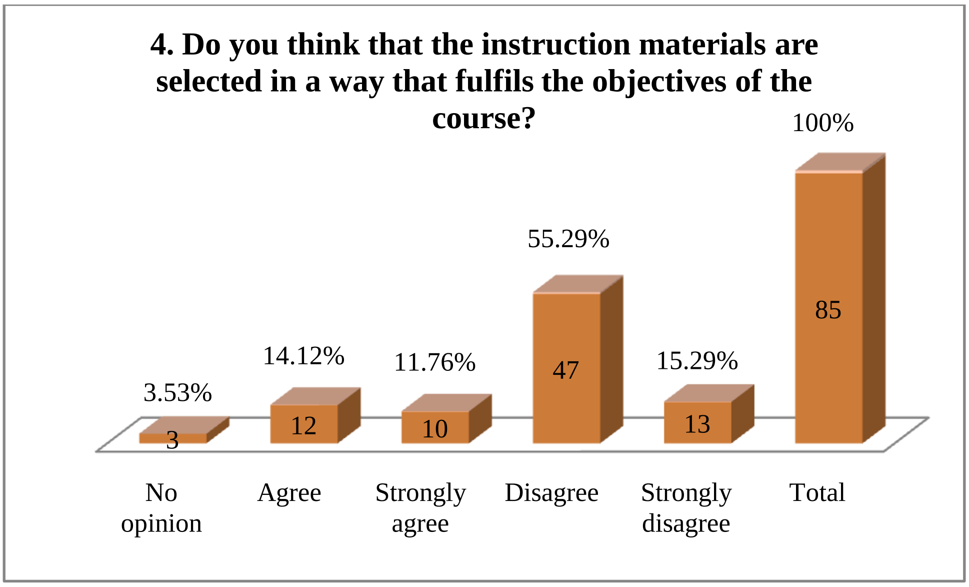
2. Do you think that the methods adopted in teaching translation courses are efficient?

29.41% of the students agreed over the efficiency of the teaching methods adopted in translation course while 63.53% saw such methods as ineffective. During a discussion with some students, it was remarked that what most translation teachers did was bring an excerpt of a text and start translating, mostly word for word, or bring some proverbs and collocations and attempt to give their equivalent expressions, sometimes without pointing out cultural nuances.

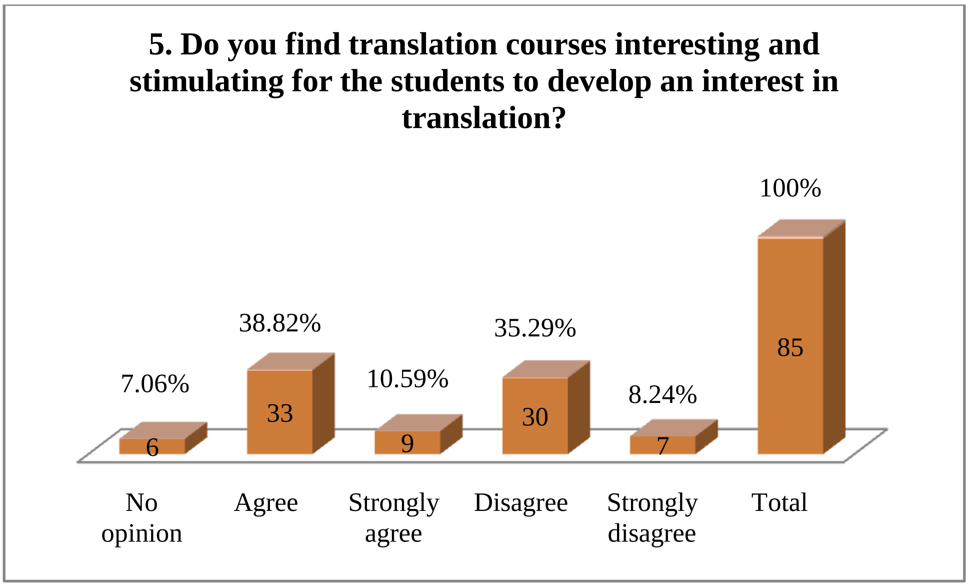


3. Do you think that course activities are professionally planned to help students become good translators?

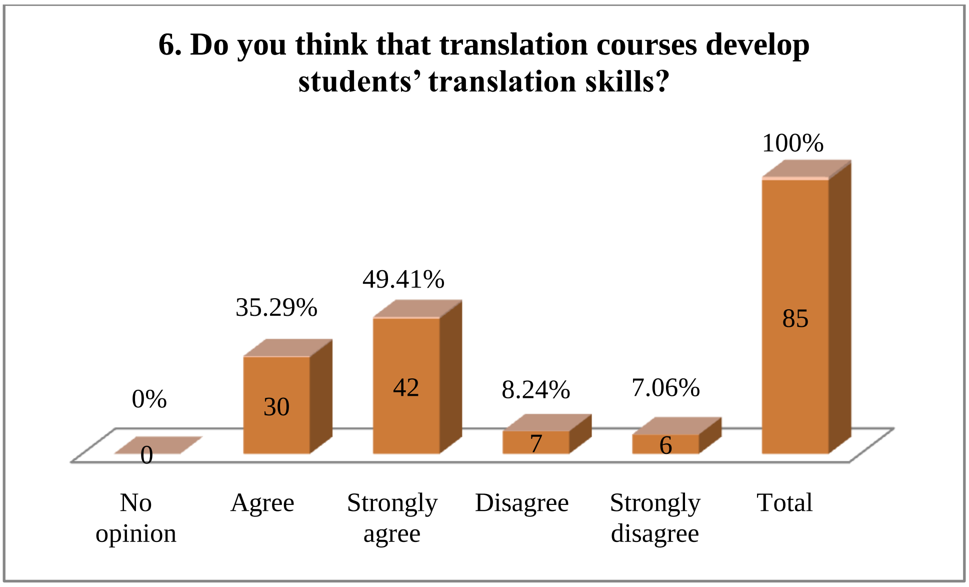
32.94% of the respondents agreed while 61.27% disagreed over this issue. Most students indicated that although texts were selected by the teacher beforehand, they were asked to use a dictionary and start translating, without clear or further guidelines as how to translate or to whom, etc. Most of the translation courses obviously lacked group discussion or peer review.



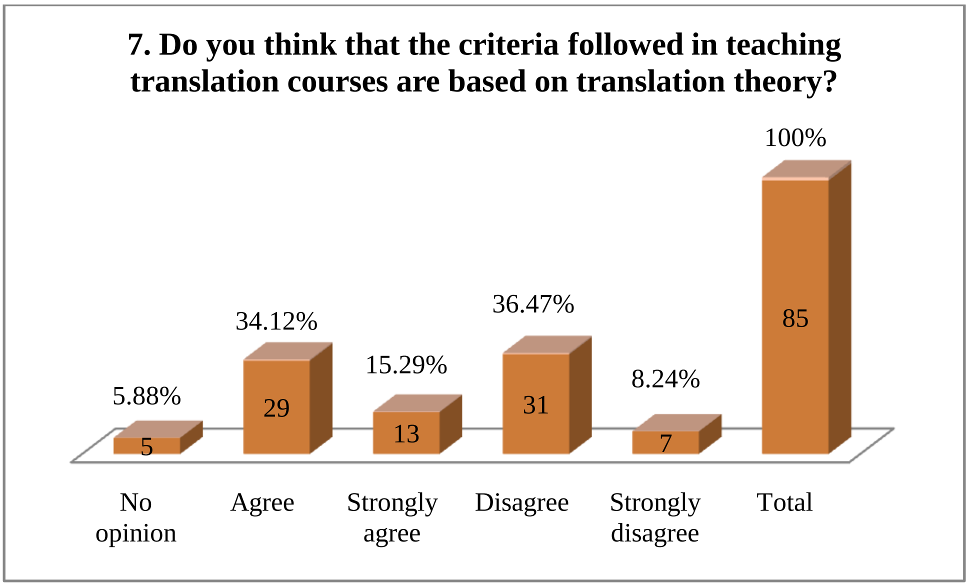
25.88% agreed while 70.58% disagreed over the question of the suitability of instruction materials to the objectives of the course. Ironically, all students believed that the objective of the translation course was to make them professional translators. Besides, none of the students thought that a translation course could also be designed to help them learn L2 better.



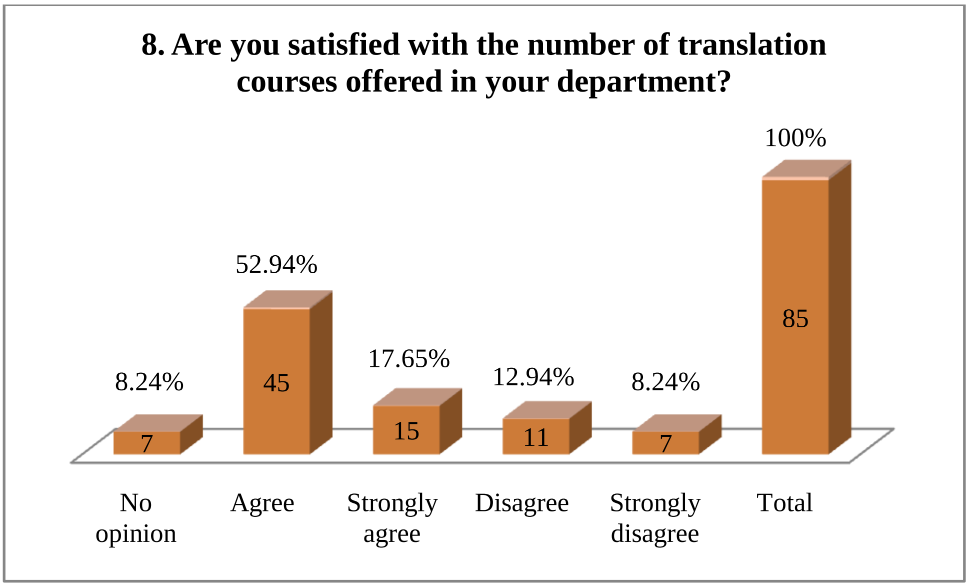
49.41% of the students found the course interesting while 43.53% did not. This is perhaps because the majority of them believed that they would be able to use what they had learnt in translation courses during their careers after graduation. 7.06% of the students were neither interested nor disinterested, implying that the oscillation of such group springs from lack of understanding of the rationale of the translation course.



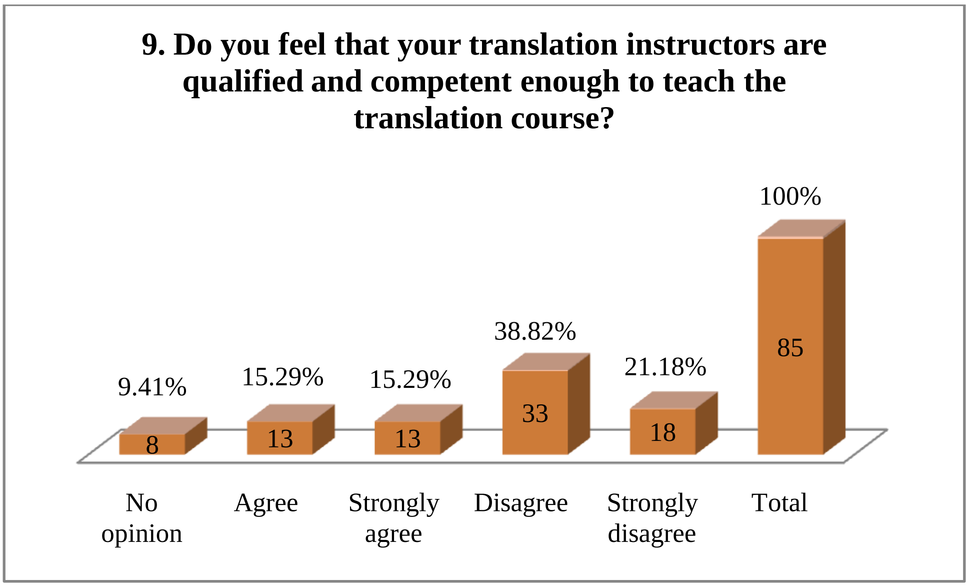
84.7% of the students agreed while 15.3% disagreed over this issue. It is obvious that the majority of respondents, who agreed, perhaps thought of what a translation course was supposed to achieve rather than what the current translation courses could achieve. From another perspective, these data can show that students have the propensity to believe in the benefit a translation course can afford them, which is positive.



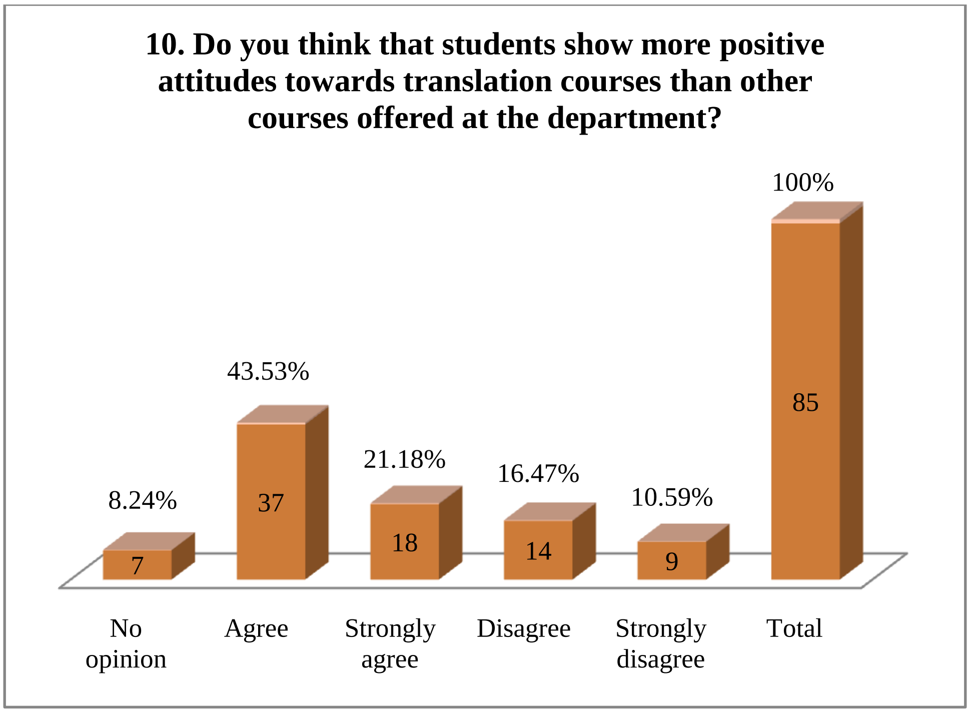
49.41% agreed that current translation courses were based on translation theory while 44.71% did not. When asked about which theories they had learnt, most of them talked about equivalence. For them, equivalence is the 'theory' of translation. Only a few of them knew, intuitively though, that translation is interdisciplinary in nature.



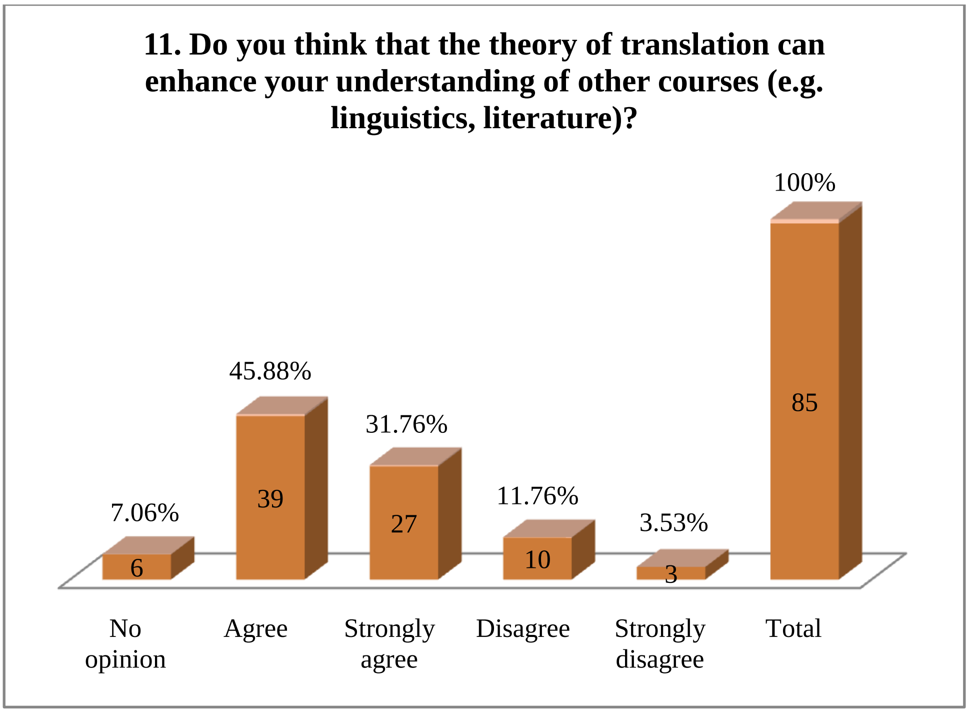
70.59% agreed that 4 courses during BA were enough while 21.18% did not agree. Thus, the majority of respondents did not show preference to increasing or decreasing the number of translation courses in a curriculum designed basically for learning L2 and its literature.



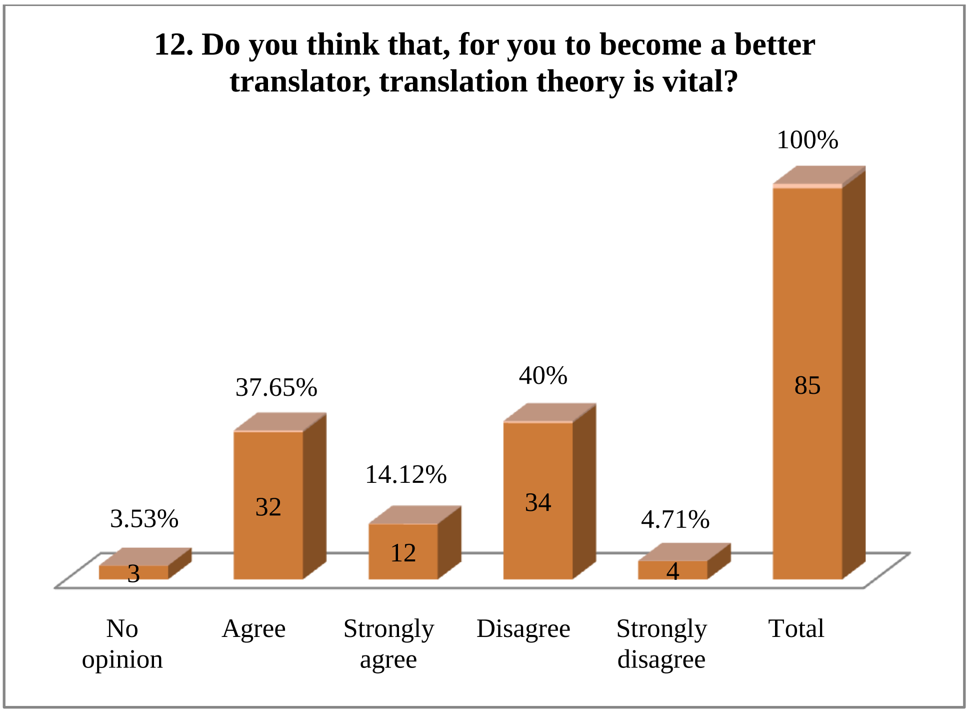
30.58% agreed while 60% disagreed over this point. It was indicated that most of the teachers of translation were not specialists in TS and taught other literature/linguistics courses. Sometimes, translation is even taught by teachers who hold BA or MA degrees (which, in most cases, is not in translation), implying that translation as a course is undermined and thought of as something any bilingual teacher can perform. The non-commital group of 9.41% (i.e. those who neither agree nor disagree) consists of those students who had little knowledge of what translation is and how it could be taught in ways that could yield better results.



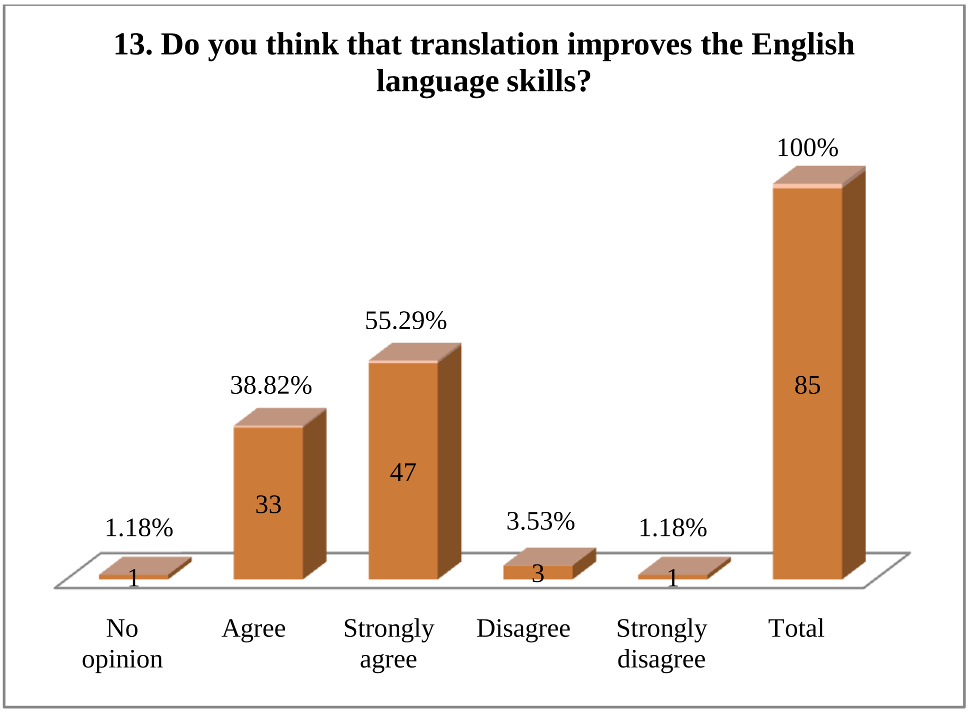
64.71% of the respondents held a positive attitude towards translation courses while 27.06% did not. Those who viewed translation courses positively held high hopes that translation courses could help them somehow in their practical life after graduation. On the other hand, it is possible that those who had a negative attitude were merely referring to their dissatisfaction with the current situation of translation teaching.



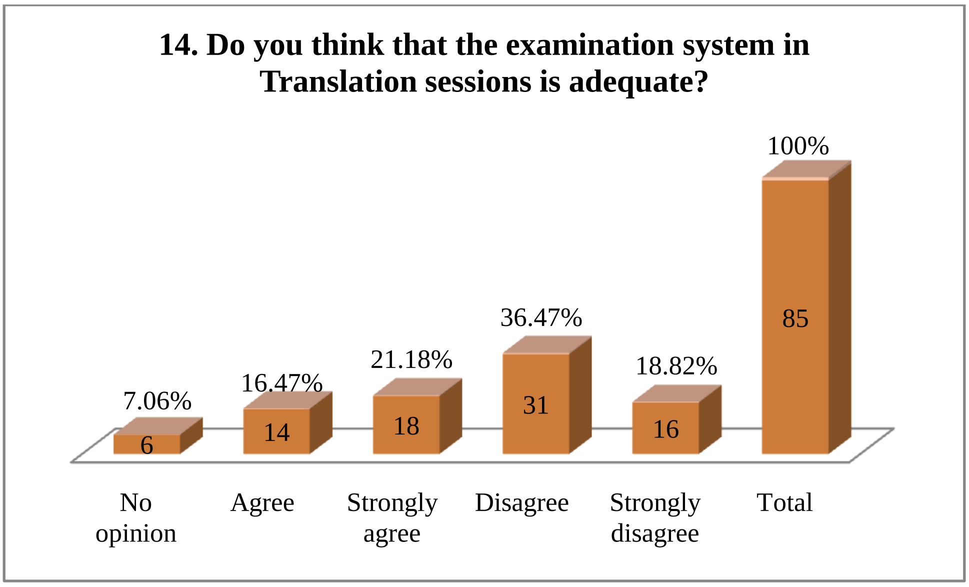
77.64% agreed while 15.29% disagree. It is quite possible that the respondents understood this point in terms of comprehension of texts and language structures rather than from the point of the interdisciplinarity of TS. However, students still thought that they needed to learn translation theory because they believed that understanding TS theories would make them better translators and would thus help them understand texts and languages in a better way.



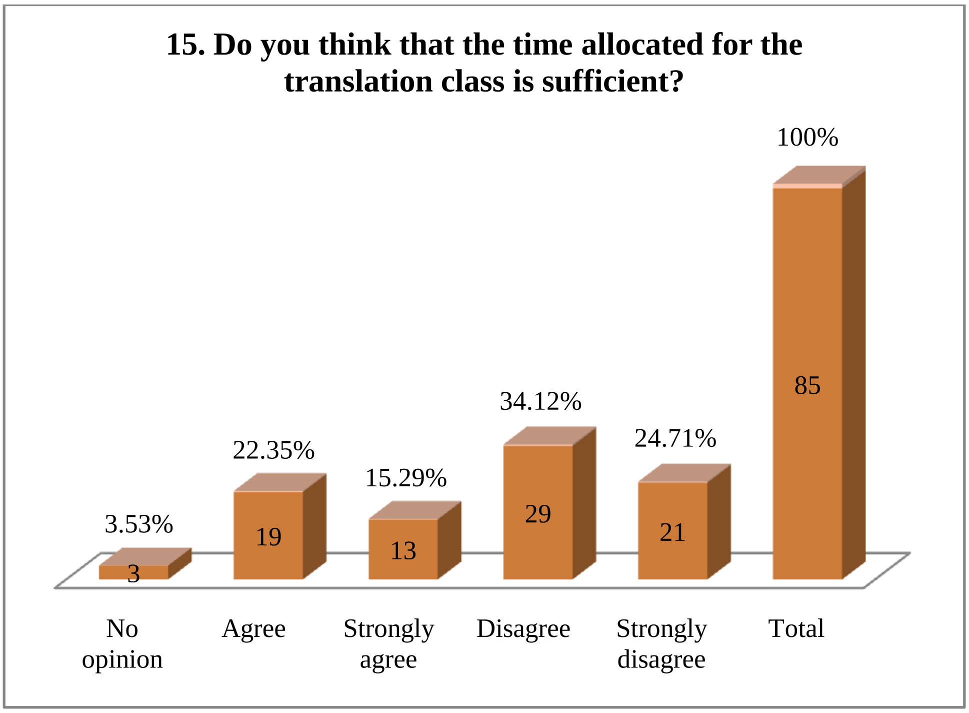
51.77% agreed that understanding translation theory was vital for a good translator while 44.71% did not see much benefit in translation theory. The Agree group seemed to cling to the belief that theory is always beneficial while the Disagree group hardly knew the theories of translation: their limited knowledge of TS theory had impacted upon their reaction to this question.



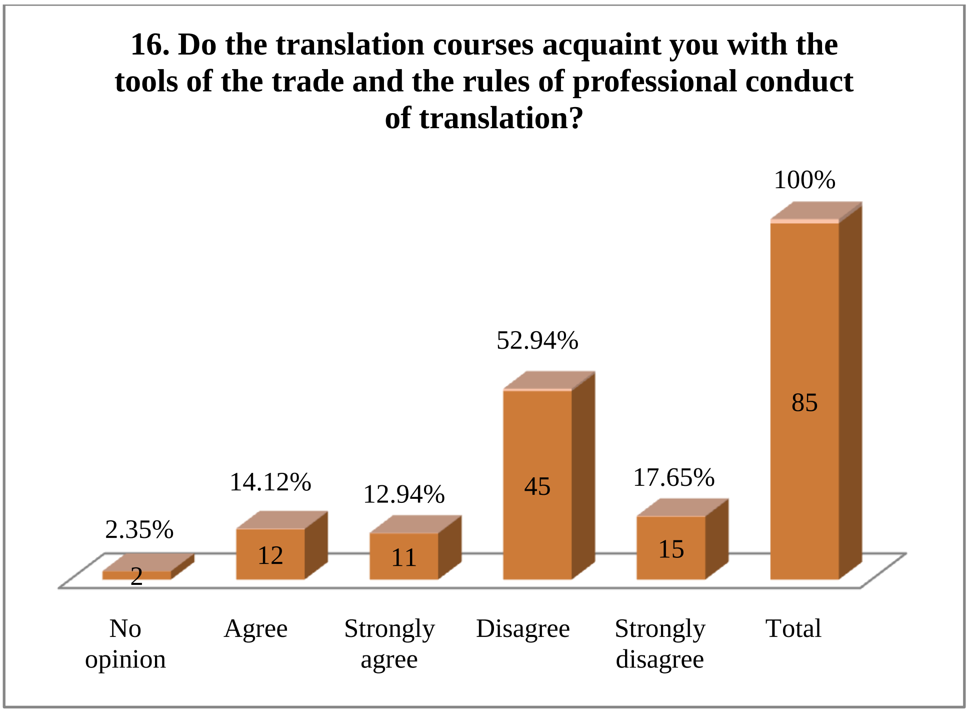
94.11% believed that translation helped in enhancing their understanding of English whereas 4.71% did not. This sweeping majority indicated that most students held a firm belief that translation courses could help them further their understanding of L2 in many respects.



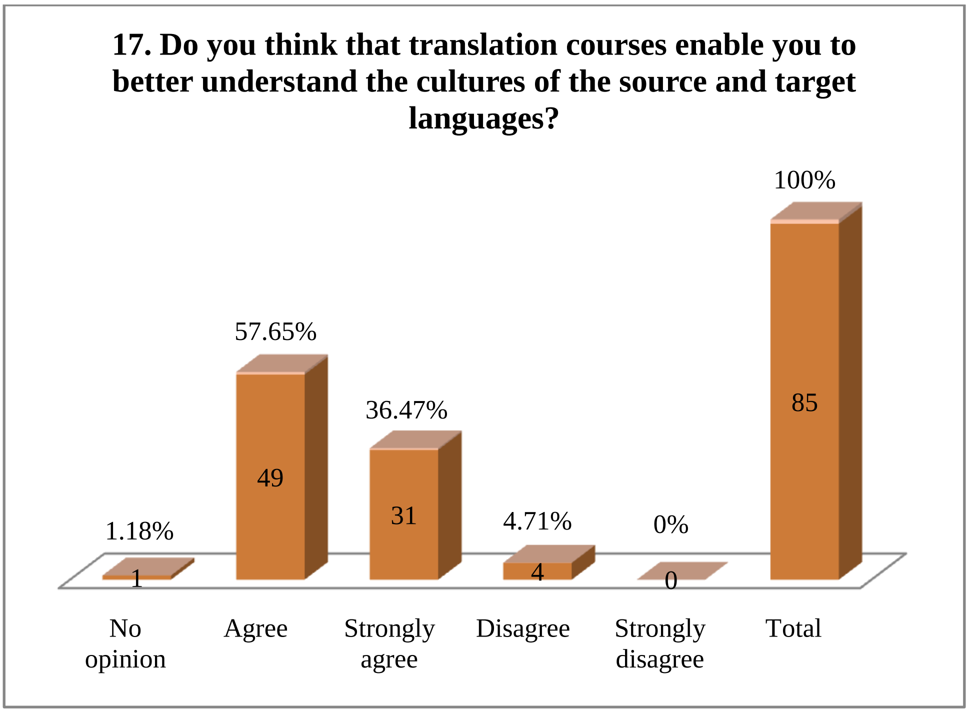
37.65% were in favour of the existing system of examination while 55.29% were not (particularly due to shortage of time to translate lengthy or complicated texts). Dictionaries are generally allowed in exams but some students indicated that in real life a translator might not always find a dictionary handy. The issue of using a dictionary during a translation examination is, indeed, a debatable issue.



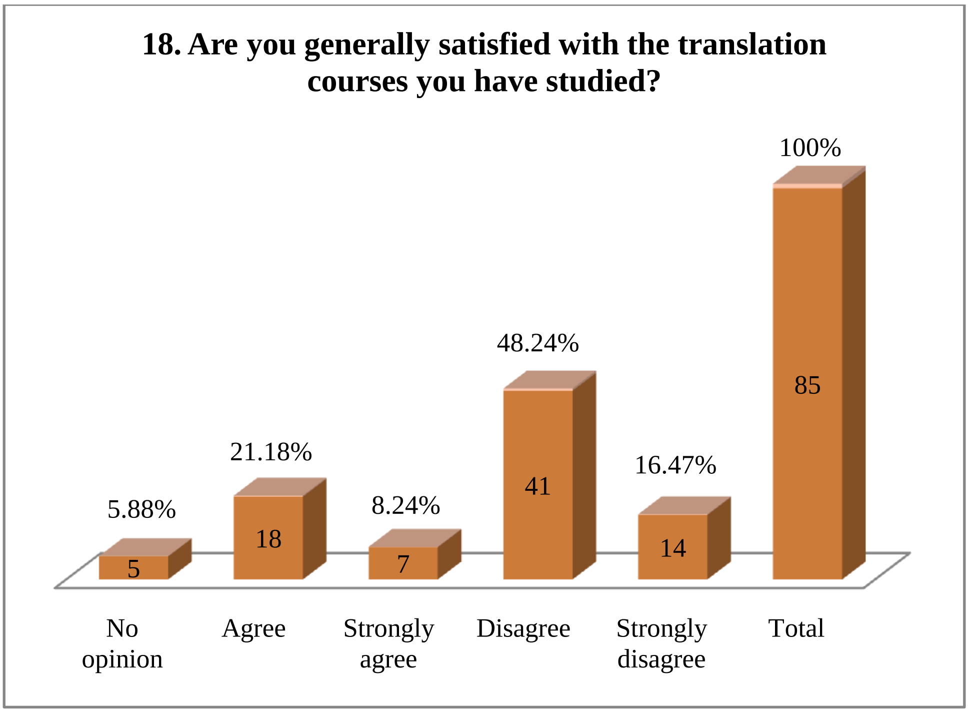
37.64% agreed that the time allotted for translation class (i.e. 1:30 hours per class) was sufficient while 58.83% did not agree. Those who did not agree perhaps had in mind different mechanisms of teaching in a translation class.



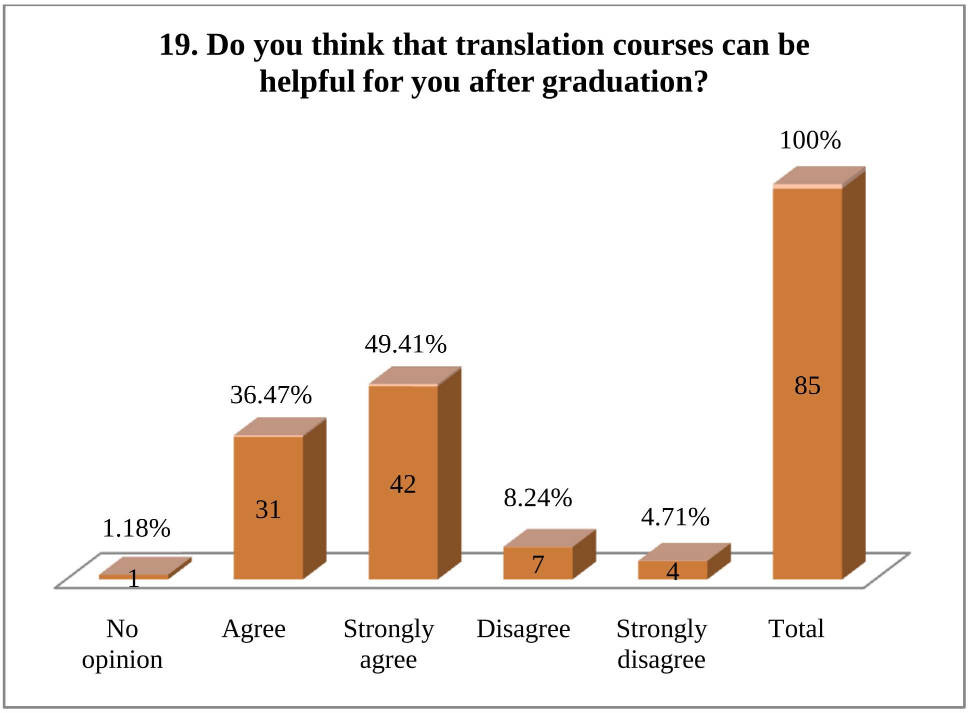
27.06% agreed while 70.59% did not think that the existing translation class provided them with what they really needed in real life. In a discussion with the students, they indicated that any bilingual could take a dictionary and start translating, same as what happened in the classroom.



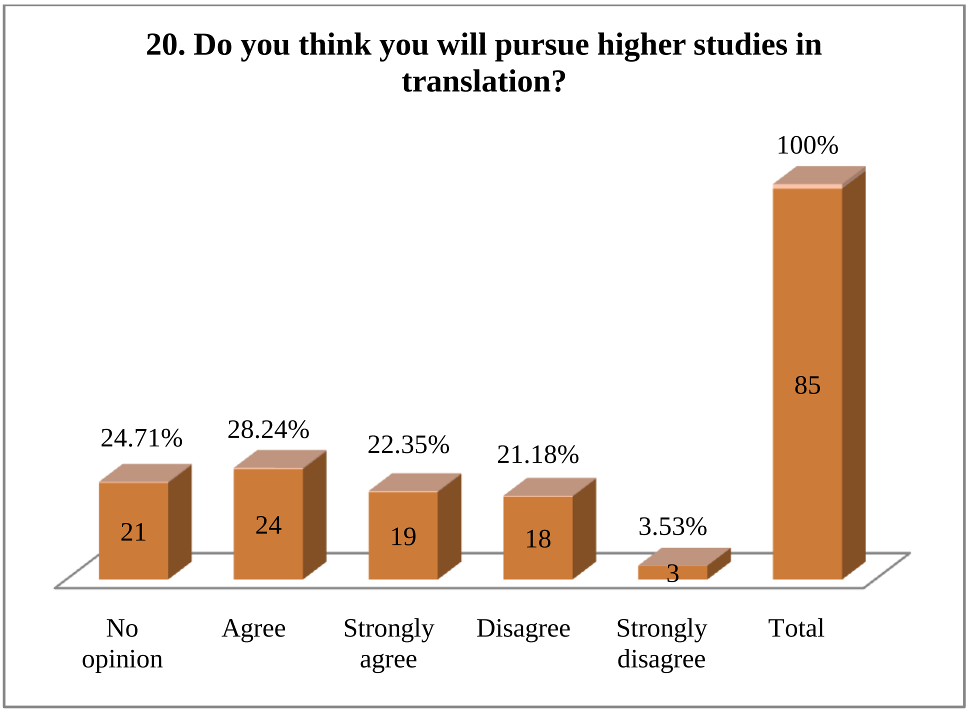
94.12% agreed that translation courses helped them understand the cultures of the languages involved in translating (i.e. Arabic and English) whereas 4.71% did not. It is to be noted here that BA students in the public universities in Yemen do not study sociolinguistics and the translation course is perhaps the only source for them to understand L2/TL culture (apart from literature courses).



29.42% were satisfied while the majority 62.71% were not, indicating that students aspired for more in a translation course. This attitude is perhaps the result of the disappointing circumstances versus students' aspirations.



85.88% believed that translation courses could be helpful for them after graduation while 12.95% did not. This is perhaps due to their uncertainty about whether or not they would pursue a career in translation after they graduate.



48.59% believed they would do so if they were provided with the necessary facilities; 24.71% were not interested; and 24.71% had not made up their minds. In addition to the lack of professional teachers and necessary materials, the real problem facing those who were interested (and those who might be interested later) would be the lack of an institution which could offer MA or Diploma in translation in Yemen.

4.3.2. Interviews

The data collected from interviews are derived from three sources: students, teachers of translation, and translation practitioners.

The interviews with students were not meant to offer objective answers in the manner of multiple choices where the respondents had to pick one. Rather, it was meant as a survey containing questions with open ended answers. While discussing the questions, students were asked to write down their answers on paper. This has a positive side: each of the responses provided a good deal of details and data, enabling the researcher to assess the situation of translation teaching in the public universities of Yemen from different perspectives as comprehensively as possible. The interviews were held with students of English at different levels during the second semester. The interviews included 22 questions, which are discussed along with the responses below.

1. **How many translation courses have you taken so far?**

Out of the 57 interviewees, 27 belonged to the Senior Level, 19 Junior Level, and 11 Sophomore Level. It is to be pointed out that translation is taught in four courses, i.e. students at the Senior Level had studied translation for four courses, while other students expected to take a total of four courses throughout BA.

2. **What do you think of translation courses at your university? Are they satisfactory, adequate, or inadequate?**

The majority of respondents expressed their dissatisfaction with the current condition of translation teaching, reflecting dismay at their ignorance of modern theories of translation and their inability to link theory to practice. Some of the respondents even claimed that translation to them was more or less an activity of taking a bilingual dictionary and then beginning to ‘translate’.

3. **What kind of activities do you practise during translation classes? (e.g. practical translation in class, translation assignments, vocabulary drills, dictionary checking, etc.) Which of these activities do you enjoy and find useful?**

Respondents revealed that in translation class the instructors often brought texts from newspapers mostly and started to translate sentence by sentence in front of the students, usually unsystematically. Grammatical and lexical, and sometimes cultural, differences between Arabic and English were pointed out, often in a way reflecting that the goal of translation class was to point out these differences only rather than producing a text for a different audience.

4. **What are the theories and approaches of translation that you are familiar with? Did you learn them inside/outside translation classroom? Are you able to put them into practice?**

The answer to this question was a matter of availability of a professional translation teacher. Unfortunately, translation in most universities in Yemen appeared to be taught by non-specialists, and most of the university instructors and education authorities seemed to believe that any bilingual teacher could teach translation. This mistaken belief is reflected in the students' miserable knowledge of translation theory, which, to them, does not exceed some rudimentary understanding of the concept of equivalence in addition to the 'literal' vs. 'free' translation debate. Some students who were lucky enough to be taught by translation experts showed a better level of understanding more basic concepts of translation theory and application.[4]

5. **Do you think that teaching translation theories and techniques is important to familiarize students with the nature and practice of translation?**

Most of the respondents responded positively. A few of them, however, failed to see the significance of theory for practice, perhaps because they did not have a chance to learn the theory of translation, thinking that translation was more or less a matter of dictionary and replacement of vocabulary and grammatical structures. Some of them also focused on literary translation and viewed the translation of literary texts as a task to be exclusively performed by bilinguals who have artistic capabilities.

6. **What are the benefits you get from translation courses? (vocabulary, improvement of translation skills, acquisition of translation competence, increase in awareness of the (dis)similarities between SL and TL and their cultures, further practice in SL and TL structures, not much).**

Respondents unanimously agreed that translation courses increased their vocabulary as well as their awareness of linguistic and cultural differences between languages, and exposed them to various sentence structures. This is a proof that students intuitively believed that translation could be used as a very effective pedagogical tool in L2 learning.

7. **What are the difficulties you faced as a translation student during the various courses of translation? List the difficulties you encountered in every course? (e.g. tenses and prepositions; lack of knowledge of vocabulary, idioms, and appropriate register; difference of syntactic structures of English and Arabic; problems related to distinguishing between text types; application of a given theory; finding exact equivalence, etc).**

The most prominent difficulties listed by respondents were: absence of able teachers, lack of proper teaching materials, lack of sufficient knowledge of L2 (vocabulary, grammar, etc.), lack of proper teaching conditions, and lack of orientation. Few students (i.e. only those who read outside the curriculum) knew the basics of register and text types.

8. **Do you think that translation teaching at your university at the undergraduate stage ensures properly gradable improvement to the students' familiarity with translation theories and practice? Do the**

courses constitute a continuum of translation learning, and each course improves upon the previous one? Or are they simply disconnected or repeated?

This point clearly reveals the lack of proper planning and designing in the curriculum and the translation syllabus in particular. In most cases, where students were taught by non-professional translation teachers, it seemed that every teacher chose what was suitable to his understanding of translation and his assessment of students' capacities. No sense of continuum was maintained in the syllabus. Theory was absent and, if a limited measure of it was available, was far from practice.

9. **In your opinion, what is a translation course supposed to achieve? (e.g. improve student's skills in SL and TL; provide adequate theory and practice; improve translation competence; improve communication skills; depend on the student's objectives; increase knowledge in variety of domains).**

All respondents agreed on the listed objectives of a translation course. The majority believed that translation courses should prepare for translation market them if they chose to pursue a career in translation in the future. Thus, it is clear that students believed in the importance of translation in learning L2 and in securing a job in the future.

10. **How far do you think that the current translation syllabus can yield good results?**

Most of the respondents were sceptical of the viability of the current translation syllabus. It was not organised, nor was it properly oriented to respond to the students' needs or levels of understanding. Hardly did any student choose to do his/her term paper (in the Senior Level) on translation, simply because they did not know what to write about. The respondents indicated that when they started to study the first course of translation they had a lot of anticipation and curiosity, but it seemed that such anticipation and curiosity faded away gradually as they were not maintained properly. This entails loss of interest on the part of students. Some of them came to nurture a cynical attitude regarding learning the theory of translation and, therefore, saw it as a task reachable to every bilingual.

11. **In your viewpoint, what are the drawbacks of translation teaching at the undergraduate stage? Kindly detail each point you mention.**

Some respondents thought that translation teaching should start earlier, say, at the secondary school level or the first two levels at the undergraduate stage. Lack of experience in translation appeared to be a big hindrance. Some students saw that the poor level of language performance of the students made things more difficult, especially at earlier stages. Among the other drawback were the educational atmosphere, e.g. number of students in each class, (un)availability of teaching and learning facilities such as clean and well-furnished classrooms and technical devices, (un)availability of textbooks, (un)availability of experienced teachers, (in)sufficiency of time allotted for translation classes, (un)availability of translation teachers' proper guidance and orientation as to specialisation in translation after graduation.

12. **Describe the examination system followed in each translation course, i.e. methodology of questions, types of texts to translate, permission/prohibition of the use of dictionaries, kinds of questions selected. Do you think it is adequate? Supply your opinion and recommendations.**

The translation examination system is evaluated later in this chapter in some detail. But generally speaking, the majority of students expressed dissatisfaction with the system, complaining particularly of the shortage of time allotted for exams (normally 1 to 1:30 hours for mid-term exams, and 2 to 3 hours for final exams).

13. **Do you think that the number of translation courses offered at the undergraduate level, which comprises 4 courses, is sufficient to qualify students to become skilful translators? Do you think that the number of translation courses at the undergraduate stage should increase? What if translation teaching starts from the first or second levels? In your opinion, how far would that enhance/affect the students' progress? Give your opinion.**

Different views were garnered in this regard. Some of the respondents were in favour of increasing the number of translation courses and starting the teaching of translation from early years. But some others were against the idea indicating that the number of the courses was sufficient taking into account that students in English department in Arts colleges were meant to study literature and linguistics. If there are plans to increase the number of translation courses, then a department of Translation Studies should be inaugurated. Nonetheless, this thesis is built on the conviction that even if there are only four courses of translation, it is possible to produce students with at least the basic requirements for translation as a job. If a graduate needs to improve his/her skills more, s/he may pursue higher studies in translation.

14. **Do you think that there is proper coordination between translation courses and other courses of linguistics and literature? How far do you see that translation courses contribute to your understanding of other subjects and vice versa?**

The majority of respondents showed doubt regarding the efficiency or existence of proper coordination between translation courses and other language and literature courses. Some also indicated that the arrangement of courses sometimes changed causing some confusion for students. Again, the majority of respondents did not believe that translation courses would increase their knowledge of other disciplines. This, in fact, is one of the most regrettable situations. Through translation theory and practice, students can indeed come across the most prominent views not only in language and linguistics, but also literature, philosophy and culture studies. Though all the respondents were aware that culture and translation were inseparable, all of them failed to account for their relation in view of modern literary, cultural or philosophical theories.

15. **What do you think of including interpreting and on-sight translating as a part of the translation syllabus? Kindly provide the pros and cons from your own point of view.**

Ironically, most of the students showed more tendency to interpreting than to translating. All of the respondents firmly agreed that interpreting should be included and taught as part of the translation syllabus, but most of them expressed doubt regarding their listening and speaking competence. They found on-sight translation a dream that was hard – not impossible – to realise. They also expressed disappointment at the lack of facilities in colleges to teach on-sight translation.

16. **What do you think of the translation textbooks prescribed for each course of translation? Are they satisfactory? Is it desirable/necessary that both the teacher and students have the same textbook for a given translation course?**

The respondents were divided regarding the appropriateness of translation textbooks. Most of them accepted the prescribed materials because they did not know better options. Some of them found the textbooks too difficult to understand because these materials were either above their level of understanding or were merely specific chapters of books (which could be understood only in relation to the other chapters of the same books). Most of the translation materials prescribed for students were rather mechanical, containing sets of expressions and phrases that should be translated in a rather dogmatic way.

17. **What is your opinion about the materials selected to be translated? Do you think that the texts should be formerly selected and prepared, or is it better if the texts are selected on the spot?**

Among the materials used in translation classes were extracts taken from newspapers, legal documents, poems, stories and sometimes even medical reports. Although some students saw the materials offered in the class as things which they had to do (reluctantly) – thus creating in them aversion to translation as a future job – some students showed no objection to any text type, claiming that if they had to work as translators, they had to deal with whatever text would come to them.

18. **In your opinion, what are the types of texts that should be selected for translation practice? What are the subjects that should be selected for translation practice? Keep in mind what your society expects from you along with your objectives after graduation and how translation teaching and training at the undergraduate stage would contribute to a better future for you all.**

The respondents showed a wide variety of inclinations, perhaps reflecting their own personal penchants. Some preferred literary texts, others technical texts, and some others religious texts. They all agreed, however, that the practice in translation classes should be applied to as many text types as possible. They all agreed also that translation teaching and training contributed immensely to the way they dealt with texts for translation.

19. **Assuming that sufficient theoretical approaches and techniques of translation have been taught during a translation course, do you think that the students should be familiar with the texts to be translated in examination beforehand? Please justify your answer.**

Some respondents approved of this procedure taking into account that the time allotted for a translation exam was hardly sufficient, but the majority opposed this idea, viewing it to be tantamount to cheating. Most of them, however, thought that it would be better if the teacher told them beforehand what type of text they would be translating during the exam so that they could be mentally and logistically (i.e. which dictionaries and supplementary materials they should bring with them) prepared.

20. **Do you think that translation teaching is given an equal status to that of literature and linguistics? How far do you (dis)agree with the status quo?**

All respondents agreed that translation was not given equal status to that of literature or linguistics, but most of them did not complain because they thought that they had come to study the foreign language and its literature rather than translation itself.

21. **What are the qualifications of a good translation teacher?**

From the perspective of the respondent students, a good translation teacher is one who is able to guide them through the intricacies of both the language under investigation, one who can supply them with good materials and good ways of translating, and one who is a specialist in translation theory. Asked to some translation instructors in the public universities in Yemen, this question was met rather offensively, with an accusing attitude as if the researcher was implying that this or that translation teacher was not good enough.

22. **Kindly write any relevant points that you deem necessary but not mentioned above.**

This was not a real question but an invitation for further suggestions by the respondents. Some of them made valuable points, including the necessity to establish translation departments in all public universities in Yemen, and increasing the number of languages that should be dealt with in this research (mainly French and German).

All in all, the above interview was not meant to give empirical data but a general outlook of the translation teaching situation in the public universities in Yemen. It is believed that an empirical study would have been a better option had there been qualified translation teachers and better distribution of translation courses. What is hoped for now is the establishment of a reasonable ground for teaching translation.

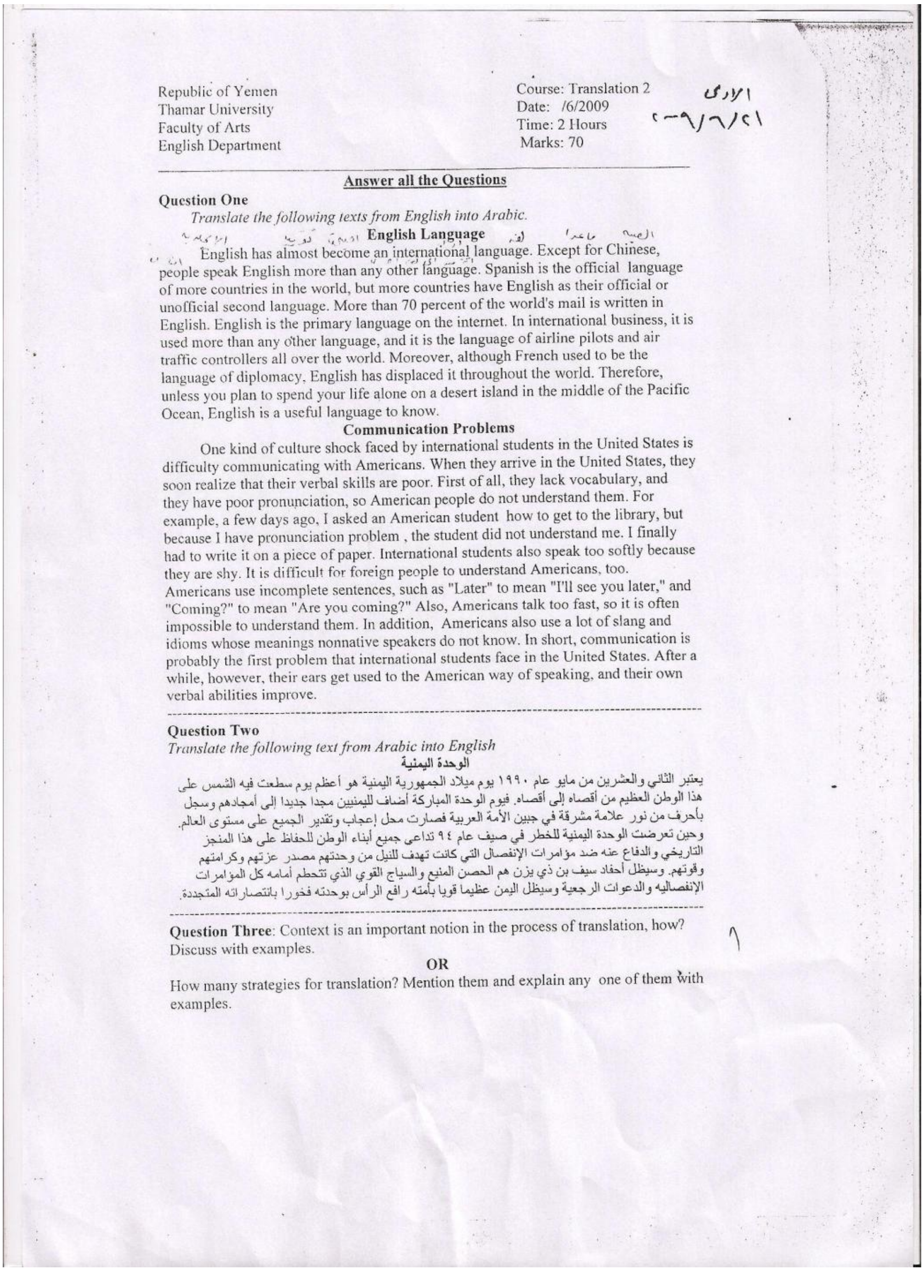
The interviews with some of the teachers who taught translation for students were meant to evaluate their attitudes to the teaching situation and the difficulties facing them in teaching translation in the targeted universities. It has been noticed most translation teachers were not specialised in translation and that they were teaching translation on the basis of their bilingual competence rather than their knowledge in translation. Apparently, it is assumed that anyone whosoever can speak two languages can translate, and also teach translation. The interviewees who were not professional translation teachers acknowledged the difficulty of teaching the module and lamented the situation but also asserted that their existence as translation teachers was better for students than not having a teacher at all. Some of them relied on common sense while teaching and selecting materials; some saw translation as a purely practical task which did not require any theoretical knowledge, thinking that knowledge of the grammatical and cultural aspects of SLT and TL was enough; and some did try to integrate some basic theoretical ideas. However, they all agreed that had there been professional translation teachers, the situation would have been much better and that they would rather not teach translation courses at all.

In addition to some issues, the interviews with translation practitioners focussed on four main questions: whether students came to them for consultation, whether they stipulated for translation certificates for employing translators, whether they made use of translation theory, and the kinds of documents they translated. Regarding the first question, the answer was an absolute nil. This raises a question: would it not be better if students are required to do a practical tenure or ‘internship’ in a translation agency while studying the course? This can make them come face to face with real life situations. The second question revealed that most of the owners of translation offices in Yemen did not have higher degrees in translation: the majority either had a certificate in a second language, worked as translators for foreign companies and agencies (thus having certificates of experience), or mostly had diplomas in translation. Besides, the standard of employment by such offices was based on linguistic competence, i.e. any bilingual with satisfactory linguistic competence could have the job, if any: a translation diploma or certificate was an additional asset. Regarding the use of theory, they made it clear that they did not make use of any theory – ironically, they sometimes use *skopos*, localisation and gist translation without even noticing that. Finally, as regards the types of texts they had to translate, they mentioned that most of the texts were either formal correspondences (commercial, governmental, reports by foreign agencies and companies, etc.), academic certificates, news reports or legal documents.

4.4. Translation Tests

Below are some samples of translation examinations collected from some of the public universities of Yemen. More evidence of the difficult situation of teaching translation in the public universities in Yemen can be garnered from the evaluation of the samples of translation exams taken from some of these universities.[5] The purpose here is not to pick holes, for the teachers/examiners, whether or not specialists in Translation Studies, exerted thankful efforts to teach their students, especially if no specialist teacher was available. That is to say, the aim here is to evaluate for the sake of betterment.

Examination Sample 1



Republic of Yemen
Thamar University
Faculty of Arts
English Department

Course: Translation 2
Date: /6/2009
Time: 2 Hours
Marks: 70

ادارى/١
٢-٩/٦/٢١

Answer all the Questions

Question One

Translate the following texts from English into Arabic.

English Language

English has almost become an international language. Except for Chinese, people speak English more than any other language. Spanish is the official language of more countries in the world, but more countries have English as their official or unofficial second language. More than 70 percent of the world's mail is written in English. English is the primary language on the internet. In international business, it is used more than any other language, and it is the language of airline pilots and air traffic controllers all over the world. Moreover, although French used to be the language of diplomacy, English has displaced it throughout the world. Therefore, unless you plan to spend your life alone on a desert island in the middle of the Pacific Ocean, English is a useful language to know.

Communication Problems

One kind of culture shock faced by international students in the United States is difficulty communicating with Americans. When they arrive in the United States, they soon realize that their verbal skills are poor. First of all, they lack vocabulary, and they have poor pronunciation, so American people do not understand them. For example, a few days ago, I asked an American student how to get to the library, but because I have pronunciation problem , the student did not understand me. I finally had to write it on a piece of paper. International students also speak too softly because they are shy. It is difficult for foreign people to understand Americans, too. Americans use incomplete sentences, such as "Later" to mean "I'll see you later," and "Coming?" to mean "Are you coming?" Also, Americans talk too fast, so it is often impossible to understand them. In addition, Americans also use a lot of slang and idioms whose meanings nonnative speakers do not know. In short, communication is probably the first problem that international students face in the United States. After a while, however, their ears get used to the American way of speaking, and their own verbal abilities improve.

Question Two

Translate the following text from Arabic into English

الوحدة اليمنية

يعتبر الثاني والعشرين من مايو عام ١٩٩٠ يوم ميلاد الجمهورية اليمنية هو أعظم يوم سطعت فيه الشمس على هذا الوطن العظيم من أقصاه إلى أقصاه. فيوم الوحدة المباركة أضاف لليمنيين مجدا جديدا إلى أمجادهم وسجل بأحرف من نور علامة مشرقة في جبين الأمة العربية فصارت محل إعجاب وتقدير الجميع على مستوى العالم. وحين تعرضت الوحدة اليمنية للخطر في صيف عام ٩٤ تداعى جميع أبناء الوطن للحفاظ على هذا المنجز التاريخي والدفاع عنه ضد مؤامرات الإنفصال التي كانت تهدف للنيل من وحدتهم مصدر عزتهم وكرامتهم وقوتهم. وسيظل أحفاد سيف بن ذي يزن هم الحصن المنيع والسياج القوي الذي تتحطم أمامه كل المؤامرات الإنفصاليه والدعوات الرجعية وسيظل اليمن عظيما قويا بأمته رافع الرأس بوحدته فخورا بانتصاراته المتجددة.

Question Three: Context is an important notion in the process of translation, how? Discuss with examples.

٦

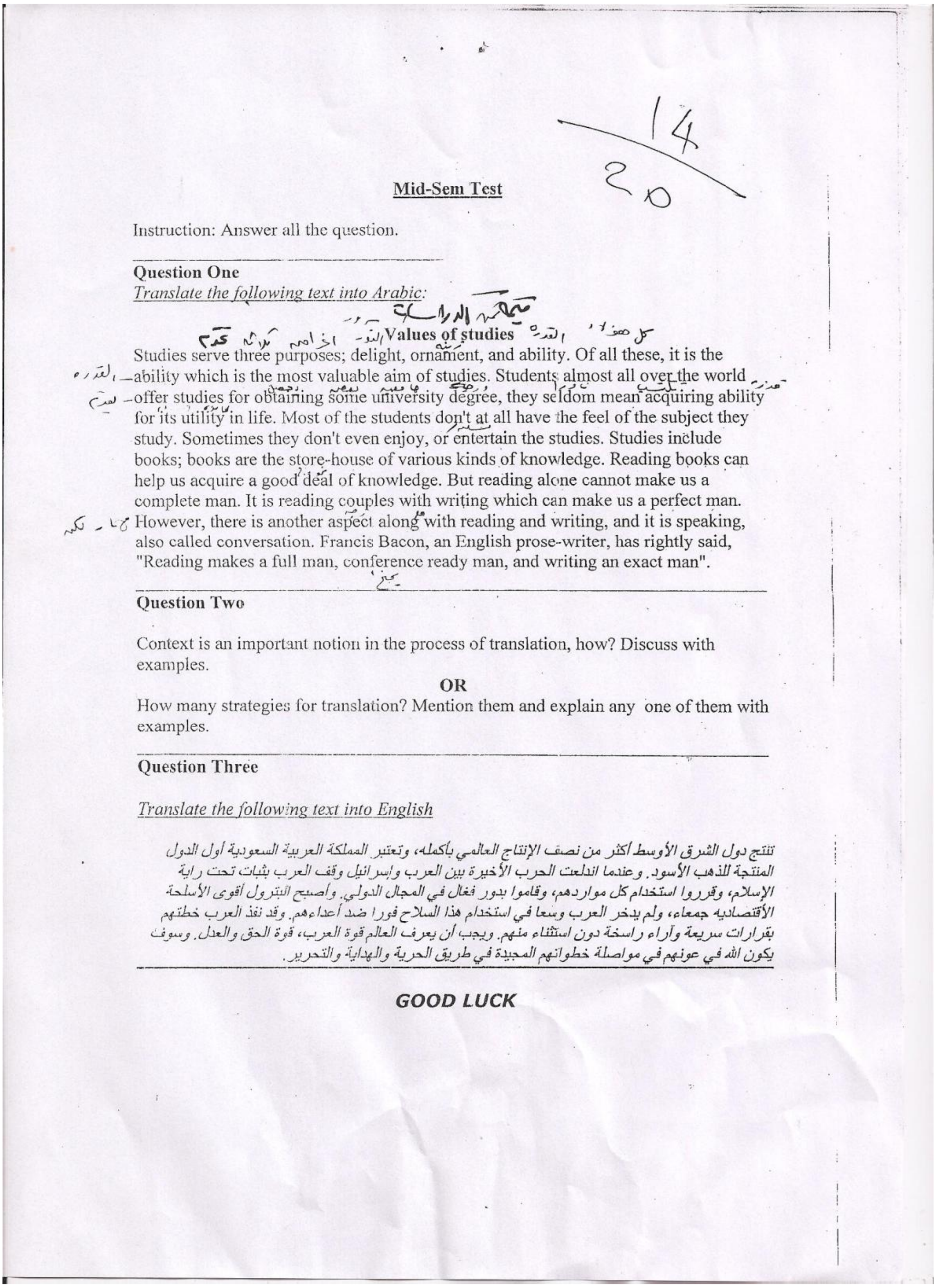
OR

How many strategies for translation? Mention them and explain any one of them with examples.

In this sample, taken from Thamar University and is meant for Translation II examinees, it appears that students have been taught by a specialist translation teacher. The theoretical questions (No. 3) reflect that students have been informed of several concepts in translation, including context, translation as a process, and strategies of translation. The texts for translating from English to Arabic are also relevant to a situation that students must be aware of, i.e. language and communication. The Arabic text, however, is rather a general piece of political orientation, similar to the commentaries delivered during military parades.

However, one point of criticism is noted here. If this test is compared with the mid-term test (below) one can hardly see any difference, except for the number of pieces for translating. But while the mid-term test evaluation is allotted only 20% of the total grade, the final exam is allotted 70%.

Examination Sample 2



14/20

Mid-Sem Test

Instruction: Answer all the question.

Question One

Translate the following text into Arabic:

قيمة الدراسات

Values of studies

Studies serve three purposes; delight, ornament, and ability. Of all these, it is the ability which is the most valuable aim of studies. Students almost all over the world offer studies for obtaining some university degree, they seldom mean acquiring ability for its utility in life. Most of the students don't at all have the feel of the subject they study. Sometimes they don't even enjoy, or entertain the studies. Studies include books; books are the store-house of various kinds of knowledge. Reading books can help us acquire a good deal of knowledge. But reading alone cannot make us a complete man. It is reading couples with writing which can make us a perfect man. However, there is another aspect along with reading and writing, and it is speaking, also called conversation. Francis Bacon, an English prose-writer, has rightly said, "Reading makes a full man, conference ready man, and writing an exact man".

Question Two

Context is an important notion in the process of translation, how? Discuss with examples.

OR

How many strategies for translation? Mention them and explain any one of them with examples.

Question Three

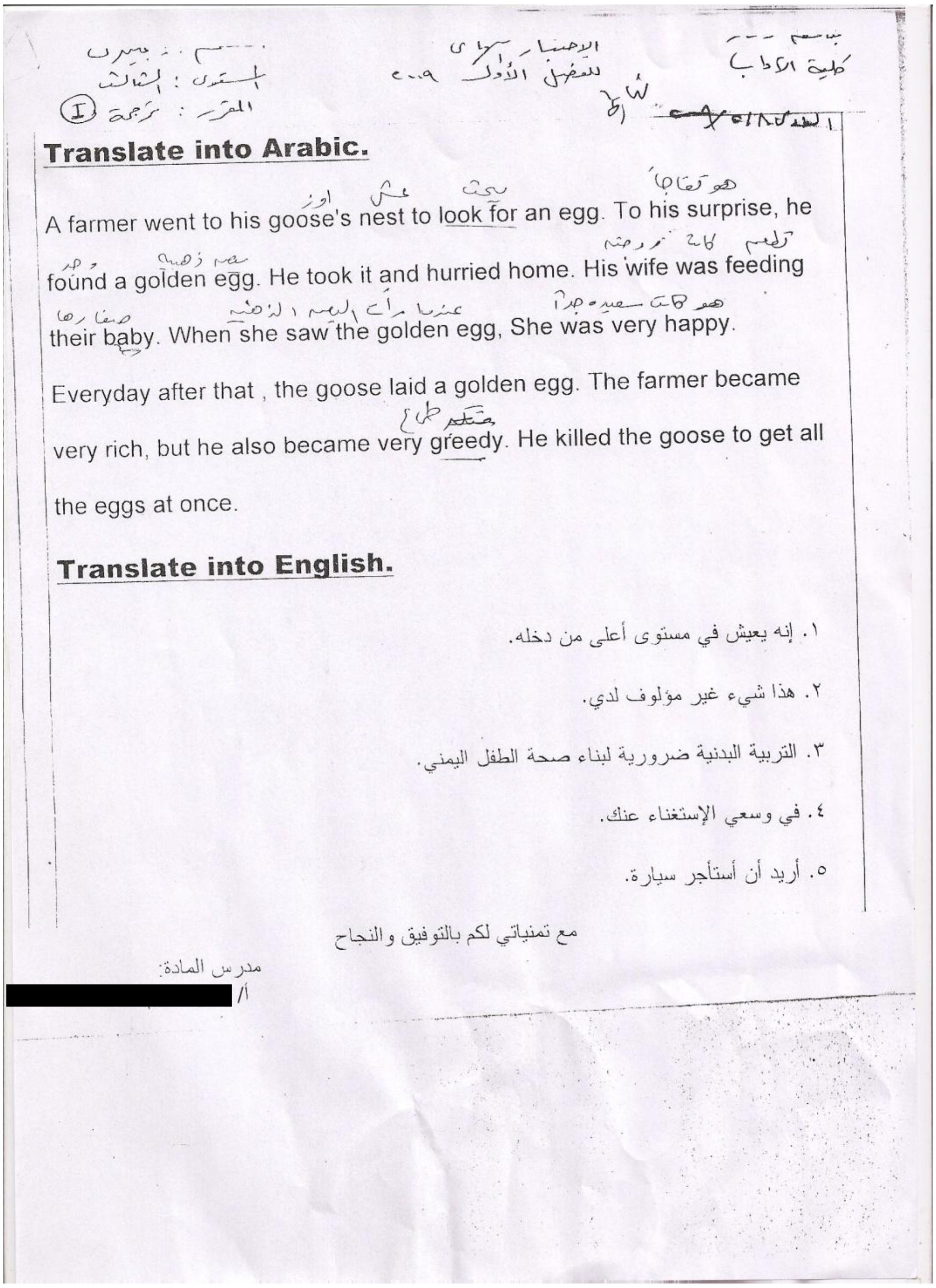
Translate the following text into English

تنتج دول الشرق الأوسط أكثر من نصف الإنتاج العالمي بأكمله، وتعتبر المملكة العربية السعودية أول الدول المنتجة للذهب الأسود. وعندما اندلعت الحرب الأخيرة بين العرب وإسرائيل وقف العرب بثبات تحت راية الإسلام، وقرروا استخدام كل مواردهم، وقاموا بدور فعّال في المجال الدولي. وأصبح البترول أقوى الأسلحة الأقتصاديه جمعاء، ولم يدخر العرب وسعا في استخدام هذا السلاح فورا ضد أعداءهم. وقد نفذ العرب خطتهم بقرارات سريعة وآراء راسخة دون استثناء منهم. ويجب أن يعرف العالم قوة العرب، قوة الحق والعدل. وسوف يكون الله في عونهم في مواصلة خطواتهم المجيدة في طريق الحرية والهداية والتحرير.

GOOD LUCK

Thamar University, Arts College, English Department, Mid-Term Exam, Translation II, 2009.

Examination Sample 3



جامعة ذمار
كلية الآداب

الاختبار النهائي
للفصل الأول ٢٠٠٩

القسم: انجليزي
المستوى: الثالث
المقرر: ترجمة (I)

Translate into Arabic.

اوز عش يبحث هو تفاجأ

A farmer went to his goose's nest to look for an egg. To his surprise, he

وجد بيض ذهبية تطعم طفلها زوجته

found a golden egg. He took it and hurried home. His wife was feeding

صغارها عندما رأت البيض الذهبية هي كانت سعيدة جدا

their baby. When she saw the golden egg, She was very happy.

Everyday after that , the goose laid a golden egg. The farmer became

طماع

very rich, but he also became very greedy. He killed the goose to get all

the eggs at once.

Translate into English.

١. إنه يعيش في مستوى أعلى من دخله.

٢. هذا شيء غير مؤلوف لدي.

٣. التربية البدنية ضرورية لبناء صحة الطفل اليمني.

٤. في وسعي الإستغناء عنك.

٥. أريد أن أستأجر سيارة.

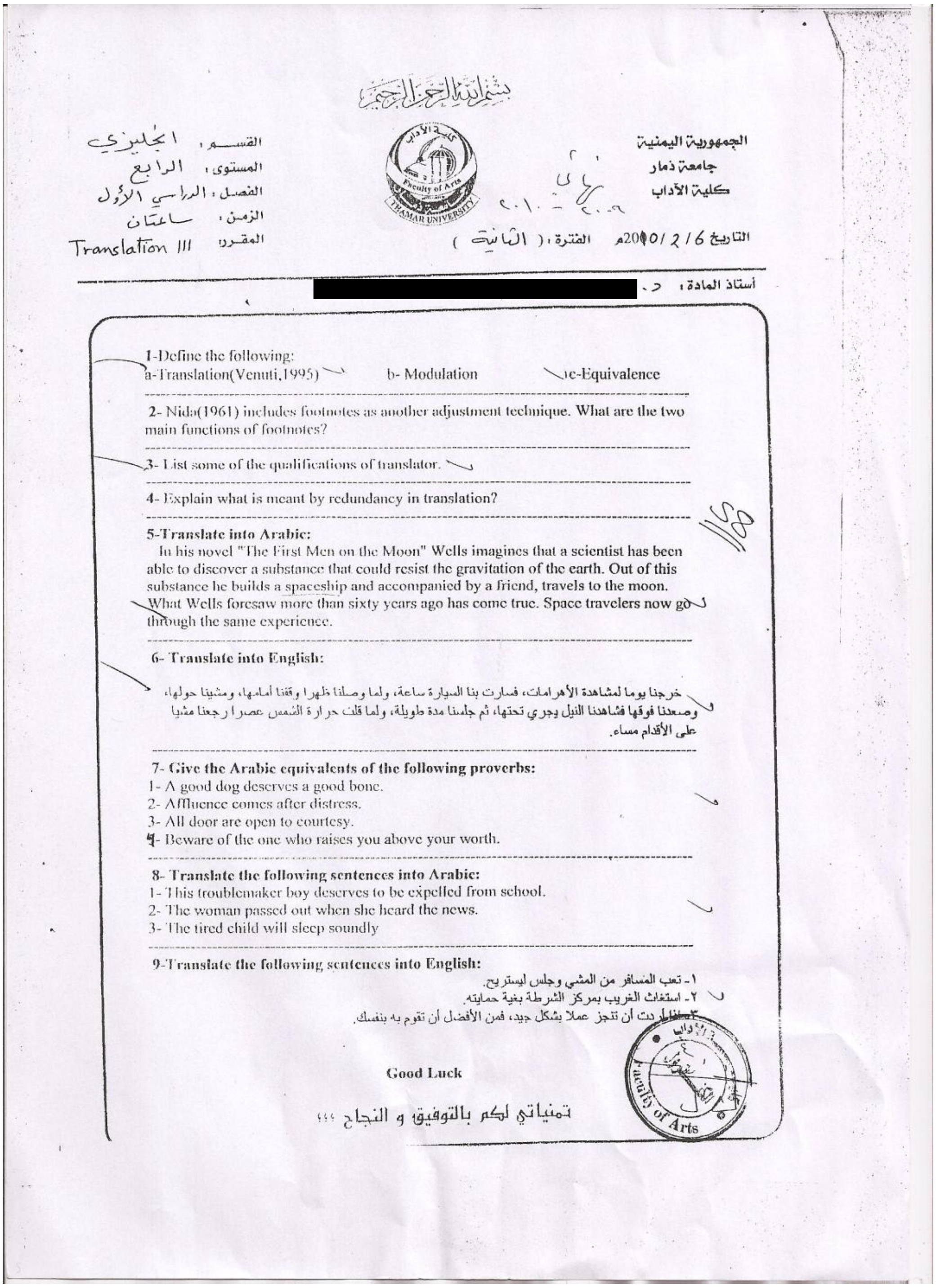
مع تمنياتي لكم بالتوفيق والنجاح

مدرس المادة:
أ/ [redacted]

Thamar University, Arts College, English Department, Final Exam, Translation I, 2009.

This sample shows that no translation theory has been introduced to the students. While the text in English is a simple anecdote (i.e. literary prose translation), the sentences in Arabic appear to be based on no standard, are decontextalised, and respond to no particular approach to translation. A closer look at the this set of questions clearly shows that the teacher did not follow a systematic methodology in teaching translation. Apart from punctuation errors, the text for translation is a well-known story written in a very simple language fit for children, not for undergraduate students in the Junior Level, e.g. the grammatical tenses in the text are limited to past simple and past progressive. This does not mean that children's literature cannot be used as a material for translation. But for students at this level, a little more challenging piece of literature could have been given to see how they would reflect on various kinds of grammatical and cultural differences between SL and TL. In addition, the sentences in Arabic, which are meant to be translated into English, are not proverbs or sayings. They are more or less decontextalised sentences that can be translated into English using various ways of expression. It is not clear what the rationale of giving these sentences is. It is difficult to see equilibrium between the level of understanding required to solve this exam paper and the 60 marks allotted for it. In other words, does this exam paper respond proportionately to the 60% of the total marks of the whole semester? It does not also seem clear what the teacher wants to know of the students' performance by the translation of the Arabic sentences. Obviously, there is no theoretical goal. Finally, the exam paper does not show any indication that students were taught any theoretical concepts of translation.

Examination Sample 4:



بسم الله الرحمن الرحيم

الجمهورية اليمنية
جامعة ذمار
كلية الآداب
التاريخ 2010/2/6م الفترة: (الثانية)

٢٠٠٩ - ٢٠١٠

القسم: انجليزي
المستوى: الرابع
الفصل: الدراسي الأول
الزمن: ساعتان
المقرر: Translation III

أستاذ المادة: د. [redacted]

1-Define the following:
a-Translation(Venuti,1995) b- Modulation c-Equivalence

2- Nida(1961) includes footnotes as another adjustment technique. What are the two main functions of footnotes?

3- List some of the qualifications of translator.

4- Explain what is meant by redundancy in translation?

5-Translate into Arabic:
In his novel "The First Men on the Moon" Wells imagines that a scientist has been able to discover a substance that could resist the gravitation of the earth. Out of this substance he builds a spaceship and accompanied by a friend, travels to the moon. What Wells foresaw more than sixty years ago has come true. Space travelers now go through the same experience.

6- Translate into English:

خرجنا يوما لمشاهدة الأهرامات، فسارت بنا السيارة ساعة، ولما وصلنا ظهرا وقفنا أمامها، ومشينا حولها، وصعدنا فوقها فشاهدنا النيل يجري تحتها، ثم جلسنا مدة طويلة، ولما قلت حرارة الشمس عصرا رجعنا مشيا على الأقدام مساء.

7- Give the Arabic equivalents of the following proverbs:
1- A good dog deserves a good bone.
2- Affluence comes after distress.
3- All door are open to courtesy.
4- Beware of the one who raises you above your worth.

8- Translate the following sentences into Arabic:
1- This troublemaker boy deserves to be expelled from school.
2- The woman passed out when she heard the news.
3- The tired child will sleep soundly

9-Translate the following sentences into English:

١- تعب المسافر من المشي وجلس ليستريح.
٢- استغاث الغريب بمركز الشرطة بغية حمايته.
٣- إذا أردت أن تنجز عملا بشكل جيد، فمن الأفضل أن تقوم به بنفسك.

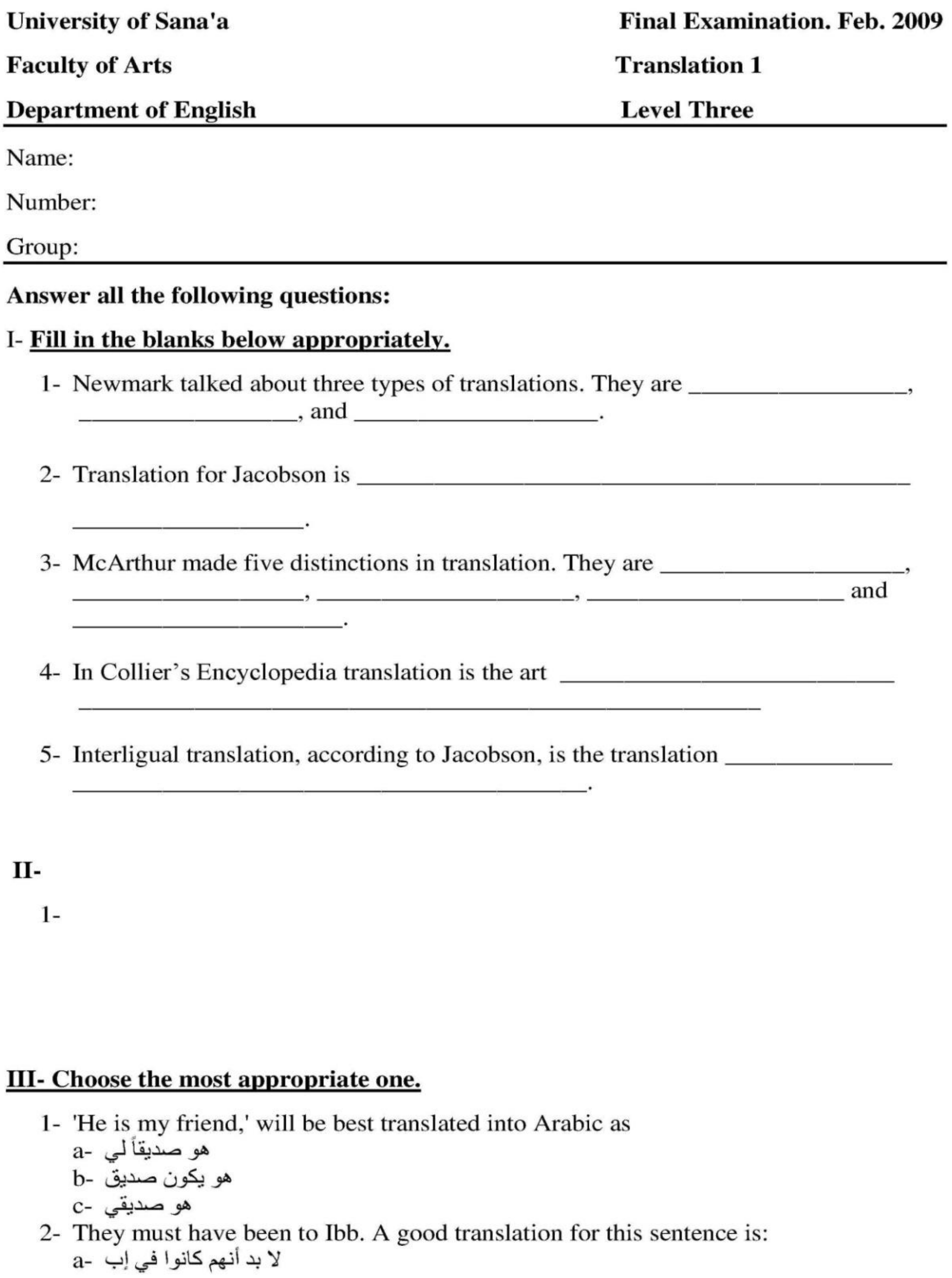
Good Luck

تمنياتي لكم بالتوفيق و النجاح !!!

Thamar University, Arts College, English Department, Final Exam, Translation III, 2009.

This set of questions can be used as a foil to the earlier set of question papers. The questions reflect that the translation teacher has some theoretical knowledge of translation theory. Besides, the texts for translation are short enough to allow students to complete the test within the confines of the time limits. The questions reflect also that students have been introduced to several definitions of translation as well as some relevant concepts in translation theory, with an emphasis on the translation of proverbs, collocations and idioms.

The following are sets of examination samples taken from Sana’a University.



University of Sana'a **Final Examination. Feb. 2009**

Faculty of Arts **Translation 1**

Department of English **Level Three**

Name:

Number:

Group:

Answer all the following questions:

I- **Fill in the blanks below appropriately.**

1- Newmark talked about three types of translations. They are _________________, _________________, and ___________________.

2- Translation for Jacobson is ____ __________________.

3- McArthur made five distinctions in translation. They are ___________________, ___________________, ____________________, ____________________ and ______________________.

4- In Collier's Encyclopedia translation is the art ___________________________ ____

5- Interligual translation, according to Jacobson, is the translation _____________ ____.

II-

1-

III- Choose the most appropriate one.

1- 'He is my friend,' will be best translated into Arabic as
   a- هو صديقاً لي
   b- هو يكون صديق
   c- هو صديقي
2- They must have been to Ibb. A good translation for this sentence is:
   a- لا بد أنهم كانوا في إب

University of Sana'a
Faculty of Arts
Department of English

Translation 1
Final examination. Feb.2009
Level 3

Name:

Number:

Group:

Answer all the following questions:

I – Fill in the blanks appropriately.

1- According to McArthur, translation is ------------------------------------ whereas interpretation is --.
2- Newmark talks about three types of translation which are -------------, ------------------- and ------------------------.
3- In Collier's Encyclopedia translation is defined as ---------------------- --.
4- Jacobson says that intralingual translation is ---------------------------- ---.

II- Choose the best answer.

1- A model verb should always be taken as -----------.
   a- a verb with only one meaning
   b- a verb without several meanings
   c- a verb which has a fixed meaning
   d- None of these

2- The word 'do' in "He is doing his best." Can be best translated as -----
   a- يكتب b- يعمل c- يبذل d- يفعل

3- The translation of all yes-no questions will start with ----------------.
   a- هلا b- هل c- أ d- all of them

4- 'do' as an emphatic device will not be translated as ---------------.
a- فعلاً b- حقاً c- بالتأكيد d- none of these

5- He did not want to come. The underlined expression can be translated into Arabic as ------------
a- لا b- لن c- لم d- ليس

6- Reading a lot, she had a headache. The best translation for the underlined expression is ------------------.
a- بسبب قراءتها الكثيرة b- قراءتها الكثيرة c- كثرة القراءة d- القراءة الكثيرة

III- Make the following translations more appropriate:

- No Smoking لا تدخين

- He never wears suits. هو أبداً يلبس بدلات

Somebody bought an old black Japanese car. شخص ما اشترى سيارة قديمة سوداء يابانية

- If you do that, I will help you. إذا تقوم بذلك سوف أساعدك

- Doctors are always helpful. أطباء يكونون دائماً متعاونين

IV- Translate any two of the following paragraphs:

In a few weeks you will be having your final examinations. Are you ready for that? If not, you still have time. It is now high time to pull yourself together and spend sleepless nights to achieve whatever you have been working for. Isn't it great to be a graduate? You have been waiting for this since the first day you joined the university. One month more, and the game will be over.

Teenagers find many ways to drive their parents crazy. First, they may dye their hair purple, or they may shave their heads bald. They may also shred their new sixty-dollar-designer jeans, tattoo their skin, or wear rings in their noses. They have time to watch TV, but they don't have time to do their homework. They are old enough to drive but too young to pay for gas. It is hard to be a teenager, but it is even harder to be the parent of one.

A number of students were asked this question and the answers were different. Almost all the students agreed that since the vacation is going to be for one week only, it will not be enough to do something special. Yet, some of them said they will stay home with their families and do nothing. Some other students said they will go for a four-day trip to a warm place like Aden or Hodeida.

University of Sana'a	**Final Examination. Feb 2009**
Faculty of Arts	**Translation 2**
Department of English	**Level Four**

Answer all the following questions:

I – Fill in the blanks suitably:

1- The best way to translate collocations from English into Arabic is ---------------------- --.
2- In translation a non-metaphorical meaning is the meaning ------------------------------ --.
3- A translator should take a polysemous word as --- -------------.
4- He killed a person in cold blood. The underlined expression is ----- ------------------ idiom, and can be translated as ----------------------------.
5- If Abraham in English is put into Arabic as ابرهام, we say that this is ------------------ which is one method of Arabization.

II - Give one example and its translation for each one of the following:

A phrasal verb

An absolute equivalence in translating proverbs

Indirect idiom

III – In translating proverbs we have similar equivalence as well as different equivalence; what is the difference between them? Give examples to support your answer.

IV – Discuss the translation of synonyms with reference to the translation of (but, however, yet, nevertheless).

V- Write down the method of Arabization against each pair of the following:

- Internet	شبكة المعلومات	______________
- Internet	انترنت	______________
- Cup	كوب	______________
- Geology	علم الأرض	______________
- Asia Minor	آسيا الصغرى	______________
- Samuel	صامويل	______________
- Egypt	مصر	______________
- Parliament	برلمان	______________
- Canada	كندا	______________
- Lady	سيدة	______________
- Lady	ليدي	______________

VI – Attempt (lexically) and semantically acceptable translations in Arabic language for any two of the paragraphs below:

One day the merchant fell ill. Before long he realized that he was going to die soon. He thought of his luxurious life and told himself, "I have four wives. But when I die, I will be alone. Oh, **how lonely I will be**! Will I have the company of my dear wives in death? Let me ask". So he called his fourth wife first and said to her, "Dearest wife, I loved you the most, endowed you with the finest things in life and showered great care on you. Now that am dying, will you follow me and keep company with me?" "No chance!" said she and walked away without another word. Her words **cut him like a sharp knife right through into heart**. He became sad.

Repeated experiments have shown that the chimpanzee, which is probably the most intelligent of all animals in the animal kingdom, cannot learn any one of the human languages in spite of **the most competently organized devices** for language teaching and, our experience shows, doesn't it, that even the stupidest specimen of a human baby acquires a language even in the absence of **a consciously organized language teaching program**.

To answer this question we have to determine what kind of parents we mean. It would be wrong to answer **with an absolute no or an absolute yes**. A child's mind is certainly like a blank sheet and it is the parents or the family that first start writing on it. We mean that first impressions only come from parents. What is important is that the parents formulate the child's mentality and **his future orientations**. In most cases if the parents are good, the child will be good and vice versa.

After spending 19 years in prison **for stealing a loaf of bread**, Jean Voljean is **at least** a free man. But he is cold, tired, hungry man, **with no money and not a friend** in the world. Entering the small town of Digne, he looks for food and shelter for the night, but without success. He is rejected and insulted by everyone he meets. Valjean **led a very difficult life** after the prison. He tried to live peacefully, but the society looked down upon him. That tragedy depicted in Hugo's novel, The Miserable, was one of the reasons for the French Revolution in 1789.

University of Sana'a **Mid-term Exam**
Faculty of Arts **Translation 1**
Department of English **Level Three**

Name:
Number:
Group:

Answer all the following questions:

I- **Fill in the blanks below appropriately.**

1- Newmark talked about three types of translations, they are __________________, __________________, and ____________________.

2- The Dictionary of Language and Linguistics defines Translation as ______________ ____.

3- According to McArthur pedagogical translation refers to ______________________ _________________.

4- Translation as defined in Collier's Encyclopedia is _________________________ ____

II- Say whether the statements below are true or false and correct the false ones:

1- The word "do" will be translated as يكتب in a sentence like "I do my duty".

2- When translating into Arabic, verb 'be' in passive sentences in the past will be translated into كان.

3- A model verb in English does not have only one single meaning in Arabic.

4- In the language of law 'shall' is not translated into يجب أن.

III- Choose the most appropriate one.

1- 'He is my friend,' will be best translated into Arabic as
  a- هو صديقاً لي
  b- هو يكون صديق
  c- هو صديقي
2- They must have been to Ibb. A good translation for this sentence is:
  a- لا بد أنهم كانوا في إب
  b- لا بد أنهم في إب
  c- يجب أن يكونوا في إب
3- 'The final exams will not be next week,' can be best translated as:
  a- لم تكن الإمتحانات النهائية الأسبوع القادم
  b- لن تكون الإمتحانات النهائية الأسبوع المقبل
  c- لا تكون الإمتحتنات النهائية الأسبوع المقبل
4- 'She had a headache,' is appropriately translated as:
  a- هي تملك صداعاً
  b- كان عندها صداعاً
  c- تملك صداعاً

IV- Translate the following paragraph in an acceptable language in Arabic

A number of students were asked this question and the answers were different. Almost all the students agreed that since the vacation is going to be for one week only, it will not be enough to do something special. Yet, some of them said they will stay home with their families and do nothing. Some other students said they will go for a four-day trip to a warm place like Aden or Hodeida.

Sana'a University
Faculty of Arts
Department of English

Level IV Muazi
Translation 2
Total marks : 100
Time given : 2hrs

Name :
ID. Number:

Attempt all the following questions.

I- **Fill in the blanks below to complete the sentences appropriately.**

1- Newmark talked about three types of translation, they are _________________, _________________, and ___________________.

2- In theory of translation, the product is ___________________________________ ________________________________.

3- The Dictionary of Language and Linguistics define Translation as _____________ ____.

4- According to McArthur technical translation includes ________________________ ________________.

5- Free translation reproduces the _______________ without the _______________ of the original.

II- **Choose the best answer:**

1- Mary wanted to take tea. ماري أرادت أن تتناول شاياً.
This is a _____________ translation.
a- bound free b- loose free c- direct d- word for word

2- __________ reproduces the message of the original but tends to distort nuances of meaning by prefering colloquialisms and idioms.
a- Idiomatic translation b- Communicative translation
c- Faithful translation d- Free translation

3- "I am what he is not," should be translated freely as:
a- أنا أكون ما ليس هو يكون.
b- أنا لا أكون ما هو يكون.
c- أنا لست ما هو عليه.
d- أنا وهو مختلفان .

4- توجه الوفد اليمني إلى القاهرة أمس should be translated as:

a- Headed the Yemeni delegation to Cairo yesterday.

b- Yesterday headed the Yemeni delegation to Cairo.

c- The Yemeni delegation to Cairo headed Yesterday.

d- The Yemeni delegation headed to Cairo yesterday.

5- "They never liked him," should be translated appropriately as:

a- ما أحبوه أبداً

b- لا يحبونه أبداً

c- لن يحبوه أبداً

d- لم يحبه أحد

III- **Make the following translations more appropriate.**

1- Is that Ali? Yes, he is. هل ذاك علي؟ نعم هو يكون.

2- Don't pull my leg. لا تسحب رجلي

3- هلا أعطيتني كتابك؟ Give me your book.

4- Niether you nor Ahmad was chosen. لا أنت ولا أحمد لم يتم اختياركما.

5- Thinking alot about the exam, she has a headache. التفكير في الاختبار معها صداع.

IV- **Translate the following sentences using the type of translation indicated against each one.**

1- He works with a fat salary. (word-for-word translation)

2- لديه باع طويل في التدريس (bound free translation)

3- Give the book to nobody. (direct translation)

4- I want to drive home the point. (one-to-one literal translation)

5- He is not the man I know. (loose free translation)

V- **Choose any TWO of the following paragraphs and translate them in an acceptable manner**.

English is spoken as a first language by over 300million people and used as a means of communication by many more worldwide. One of the historical reasons for this is the spread of British rule during the British Empire. Now many of the countries which were once part of the Empire belong to a voluntary association, the Commonwealth. It is made up of fifty one members which are independent states. All members recognize the British Queen as Head of the Commonwealth. The heads of government of the Commonwealth countries meet every two years to discuss matters of common interest.

After spending 19 years in prison for stealing a loof of bread, Jean Voljean is at least a free man. But he is cold, tired, hungry man, with no money and not a friend in the world. Entering the small town of Digne, he looks for food and shelter for the night, but without success. He is rejected and insulted by everyone he meets. Valjean led a very difficult life after the prison. He tried to live peacefully, but the society looked down upon him. That tragedy depicted in Hugo's novel, The Miserable, was one of the reasons for the French Revolution in 1789.

مما لا شك فيه أن التعليم الموازي في جامعة صنعاء كان قراراً صائباً من قيادة الجامعة وذلك للأسباب التالية:

منح الذين لا يستطيعون الدراسة في الفترة الصباحية بسبب العمل فرصة مواصلة تعليمهم الجامعي والحصول على الشهادة؛

استيعاب عدد أكثر من الطلاب بغض النظر عن شروط القبول في الجامعة والمتعلقة بالنسبة المئوية للثانوية العامة.

إيجاد فرص عمل واستيعاب المدرسين للتدريس في التعليم الموازي. وهذا يشكل حلاً ولو نسبياً لمشكلة البطالة للمدرسين.

كان المتنبي شاعرا عظيماً. يعتبر من أهم شعراء اللغة العربية. يسميه كثير من النقاد شاعر الحكمة وذلك لما في شعره من حكم ومواعظ. مدح عدداً من الأمراء والملوك وذم آخرين لذلك عانى كثيراً في حياته. كان معتزاً بنفسه إلى الحد الذي جعله يتباهى بنفسه في مجالس الملوك والأمراء. قال في إحدى قصائده:

سيعلم الجمع ممن ضم مجلسنا بأنني خير من تسعى به قدم
أنا الذي نظر الأعمى إلى أدبي وأسمعت كلماتي من به صمم

Republic of Yemen
University of Sana'a
Faculty of Arts
Department of English

Translation 3
Level 4
Time allowed 2hrs

Final Examination, June 2008

I- State whether the statements below are true or false and correct the false ones:

1- Not all the words and expressions in Arabic language have equivalent words and expressions in English. (   )

2- A good translator is the one who tries to transfer the meaning as accurately as possible. (   )

3- Literary translation should be a literal translation of words. (   )

4- The structures are not the same in Arabic and English, and because of that the translator has, sometimes, to change the structure in the target language. (   )

5- In meaning-based translation, the parts of speech are not necessarily translated the same. (   )

6- Culturally specific expressions can be exactly translated. (   )

II - Based on Meaning-Based Translation choose the most appropriate translation in each of the following:

1 - When I was crossing the street, I saw a horrible car accident.
a- عندما كنت أعبر الشارع رأيت حادث سيارة فظيع.
b- عندما كنت أعبر الطريق رأيت حادثاً مروعاً.
c- عندما كنت أقطع الشارع وقع حادث سير مؤلم.

2 - Easy come, easy go.
a- بسهولة يأتي بسهولة يذهب.
b- من السهل أن تفقد شيئاً لم تتعب في الحصول عليه.
c- سهل يأتي سهل يذهب

3 – Meaning-based Translation is concerned with
- a- the grammar of the text.
- b- the meaning of the text.
- c- The grammar as well as the meaning of the text.

4- Literary texts should be translated with attention to
- a- the syntactic construction of the sentences.
- b- the semantic roles of the words.
- c- the parts of speech and their use.

III - Following Meaning-Based translation, translate any two paragraphs.

We will not be able to make something new unless we renew ourselves. Thus, renewal requires, in addition to academic information and supporting facts, making a balance between morality and science and becoming optimistic through such a balance about making positive changes for the sake of the community in which we live in particular and humanity in general. Thus, we should invest our information morally for changing the community and making our individual capacities investable for the coming generations. With this policy and strategy one could face life with great love rather worry. As a matter of fact, love of life is necessary for adopting an optimistic attitude that could drive one to make social changes.

الجامعة هي المكان الذي يجب أن يمنح الثقافة وليس المعرفة فحسب. على هذا النحو يجوز لنا أن نتصور بأننا نذهب إلى الجامعة لكي نتعلم كيف نغير المكان الذي نعيش فيه، أو بعبارة أخرى كيف نسخر المعرفة الأكاديمية لتغيير المجتمع، وهذا الهدف يجب أن يوجه الأساتذة الجامعيين الذين يجب أن يكونوا تربويين في المقام الأول.إن المجتمع الراكد يعتمد من أجل تأكيد وجوده على معلومات أو حقائق أكاديمية، لكن هذه الحقائق تسهم، بوعي أو بغير وعي، في تعميق الركود الاجتماعي، مما يجعلنا غير قادرين على مواكبة التطورات.

يعتبر الإنسان من أهم العوامل التي تؤثر على البيئة، وذلك لأنه يعمل على تدمير البيئة بطرق مباشرة وغير مباشرة. فمثلاً عندما يقوم شخص ما برمي محلفات القمامة في الأماكن العامة ولا يضعها في المكان المخصص فهو يساهم في تلوث البيئة. وعندما يهدر الإنسان المياه فهو بطريقة ما يعمل على الإضرار بالنظام البيئي. وبسبب الاستخدام السيئ لعناصر الطبيعة يعاني كوكبنا من ظاهرة الاحتباس الحراري التي ستؤدي في النهاية إلى الدمار الشامل للكائنات الحية على كوكب الأرض.

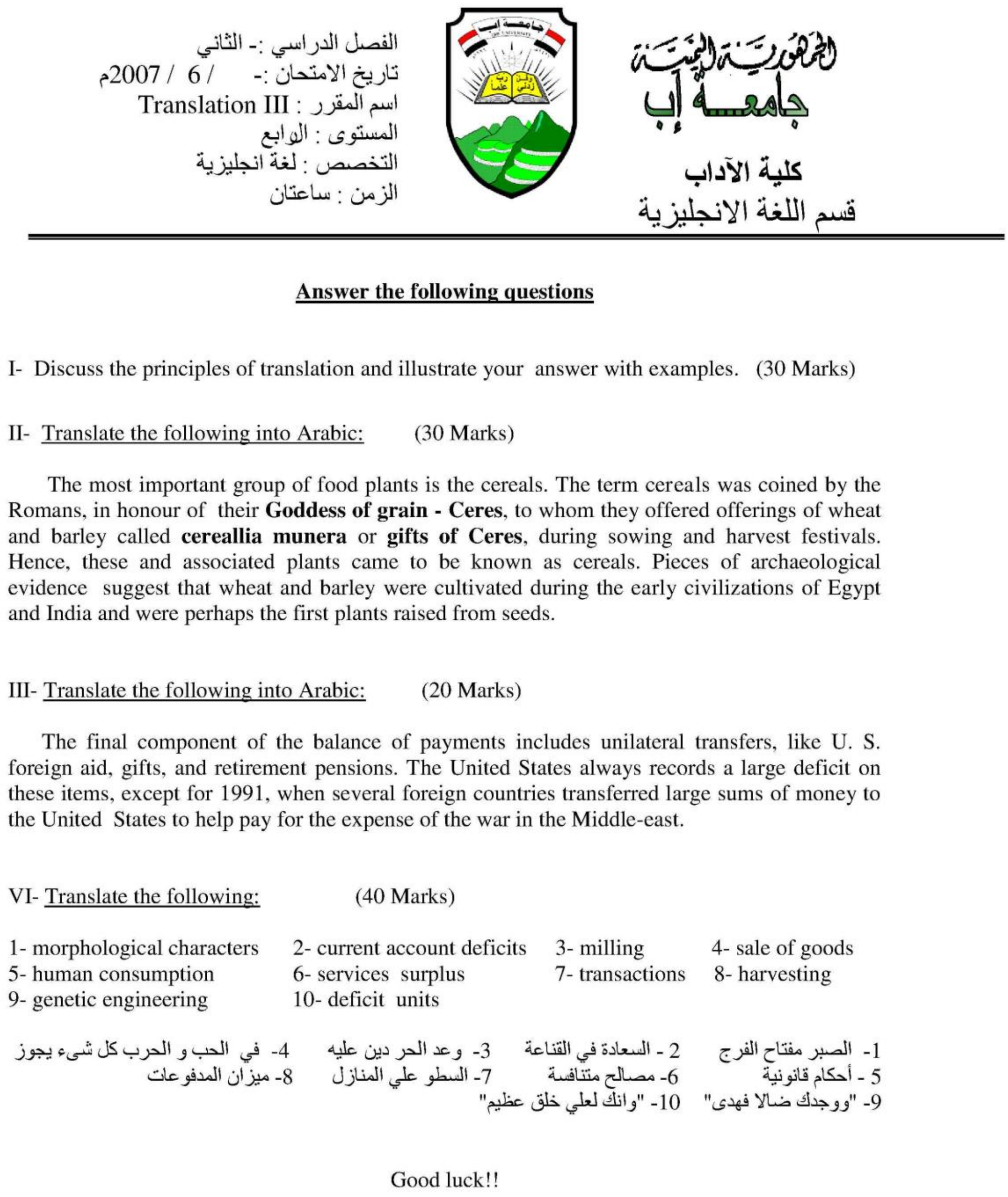
Do you know what happens when a person fails in doing something? For some people failure means the end of life. We often hear of people who commit suicide because they failed to achieve something or failed in their love stories. For some other people failure is just the starting point. A great man once said “unless you fail you are not going to enjoy success.” Which kind of person are you? And to what extent do you agree with the above statement? Do you believe a person should fail to enjoy success? Personally, I don’t believe in that. I think it is true that everybody may be subject to failure, but that doesn’t mean a person should fail in order to enjoy success.

An evaluation of the translation examination samples from Sana’a University shows that the students in Sana’a University were luckier than their counterparts in

Thamar University. At least, Sana’a University students received some theoretical teaching. However, the theory of translation they were taught did not exceed a few definitions of translation by some scholars, and a few concepts (mainly free and literal, communicative and semantic translations) with an emphasis on Arabization. Some of the question sets show repetition of the same questions, even for different levels, e.g. Level III Translation I in comparison with Level IV Muazi (Parallel) Translation II. In the exam paper of Translation III, students are asked to follow “Meaning-Based Translation” while translating certain texts: it is not clear whether the students should follow Larson’s (1984/1988) book and the translation methodology discussed in this book, or that they should focus on meaning above all other considerations. In any case, it has been indicated in the previous chapter that while the first and last parts of Larson (1984/1988) can be used as a teaching material, other parts appear too difficult for undergraduate students.

Ultimately, the question is: is this the translation theory that students need to know? Modern theories of translation, except for Newmark’s classification, are not taught. It is believed that students deserve to know more than that if they are to be encouraged to become translators in the future or to translate a text methodologically. Moreover, through the teaching of translation theory students’ understanding of some other courses can be reinforced. This is discussed later in the next chapter, which also proposes a model syllabus of translation teaching for Yemeni students.

Other examples of question papers are taken from Ibb University, Taiz University, and Aden University.



الجمهورية اليمنية
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قسم اللغة الانجليزية

الفصل الدراسي :- الثاني
تاريخ الامتحان :- / 6 / 2007م
اسم المقرر : Translation III
المستوى : الرابع
التخصص : لغة انجليزية
الزمن : ساعتان

Answer the following questions

I- Discuss the principles of translation and illustrate your answer with examples. (30 Marks)

II- Translate the following into Arabic: (30 Marks)

The most important group of food plants is the cereals. The term cereals was coined by the Romans, in honour of their **Goddess of grain - Ceres**, to whom they offered offerings of wheat and barley called **cereallia munera** or **gifts of Ceres**, during sowing and harvest festivals. Hence, these and associated plants came to be known as cereals. Pieces of archaeological evidence suggest that wheat and barley were cultivated during the early civilizations of Egypt and India and were perhaps the first plants raised from seeds.

III- Translate the following into Arabic: (20 Marks)

The final component of the balance of payments includes unilateral transfers, like U. S. foreign aid, gifts, and retirement pensions. The United States always records a large deficit on these items, except for 1991, when several foreign countries transferred large sums of money to the United States to help pay for the expense of the war in the Middle-east.

VI- Translate the following: (40 Marks)

1- morphological characters 2- current account deficits 3- milling 4- sale of goods
5- human consumption 6- services surplus 7- transactions 8- harvesting
9- genetic engineering 10- deficit units

1- الصبر مفتاح الفرج 2 - السعادة في القناعة 3- وعد الحر دين عليه 4- في الحب و الحرب كل شيء يجوز
5 - أحكام قانونية 6- مصالح متنافسة 7- السطو علي المنازل 8- ميزان المدفوعات
9- "ووجدك ضالا فهدى" 10- "وانك لعلي خلق عظيم"

Good luck!!

Ibb University, Final Exam, Translation III, Senior Level, 2006/7.

الجمهورية اليمنية
جامعة إب
كلية الآداب
قسم ....

الفصل الدراسي :-
تاريخ الامتحان :-   /   /   2006م
اسم المقرر : Translation
المستوى : الثالث
التخصص : لغة انجليزية
الزمن : ساعتان

Answer the following questions

I- Discuss the principles of translation and illustrate your answer with suitable examples, when necessary? (30 Marks)

II- Translate the following into Arabic. (30 Marks)

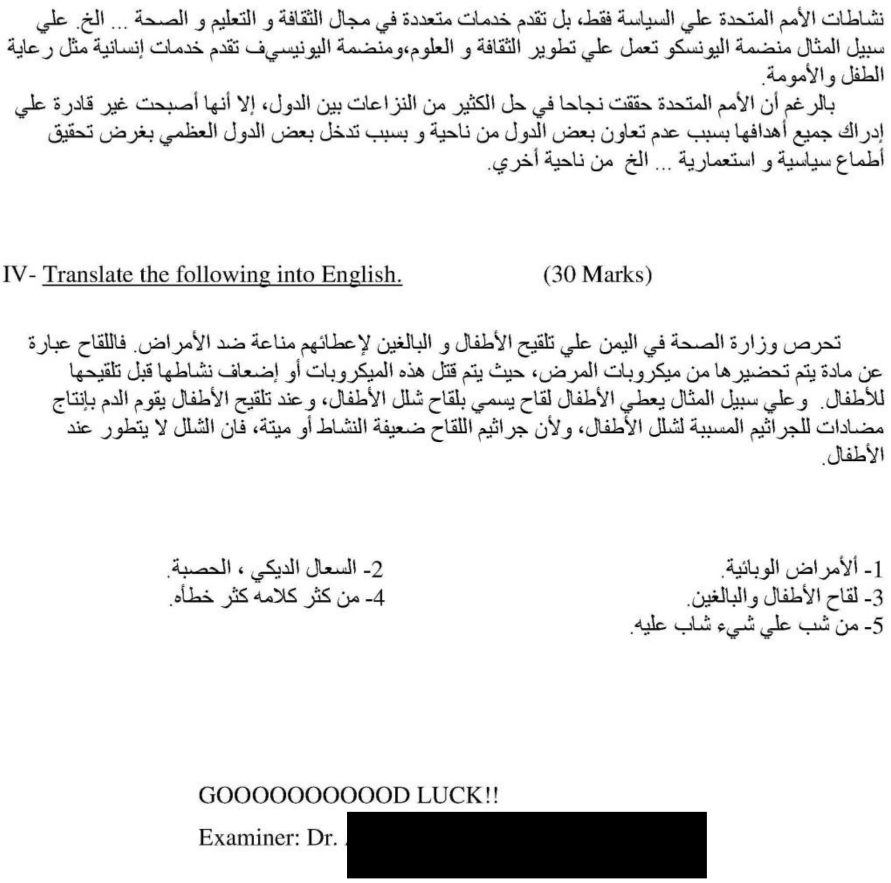
Fibers

Fibers for making textiles may be divided into two major categories, according to whether they are natural or man-made. There are two sub-categories of natural fiber: those which come from animals, and those which are derived from plant sources. Fibers of animal origin include several different types of wool, and the hair of animals such as goats, camels, and angora rabbits. Fibers produced by insects may also be included among animal fibers: silk, produced by the larvae of the silk moth, is the only notable example.

Plant fibers include cotton, linen and hemp. The latter is mainly used for sacking and rope manufacture. The second major class of fibers consists of man-made or artificial fibers. Nylon, rayon, acrylic, viscose and many other man-made fibers are grouped in this category. These fibers are manufactured mainly from petroleum products, and they are used to produce textiles that are often cheaper than their natural equivalents.

III- Translate the following into English. (30 Marks)

A. بعد الحرب العالمية الثانية التقت بعض الدول العظمي و عدد من الدول الصغيرة في الولايات المتحدة و اتفقوا علي تأسيس منظمه الأمم المتحدة ووضع ميثاقا عاما لها. كما اتفقوا علي أن يكون للأمم المتحدة أمينا عاما و ممثلين لهذه الدول فيها. من أهم أهداف هذه المنظمة هو الحفاظ علي السلام العالمي و حقوق الإنسان. لا تقتصر



نشاطات الأمم المتحدة علي السياسة فقط، بل تقدم خدمات متعددة في مجال الثقافة و التعليم و الصحة ... الخ. علي سبيل المثال منضمة اليونسكو تعمل علي تطوير الثقافة و العلوم،ومنضمة اليونيسيف تقدم خدمات إنسانية مثل رعاية الطفل والأمومة.

بالرغم أن الأمم المتحدة حققت نجاحا في حل الكثير من النزاعات بين الدول، إلا أنها أصبحت غير قادرة علي إدراك جميع أهدافها بسبب عدم تعاون بعض الدول من ناحية و بسبب تدخل بعض الدول العظمي بغرض تحقيق أطماع سياسية و استعمارية ... الخ من ناحية أخري.

IV- Translate the following into English. (30 Marks)

تحرص وزارة الصحة في اليمن علي تلقيح الأطفال و البالغين لإعطائهم مناعة ضد الأمراض. فاللقاح عبارة عن مادة يتم تحضيرها من ميكروبات المرض، حيث يتم قتل هذه الميكروبات أو إضعاف نشاطها قبل تلقيحها للأطفال. وعلي سبيل المثال يعطي الأطفال لقاح يسمي بلقاح شلل الأطفال، وعند تلقيح الأطفال يقوم الدم بإنتاج مضادات للجراثيم المسببة لشلل الأطفال، ولأن جراثيم اللقاح ضعيفة النشاط أو ميتة، فان الشلل لا يتطور عند الأطفال.

1- ألأمراض الوبائية.
2- السعال الديكي ، الحصبة.
3- لقاح الأطفال والبالغين.
4- من كثر كلامه كثر خطأه.
5- من شب علي شيء شاب عليه.

GOOOOOOOOOOD LUCK!!

Examiner: Dr. [redacted]

Ibb University, Final Exam, Translation II, Junior Level, 2006/7.

الجمهورية اليمنية
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قسم اللغة الانجليزية

الفصل الدراسي الثاني
تاريخ الامتحان :-   / 6 / 2006م
اسم المقرر : Translation VI
المستوى : الرابع
التخصص : لغة انجليزية
الزمن : ساعتان

Answer the following questions

I- Translate the following into English: (30 Marks)

إنشاء مناطق حرة حدودية

شهدت العلاقات اليمنية ـ السعودية تطورا ملحوظا في الفترة الأخيرة. وفي هذا الصدد أوضح أحد رجال الأعمال السعوديين بأن تشجيع الاستثمارات في البلدين مهمة وتقع علي عاتق رجال الأعمال، وأن روابط الأخوة والجوار اليمني السعودي تدفع بآفاق التعاون إلي المزيد مما يتوقعه الأخوة في البلدين، مشددا علي أهمية إنشاء وقيام مناطق حرة علي الحدود بين البلدين، وأن لدي رجال الأعمال في البلدين الاستعداد التام لتحمل كافة التكاليف لدفع التعاون التجاري إلي أبعد مدي، إضافة إلي تشغيل العمالة اليمنية السعودية في هذه المناطق، مضيفا بأنهم اجروا مناقشات مع زملائهم اليمنيين لتطوير القطاع السياحي خاصة في مجال الآثار والذي يعتبر بكرا لم يتم استغلاله والاستفادة منه، وأن هناك العديد من الأفكار التي سيتم الاتفاق علي تنفيذها في هذا المجال.

II- Translate the following into Arabic: (30 Marks)

A Look at Financial Markets

Financial markets which facilitate the flow of short-term funds (with maturities less than one year) are known as money markets, while those that facilitate the flow of long-term funds are known as capital markets. Securities with a maturity of one year or less are called money market securities, whereas securities with maturity of more than one year are called capital securities. Common stocks are classified as capital market securities, since they have no defined maturity. Money market securities generally have a higher degree of liquidity (can be liquidated easily without a loss of value).

Many participants in the financial markets simultaneously act as surplus and deficit units. For example, a business may sell new securities and use some of the proceeds to establish a checking account. Thus, funds are obtained from of one type of financial market and used in another.

Name: ……………………………………………………………

Translation Mid-Term Test, 2005
Level IV, Department of English
University of Ibb

1- TRANSLATE THE FOLLOWING INTO ARABIC: (10 Marks)

Since Islamic jurisprudence is both a religious and a legal system at the same time, the reason for its separation into two broad divisions becomes evident. One of these divisions deals with the *'ibadaat*, the religious observances, and is concerned with religious affairs; such as belief, prayers, and alms giving. The second divisions is called *mu'malaat,* which is concerned with legal and world affairs. It is therefore, subdivided into sections such as criminal law, family law, transaction (covering the rules of sales, hires, gifts, etc), laws of legal procedures, and the laws of Siyar or international laws, that govern the relation of the Islamic state with other states. These laws contain rules of war and peace, rules covering aliens in the countries ruled by Islam, rules on quarters, booty, poll tax, tithing, land tax, and the liberation of slaves.

2- TRANSLATE THE FOLOWING INTO ENGLISH: (10 Marks)

1 - نقل الملكية.
2 - نظام محاسبة التكاليف.
3 - خدمات مصرفية.
4 - أشعة هامشية.
5 - فرض الضريبة على الدخل.

الجمهورية اليمنية
جامعة إب
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قسم اللغة الانجليزية

الفصل الدراسي : الثاني
تاريخ الامتحان :- / 6 / 2007م
اسم المقرر : Translation VI
المستوى : الرابع
التخصص : لغة انجليزية
الزمن : ساعتان

Answer the following questions

I- " The services of interpreters and translators are needed in a number of subject areas." What are the most common areas? Discuss two of them only. (30 Marks)

II- Translate the following into Arabic: (30 Marks)

A well-known scientist pointed out that " To obtain short exposure times it is necessary that the camera lens should have a large aperture, which considerably increases the problem of designing a lens that is sufficiently free from aberrations. With the general use of colour photography, the lens must obviously be substantially free from chromatic aberration, that is, light of different wavelengths must be brought to a common focus. By combing positive and negative lenses made from different dispersion glasses, it is possible to obtain perfect chromatic correction for two wavelengths, which for photographic purposes are usually chosen to be blue and green."

III- Translate the following into English: (30 Marks)

الصداع

الصداع مرض كثير الانتشار لدرجة أننا قلما نذهب إلي الطبيب طلبا للعلاج، اللهم إلا إذا ظل يعاودنا لعدة أيام بدون انقطاع. وكثيرا ما يبدأ الصداع في الزوال من تلقاء نفسه عند استخدام قرصين من ألأسبرين.

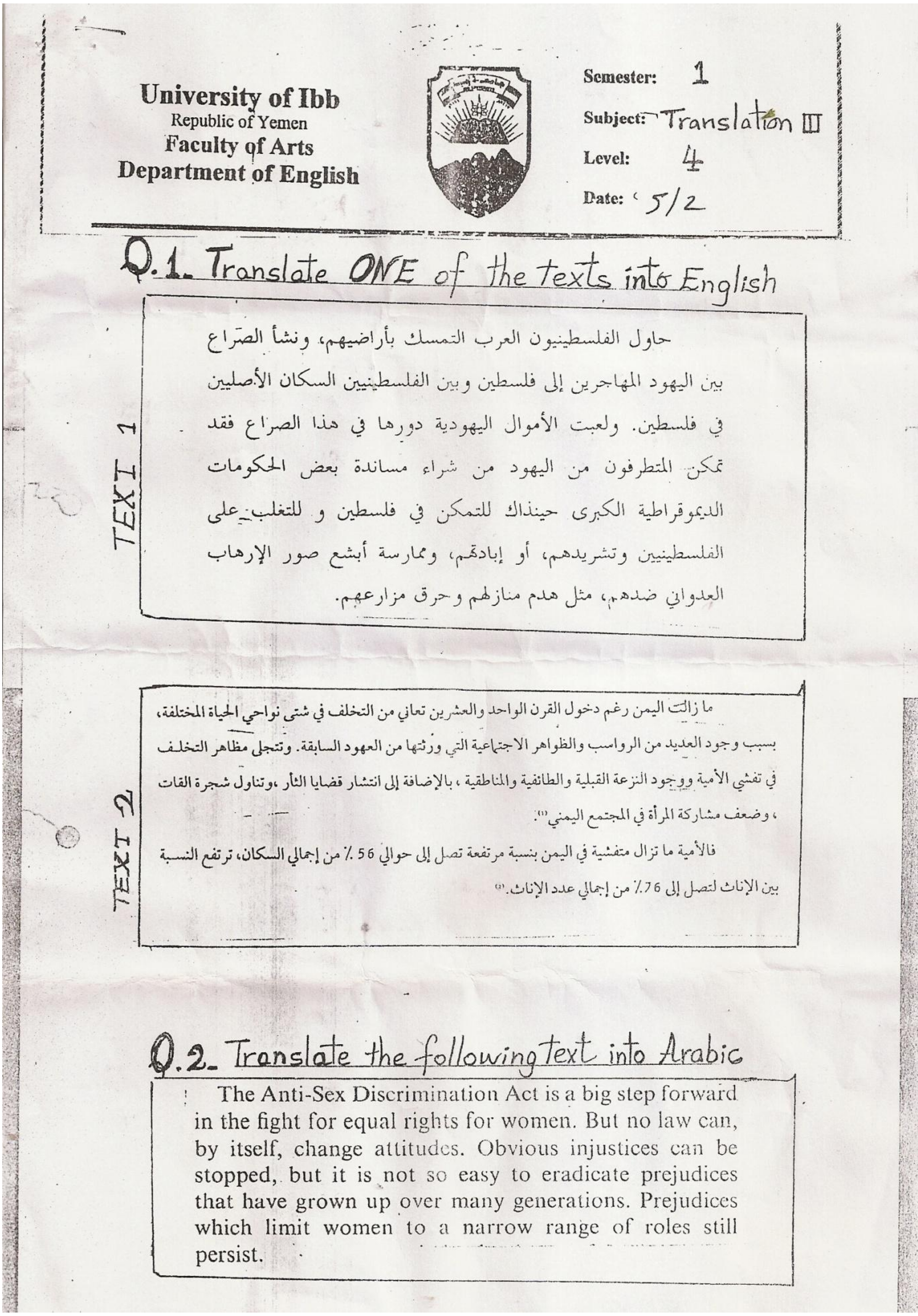
إن هناك أنواع من الصداع تحتاج المزيد من الفحص ، انك تأبي أن تسكت علي ألم يسري في أجزاء الجسم الأخرى، فمن الواجب عليك أن لا تتحمل صداعا يستمر في المعاودة، ولا تتخيل أن زجاجة الأسبرين هي العلاج الوحيد . إنها ليست كذالك فهناك سبب للألم يجب البحث عن معالجته.

VI- Translate the following: (30 Marks)

1- Idleness rusts mind. 2- Death keeps no calendar. 3- Haste makes waste.
4- Surplus units 5- Agreement of lease

1- وبالوالدين إحسانا 2- التعليم في الصغر كالنقش علي الحجر. 3- الصبر فضيلة
4- معدلات التضخم 5- عجز الميزانية

Good luck!!



University of Ibb
Republic of Yemen
Faculty of Arts
Department of English

Semester: 1
Subject: Translation III
Level: 4
Date: 5/2

Q.1. Translate ONE of the texts into English

TEXT 1

حاول الفلسطينيون العرب التمسك بأراضيهم، ونشأ الصرَاع بين اليهود المهاجرين إلى فلسطين وبين الفلسطينيين السكان الأصليين في فلسطين. ولعبت الأموال اليهودية دورها في هذا الصراع فقد تمكن المتطرفون من اليهود من شراء مساندة بعض الحكومات الديموقراطية الكبرى حينذاك للتمكن في فلسطين و للتغلب على الفلسطينيين وتشريدهم، أو إبادتهم، وممارسة أبشع صور الإرهاب العدواني ضدهم، مثل هدم منازلهم وحرق مزارعهم.

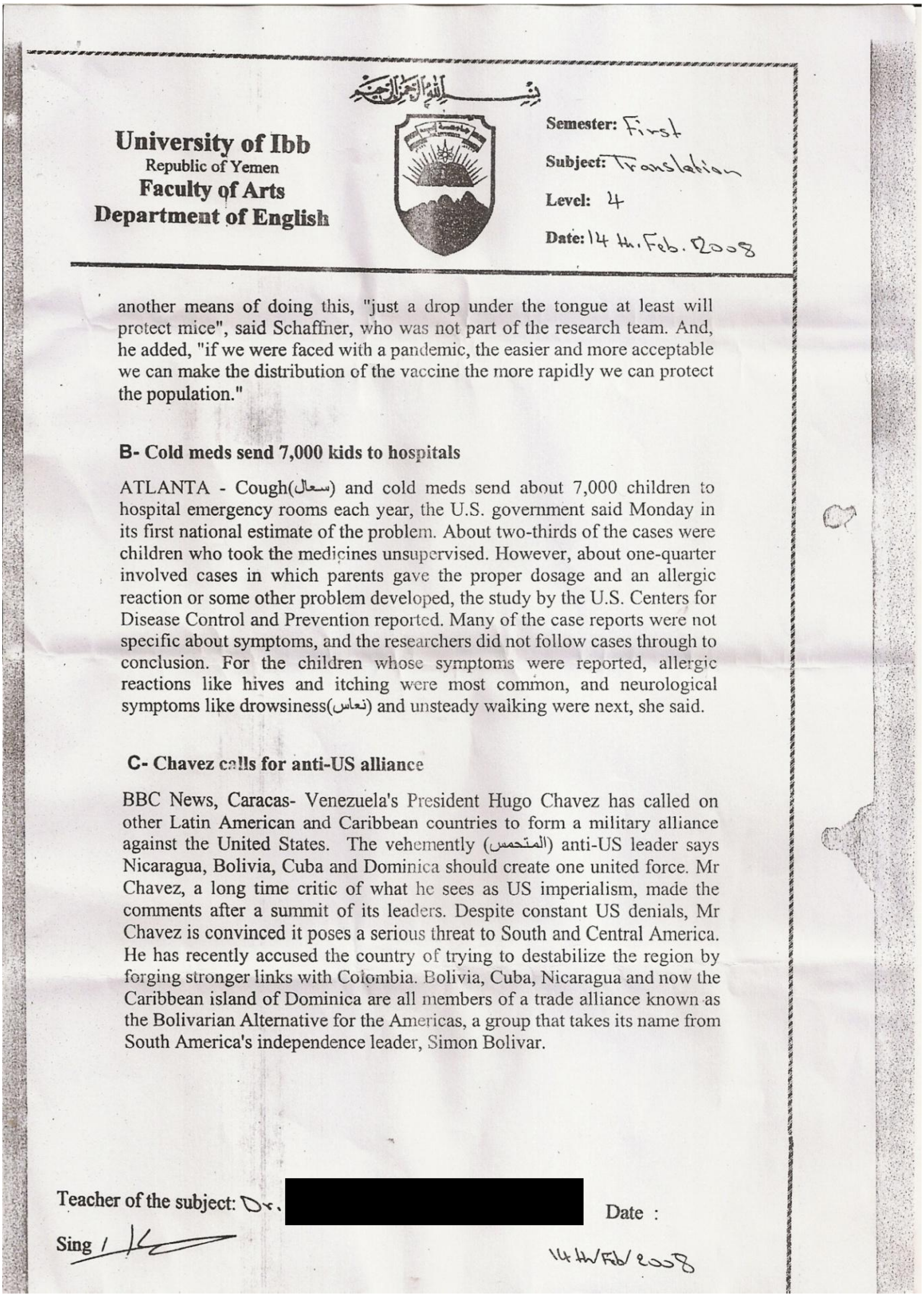
TEXT 2

ما زالت اليمن رغم دخول القرن الواحد والعشرين تعاني من التخلف في شتى نواحي الحياة المختلفة، بسبب وجود العديد من الرواسب والظواهر الاجتماعية التي ورثتها من العهود السابقة. وتتجلى مظاهر التخلف في تفشي الأمية ووجود النزعة القبلية والطائفية والمناطقية ، بالإضافة إلى انتشار قضايا الثأر ،وتناول شجرة القات ، وضعف مشاركة المرأة في المجتمع اليمني(1).

فالأمية ما تزال متفشية في اليمن بنسبة مرتفعة تصل إلى حوالي 56 ٪ من إجمالي السكان، ترتفع النسبة بين الإناث لتصل إلى 76٪ من إجمالي عدد الإناث.(2)

Q.2. Translate the following text into Arabic

The Anti-Sex Discrimination Act is a big step forward in the fight for equal rights for women. But no law can, by itself, change attitudes. Obvious injustices can be stopped, but it is not so easy to eradicate prejudices that have grown up over many generations. Prejudices which limit women to a narrow range of roles still persist.



بسم الله الرحمن الرحيم

University of Ibb
Republic of Yemen
Faculty of Arts
Department of English

Semester: First
Subject: Translation
Level: 4
Date: 14 th. Feb. 2008

another means of doing this, "just a drop under the tongue at least will protect mice", said Schaffner, who was not part of the research team. And, he added, "if we were faced with a pandemic, the easier and more acceptable we can make the distribution of the vaccine the more rapidly we can protect the population."

B- Cold meds send 7,000 kids to hospitals

ATLANTA - Cough(سعال) and cold meds send about 7,000 children to hospital emergency rooms each year, the U.S. government said Monday in its first national estimate of the problem. About two-thirds of the cases were children who took the medicines unsupervised. However, about one-quarter involved cases in which parents gave the proper dosage and an allergic reaction or some other problem developed, the study by the U.S. Centers for Disease Control and Prevention reported. Many of the case reports were not specific about symptoms, and the researchers did not follow cases through to conclusion. For the children whose symptoms were reported, allergic reactions like hives and itching were most common, and neurological symptoms like drowsiness(نعاس) and unsteady walking were next, she said.

C- Chavez calls for anti-US alliance

BBC News, Caracas- Venezuela's President Hugo Chavez has called on other Latin American and Caribbean countries to form a military alliance against the United States. The vehemently (المتحمس) anti-US leader says Nicaragua, Bolivia, Cuba and Dominica should create one united force. Mr Chavez, a long time critic of what he sees as US imperialism, made the comments after a summit of its leaders. Despite constant US denials, Mr Chavez is convinced it poses a serious threat to South and Central America. He has recently accused the country of trying to destabilize the region by forging stronger links with Colombia. Bolivia, Cuba, Nicaragua and now the Caribbean island of Dominica are all members of a trade alliance known as the Bolivarian Alternative for the Americas, a group that takes its name from South America's independence leader, Simon Bolivar.

Teacher of the subject: Dr. [redacted] **Date :**

Sing /

14 th/Feb/2008

In the sets of questions from Ibb University, it appears that except for an introduction to translation (and interpretation) as a job students were kept in the dark regarding translation theory. It is obvious that translation was taught and evaluated also in a rather mechanical sense of replacement of words, phrases and grammatical units between the languages. Ironically enough, the students who took these exams must be holding this view of translation. One of the instructors, however, is perhaps right in focussing mainly on translating from English to Arabic, but students should also be trained to translate into L2 no matter how many mistakes they would make.

The samples taken from Aden University are placed in the appendix. It is to be noted here that in Aden University there is no department of English in the Faculty of Arts. Instead, translation is taught as part of the curriculum of English in the Faculty of Education. Generally, except for definitions of synonyms, acronyms etc. (which can be taught in semantics as well as in relating translation to semantics), no theory of translation whatsoever is seen in the exam papers. Students are instructed to translate decontexualised sentences (or pieces of prose) from English into Arabic and vice versa.

The samples taken from Taiz University (also in the appendix) show that translation students were as lucky as their peers in Sana'a University. A theoretical approach to translation was maintained despite being limited to contrastive analysis and a preliminary understanding of the concept of equivalence. Students were also given somehow authentic texts to translate, i.e. texts which they might come across in real life, such as legal documents, newspaper reports, political texts, and literary texts. However, modern translation theories and concepts are not indicated. One more point to be observed in these sets of question papers (as in all universities) is the lack gradability of teaching translation theory and practice and the lack of coordination between translation courses and other courses in the curriculum.

4.5. Summary

The materials above can lead to a few observations related to the teaching of translation in the public universities in Yemen. It has been indicated earlier that the major objective of teaching translation is to make students skilful at translating from English to Arabic and vice-versa. It is also presumed that theories, models and approaches of translation be taught to the students. But from the above evidence it can be noticed that none of the above objectives is fulfilled, or at least achieved with satisfactory results. It is also noticed that there is lack of proper coordination between translation courses and other language and literature courses. With a better arrangement and coordination, courses of translation and language/literature can benefit from and reinforce each other. Finally, it is observed that the theory the students are exposed to can hardly be called modern. Students, therefore, are expected to graduate with little understanding of the nature of translation, and of how to translate methodologically and artistically as well. The next chapter deals with how to make the teaching of translation for the Yemeni students as fruitful as possible and how, through coordination between courses, translation theory can not only reinforce students' understanding of translation as well as other courses but also make up for what other courses may miss out.

Endnotes:

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[1] The definition is provided here because instead of the word "prospectus" in the titles of these books, the word "catalogue/catalog" is used.

[2] The university catalogues of other public universities in Yemen do not show significant differences in terms of courses and syllabi.

[3] Shaheen, Muhammad (2000) *Theories of Translation and their Applications to the Teaching of English/Arabic-Arabic/English Translating.* Amman: Dar Al-Thaqafa Library. This work is originally a PhD thesis carried out in University of Glasgow in 1991 and is available online @ http://theses.gla.ac.uk/637/.

[4] In Thamar University, for example, a professor who came to teach English linguistics in the university for one year was a specialist in translation. Students' level of understanding of translation theory and practice, rather of language and linguistics in general, was immensely enhanced. A lot of students expressed that, for the first time, they value translation as a professional and academic discipline. Otherwise, they were previously taught by instructors who made them think that translation is only replacement of ST lexis and grammar by TT lexis and grammar using a bilingual dictionary.

[5] All these exams were emailed to the researcher by translation teachers who work in the public universities in Yemen, and by students who studied courses of translation in the said universities.

CHAPTER V

DATA ANALYSIS AND A TRANSLATION SYLLABUS FOR YEMENI STUDENTS

DATA ANALYSIS AND PROPOSAL FOR A TRANSLATION SYLLABUS FOR YEMENI UNIVERSITIES

5.1. Introduction

It has been noticed in the earlier chapters that the general objective of teaching translation for the L2 Yemeni students is to produce ‘skilful’ translators. Other drawbacks aside, is it possible to do so with that scanty knowledge of translation theory (i.e. only equivalence in translation at most, perhaps without even mentioning the principle of *Tertium Comparationis*)? Looking at the matter from a different angle, one can ask the following questions: Do translation courses and language and literature courses contribute to each other? Do translation courses, the way they are taught, increase students’ understanding of L2 and of literary theory?

Generally, the current situation of translation teaching at the undergraduate level in Yemeni national universities is characterised by a number of features:

i. All departments of English offer translation courses at the undergraduate level as obligatory courses, but what is actually offered is quite arbitrary and depends almost entirely on personal initiatives on the part of instructors.

ii. Most of the instructors who teach translation at Yemeni universities are not qualified enough to teach this module. Most of them are holders of postgraduate degrees in English literature or linguistics from local or foreign universities. Therefore, any instructor in the Departments of English who shows interest in teaching translation may be assigned the course. There are no further requirements whatsoever. Hence, the trainers are at best merely interested rather than specialised in translation.

iii. Arbitrary approaches cannot serve as reliable, sound bases for translation teaching, which should follow a systematic approach to achieve its goals. These arbitrary approaches adopted in the English Departments frustrate all educational efforts and hamper Yemeni universities from achieving one of the main goals of translation teaching (i.e. preparing competent graduates who can translate efficiently if being offered a translation job).

iv. Most translation teachers have not received any kind of training in teaching translation.

v. The spirit of teamwork among translation students and translation teachers is virtually non-existent.

vi. The absence of continuous training programmes for university translation instructors has contributed to the current status quo. Teachers may as well take personal initiatives and train themselves. However, their efforts can hardly come to fruition. This is because they are overloaded and they teach various courses, including a hybrid of language courses and content courses at various levels. Consequently, not a single department has ever produced a textbook on translation, or even a guide for translation teaching or a manual for translators.

vii. The status of teaching translation shows that most of the university instructors of translation are not qualified to teach translation. However, all instructors in English Departments are supposed to teach translation in theory and practice as an academic subject.

Contrasting the theoretical foundations (Chapter II) and the courses of translation discussed in Chapter III with the evidence brought forth in Chapter IV can lead to a number of observations that can be used to ameliorate the situation of translation teaching for Yemeni students:

i. Modern Translation Studies theories and concepts must be included and taught to the students if there is a serious desire to produce somehow ‘skilful’ translators.
ii. Proper designing of translation courses on basis of gradability is lacking, and therefore a new syllabus for the translation course in the public Yemeni universities is required so as to meet the objectives of the translation course, i.e. to produce students with the basic skills of translating and to enhance their competence both in L2 and in translation and also show them the relationship between translation theory and literary theory.
iii. Integrating TS theories and concepts can broaden the students’ horizons regarding the interdisciplinary nature of TS and can introduce them to the relation of translation to every field of study.
iv. Teaching of TS theories and concepts can add up to the students’ understanding of concepts and theories in linguistics and literature (as well as culture studies) by reinforcing their understanding of what they have been introduced to in these fields and also by complementing what the linguistics and literature classes miss out – e.g. Yemeni students in English Departments are hardly introduced to sociolinguistics, pragmatics, discourse analysis, culture studies, modern literary theory, etc. These can be indirectly covered in translation classes.

With these observations in view, this chapter is designed to include a new syllabus for translation for Yemeni students based on:

i. Introducing modern theories and concepts of TS.

ii. Integrating the theory and practice of translation.

iii. Attempting to produce students with the basic tools of the trade if they decide to pursue a career or postgraduate studies in translation.

iv. Coordinating between translation courses and language and literature courses so as to make them contribute to the understanding of each other.

v. Attempting to make translation courses contribute to L2 learning.

English is officially recognised as a second language in Yemen – Arabic being the first language and mother tongue all over the country.[1] English is taught at schools starting from the 7th primary grade (there is a debate, though, that teaching of English should start as early as the 5th primary grade). Generally, the medium of instruction at schools and (apart from certain specialisations) university levels as well is Arabic. At the school level, students are exposed to English 5-6 periods a week, each ranging between 40-45 minutes. But that is it. In other words, they are not first and foremost informed regarding the importance of English in today's world. Instead of helping them realise this and learn to communicate in English, students are exposed to English as a theoretical subject without real communication. Despite the change of the school English curriculum in the late 1990s, hardly has any improvement taken place. However, this is not the issue to be discussed in this thesis. What is important here is that the majority of students of English who enter the BA level – despite the required official, rather formal entrance test – hardly know how to communicate in English.[2] In this regard, the responsibility of the university English instructor is double-fold: teach them language and teach them content/ideas simultaneously.

In the previous chapter, it has been indicated that the curricula used by the English departments in most of the public universities in Yemen show little variation in all the four year undergraduate stage. All the universities are expected to go by certain guidelines allowing little freedom of introducing new courses – though relative freedom is allowed in terms of choosing the teaching materials. The courses of Freshman and Sophomore Levels are generally meant to develop the students' communicative abilities and their L2 competence. In the second semester of Sophomore Level in most cases, students are introduced to linguistics and simple literary forms, and sometimes translation. At the Junior Level and Senior Level, students are immersed in linguistics and English and American literatures – this is in addition to a course in research methodology and a final-semester course dedicated for a term paper.

Despite the few variations it appears that the L2 curricula shared by most of the public universities in Yemen show similar layout – Chapter IV. Generally, apart from the requirement courses (such as Arabic, French, Islamic Culture, Human Rights, Computer Skills, etc.), the initial focus (i.e. courses in Freshman and Sophomore Levels) is on developing students' knowledge of and competence in English. Students are taught to read (Reading Skills I, Reading Skills II, Modern English Prose/Short Stories), write (Writing Skills I, Writing Skills II, and Advanced Composition), speak (Spoken English I, Spoken English II, Spoken English III), and learn L2 grammar. Linguistics courses include semantics (including some introductory approach to pragmatics), morphology, syntax, phonetics, phonology, and applied linguistics. Perhaps, some concepts of discourse analysis are taught under the course 'Analysis of Literary Texts', but it is obvious that the emphasis is on literature rather than on linguistics. Students are also taught courses in British and American literatures – modern English prose (i.e. short stories), fiction, poetry, drama, and literary criticism (traditional literary theories). In fact, the most relevant literary course to this research is the Comparative Literature since it offers literatures in translation.

The discrepancy in the arrangement of courses reveals that there is little coordination between the courses. It appears that the prescribed curriculum items/courses are given to the students without enough care taken regarding their level of understanding or their capacity to take a specific number of courses. For example, students in Thamar University have to take seven courses in the first semester in the Sophomore Level, while in the second semester of the same level the number decreases to six each semester. Similarly, the number of courses per semester may vary from one university to another, and from one academic year to another. The point is, apart from lack of coordination between courses and levels, such arrangement of courses is not always stable. Courses are sometimes randomly distributed between levels. Besides, as far as translation is concerned, the teaching of translation starts in some universities in the second semester of Sophomore Level while in other universities it starts in the first semester of the Junior Level. It is obvious, however, that the teaching of translation begins only after the students have been exposed to L2 (English here) for at least three semesters, evincing that although translation is meant as a course to enhance students' understanding of L2 (by a principle of compare and contrast) it is only introduced after the students have obtained at least basic understanding of L2. This implies also that one of the objectives of teaching translation is to introduce students to translation theory as well as practice. The question now is, how far is the goal of teaching translation in the public universities in Yemen achieved? Several issues are related to this question: issues related to the location of a translation course in the curriculum, issues related to the conditions of teaching translation (i.e. availability of qualified teachers, suitable materials, appropriate teaching conditions), and issues related to making students aware of the importance of translation for their society in general and for themselves (if they choose to pursue a career in translation activity in the future) as prospective translators in particular. Such issues are discussed below using evidence from a questionnaire distributed to some students of English, materials used in teaching translation, and examination samples collected from most of these universities.

During the BA level students generally take four courses of translation. In some universities the first translation course is introduced in the second semester of the Sophomore Level; in others, in the first semester of the Junior Level. The four courses of translation are meant to be given in four semesters, mostly consecutively, each course having 3 credits. In each semester, students of translation (as of any other course) are expected to receive 3 contact hours per week for a period of 16 weeks – though the fact is that the overall time of exposure they get is far less than that.

In addition, the translation classroom conditions are not at all encouraging. The interviews with students, as mentioned in the previous chapter, reveal the disappointing techniques and atmosphere of translation teaching in these universities. Apart from simultaneous interpretation – which is not taught at all in these universities – the techniques used in the translation classroom appear to serve no real goal and are lacking in orientation. Modern TS theory is absent. Teaching materials are neither sufficient nor properly selected. Graduates come out of the BA stage with a misconception that they can translate simply by using a bilingual dictionary when, in fact, they have not been introduced to the true nature of translation. Indeed, this thesis proposes that there be a reform not only of translation teaching but also of the whole L2 teaching process in these universities. But since the concern here is mainly translation, an attempt is made at introducing a syllabus for translation to be used in the public universities of Yemen in the Departments of English.

The first step here is to set objectives which can serve as parameters for teaching translation for the students. The syllabus proposed here is meant to achieve the following general objectives:

i. To develop the learners' translational competence as well as their awareness that translation is an intercultural process and a meaningful contact between cultures and languages.

ii. To draw students' attention that translation is one of the most important fields of study that Yemeni (actually the whole Arab) society direly needs.

iii. To supply students with the basic tools of trade if they choose to pursue a career in translation after graduation.

iv. To integrate modern Translation Studies theories, models, concepts and procedures with practice so as equip them with the necessary theoretical and practical background in case a student make up his/her mind to pursue higher studies in Translation Studies.

v. To coordinate as much as possible between translation courses and other courses in L2 curriculum so as to make them reinforce and complement each other.

vi. To draw on social, psychological, and cultural perimeters of target and source languages in order to help students understand texts, content and style.

vii. To develop learners' relevant linguistic and communicative skills in source language (Arabic) and target language (English).

viii. To prepare learners to reproduce the maximum possible equivalence of texts in various genres.

ix. To develop learners' ability to comprehend and convert (into and from the target language) a variety of academic texts relevant to various fields of specialisation.

x. To encourage learners to work cooperatively.

xi. To develop the ability of students to use references in the target language for their academic activities.

xii. To enable the learners to recognize the differences between SL and TL, typographical, lexical, grammatical, stylistic, text-typological, discoursal (especially with regard to coherence, cohesion, and inferencing), pragmatic and semiotic.

These general curricular objectives should be taken into account while selecting teaching materials and methodologies so that, by the end of the four courses of translation, students are expected to be able to:

- identify cultural issues and values reflected in the source language (SL) text and compare them with those in the target language (TL) culture.
- reflect awareness of TS theories while at the same time applying them to practice.
- express the particularities of register and style of the SL text in the TL text produced.
- show awareness of the canons of various communicative forms of writing.
- compare translations of media reports and other texts with available authoritative translations.
- display flexibility and command of various modes and tools of translation.

- prove ability to work in pairs or in groups on a translation task.
- demonstrate ability to get meaning from different kinds of dictionaries (mono-lingual, bilingual, and thesaurus) and other references.

Before discussing the proposed syllabus, it is quite relevant to indicate that students come to a translation course with some preconceived notion(s) about translation (Schäffner 2004: 113). Schäffner proposes two scenarios which, useful as they are, cannot be applied literally to the Yemeni students; yet certain points are quite significant. The general aim of both scenarios is to develop translator's competence [3] within a theoretical framework. The first scenario is related to translation teaching as part of L2 curriculum – as in Yemeni universities – but, unlike the current case in Yemeni universities, the aim is to reinforce, and test, the students' linguistic skills, whereas the second scenario is concerned with teaching translation in a three-year translation programme. In the first scenario, she proposes a method (based on the presumption that students come to translation class with preconceptions of translation) where students come to realise the definition and nature of translation at the end of the course, i.e. through gradually rectifying students' misconceptions or vague understanding. Schäffner warns that the main problem here is the insufficiency of time, i.e. 12 week course. In the second scenario, she recommends, besides teaching a historical background of translation, a more functionalist approach to the teaching of translation in the first year, i.e. translation as intercultural communication and translation as purposeful activity with reference to Vermeer's (1996) notion of *skopos*, to Nord's (1991, 1997) four types of translation problems, to Chesterman's (1997) translation strategies, to Höing and Kussmaul's (1991, in Schäffner 2004, and Baker 1998/2001) notions of *Funktionskonstanz* and *Funktionsveränderung* ('same function', 'different function') and Holz-Mänttäri's (1984, in Baker 1998/2001) notion of translatorial action. She also recommends that students be introduced to textlinguistics and translation, text-typology, genre conventions and translation with references to Reiss's (1971) translation-oriented text typology and to Neubert's (1985, in Schäffner 2004) concept of parallel texts.[4] The subsequent two years build on what has been taught and expand students' knowledge in contemporary translation theory. Generally speaking, Schäffner's (2004) suggestion is useful for training translators but it seems to emphasize functionalist approaches to translation at the cost of neglecting other equally important approaches, i.e. linguistic, literary, cultural and philosophical, which are of immense benefit for translators in general and are very relevant to the undergraduate Yemeni students in particular.

Viewing the proposed objectives and the above-mentioned observations, a syllabus of translation for Yemeni students is necessarily a four-stage, gradable process where the four translation courses are expected to respond to two ends at the same time: teaching language and literature and teaching translation. Assuming that translation is taught in four courses (hence four semesters), each of the four stages responds to one course of translation and is covered in a semester (3 hours for 14 weeks), as follows: primary, intermediate, upper-intermediate, and advanced.

5.2. A Translation Syllabus for Yemeni Students

Prior to the discussion of the proposed syllabus and its stages, it is important to point out that if "All methods of teaching involve the use of the target language" (Richards and Rogers 25), which approach is most appropriate for designing a translation syllabus for students in Yemen given the fact that translation by default involves the existence of, at least, two languages? "A language teaching syllabus", according to Krahnke (1987: 4), "is the linguistic and subject matter that make up the teaching. [sic] Choices range from more or less purely linguistic syllabi, where the content of instruction is the grammatical and lexical forms of the language, to the purely semantic or informational, where the content of instruction is some skill or information and only incidentally the form of the language. Methods differ from each other in many ways...”. Krahnke classifies syllabi into 6 types: structural, notional/functional, situational, skill-based, task-based, and content-based. These are defined briefly as follows (ibid.: 15-18):

i. A *structural* (or formal) syllabus is one in which the content of language teaching is a collection of the forms and structures, usually grammatical, of the language being-taught. Examples of structures include: nouns, verbs, adjectives, statements, questions, complex sentences, subordinate clauses, past tense, and so on, although formal syllabi may include other aspects of language form such as pronunciation or morphology.

ii. A *notional/functional* syllabus is one in which the content of the language teaching is a collection of the functions that are performed when language is used, or of the notions that language is used to express. Examples of functions include: informing, agreeing, apologizing, requesting, promising, and so on. Examples of notions include size, age, colour, comparison, time, and so on.

iii. A *situational* syllabus is one in which the content of language teaching is a collection of real or imaginary situations in which language occurs or is used. A situation usually involves several participants who are engaged in some activity in a specific setting. The language occurring in the situation involves a number of functions, combined into a plausible segment of discourse. The primary purpose of a situational language teaching syllabus is to teach the language that occurs in the situations. Sometimes the situations are purposely relevant to the present or future needs of the language learners, preparing them to use the new language in the kinds of situations that make up the syllabus. Examples of situations include: seeing the dentist, complaining to the landlord, buying a book at the bookstore, meeting a new student, asking directions in a new town, and so on.

iv. A *skill-based* syllabus is one in which the content of the language teaching is a collection of specific abilities that may play a part in using language. Skills are things that people must be able to do to be competent in a language, relatively independently of the situation or setting in which the language use can occur. While situational syllabi group functions together into specific settings of language use, skill-based syllabi group linguistic competencies (pronunciation, vocabulary, grammar, sociolinguistic, and discourse) together into generalized types of behaviour, such as listening to spoken language for the main idea, writing well-formed paragraphs, giving effective oral presentations, taking language tests, reading texts for main ideas or supporting details and so on. The primary purpose of skill-based instruction is to learn the specific language skill. A possible secondary purpose is to develop more general competence in the language, learning only incidentally any information that may be available while applying the language skills.

v. A *task-based* syllabus and a content-based syllabus are similar in that in both the teaching is not organized around linguistic features of the language being learned but according to some other organizing principle. In task-based instruction the content of the teaching is a series of complex and purposeful tasks that the students want or need to perform with the language they are learning. The tasks are defined as activities with a purpose other than language learning, but, as in a content-based syllabus, the performance of the tasks is approached in a way that is intended to develop second language ability. Language learning is subordinated to task performance, and language teaching occurs only as the need arise during the performance of a given task. Tasks integrate language (and other) skills in specific settings of language use. They differ from situations in that while situational teaching has the goal of teaching the specific language content that occurs in the situation – a predefined *product* – task-based teaching has the goal of teaching students to draw on resources to complete some piece of work – a *process*. The language students draw on a variety of language forms, functions, and skills, often in an individual and unpredictable way, in completing the tasks. Tasks that can be used for language learning are, generally, tasks that the learners actually have to perform in any case. Examples are applying for a fob, talking with a social worker, getting housing information over the telephone, completing bureaucratic forms, collecting information about preschools to decide which to send a child to, preparing a paper for another course, reading a textbook for another course, and so on.

vi. A *content-based* syllabus is not really a language teaching syllabus at all. In content-based language teaching, the primary purpose of the instruction is to teach some content or information using the language that the students are also learning. The students are simultaneously language students and students of whatever content is being taught. The subject matter is primary, and language learning occurs incidentally to the content learning. The content teaching is not organized around the language teaching, but vice-versa. Content-based language teaching is concerned with information, while task-based language teaching is concerned with communicative and cognitive processes. An example of content-based language teaching is a science class taught in the language the students need or want to learn, possibly with linguistic adjustments to make the science more comprehensible.

Looking at these definitions, one can but observe that to design a language syllabus all these six types of syllabus design cannot be kept apart from one another and are not entirely distinct from each other, but one dominates over others depending mainly on the instructional content, the type of learner and the orientation of the course. However, in our case here, the syllabus is designed primarily for teaching translation, not language *per se*, although translation is taught as a part of L2 curriculum. Attention should, therefore, be paid to the two layers of the syllabus, i.e. teaching translation and (indirectly) teaching L2. Even at the level of teaching translation, the goal is to prepare students for the translation market and at the same time enhance their language competence. Besides, the design of the syllabus for the Yemeni students should be based on several other considerations: e.g. students' level of competence in L2 and the coordination with other language and literatures courses. Based on the definitions of syllabi above, it appears that the syllabus proposed here is an amalgam of all the syllabus types. But while the instructional syllabus type appears dominant in the Primary Stage, it gradually loses its momentum in the succeeding stages, and gives way to the content-based type in the Pre-Intermediate Stage and the Intermediate Stage, while the Advanced Stage seems more of a skill-based syllabus.

The Primary Stage

This is the stage where students are introduced to translation mainly in terms of theory for the first time. Prior to this stage, students come to translation class with some notions of translation (Schäffner 2004: 113), particularly owing to their constant use of bilingual dictionaries and their attempts to build up their knowledge of L2 using their knowledge of L1 in a contrastive manner. But that does not in any way affect their curiosity to know translation and to see how far their earlier experiences of learning L2 conform to translation theory and how far learning (through) translation can contribute to their understanding of L2. This is a very critical stage for both instructors and students as well. In other words, it is necessary for translation instructors to focus on maintaining the students' anticipation by introducing translation theory while at the same time observing the linguistic competence and overall knowledge of the students.

It is a corollary that in order to understand a field of study, a historical and introductory background of the field and its growth over time is quite helpful. Yemeni students of translation, therefore, are recommended to briefly study the growth of translation theory, with a special emphasis on the Arabic translation tradition and the evolution of TS as a discipline along with its main concepts and theories. In addition, theory here is preferred to be minimal, for otherwise the instructor's expectations would become too high for the students to realise.

At this stage, which normally takes place in the second semester of Sophomore Level or the first semester of the Junior Level, students are expected to have studied a minimum of 3 courses of reading and comprehension, 3 courses of grammar, 3 courses of writing skills and composition, and 3 courses of speaking skills. This means that students are now in a position to speak, read and write in L2, at least, satisfactorily – if and only if these courses have been taught effectively. This also means that students now have basic intuitive skills to compare and contrast L1 and L2 syntactically, semantically, pragmatically, and stylistically; although, their vocabulary stock may still be limited. The role of translation teacher here is to satisfy the students' need for building up vocabulary and to provide them with the basic theoretical concepts and notions of linguistics (definitions of semantics, syntax, morphology, pragmatics), sociolinguistics (register, cultural differences, formality, appropriateness, acceptability of utterances, etc.) and stylistics (figures of speech). This can be done by giving students simple, short, varied texts and sentences/expressions to translate and then discussing their translations, pointing out the differences (formal, cultural, stylistic) between both ST and TT.

On the other hand, the practical side of the course is expected to inform students about equivalence on basis of contrastive linguistics, back-translation, and basic translation strategies, methods and procedures. Contrastive linguistics will enable the students to compare L2 and L1 at the levels of word, phrase and sentence; tenses, time aspects and modals; voice, gender and number; markedness vs. unmarkedness, coherence and cohesion, co-reference and anaphora and theme-rheme distinction. Equivalence, here, is expected to be introduced to the students with reference to specific translation methods or procedures, especially those proposed by Vinay and Darbelnet and Newmark – further discussion of equivalence is expected to be covered in the next semester. The technique of back-translation is expected to enhance the students' awareness of grammatical differences between SL and TL.

As a cornerstone of translation teaching, students should be made aware of the relationship between language and culture and of the importance of respecting and expressing the cultural differences between SL and TL. Under this general aim comes the issue of untranslatability, which should be introduced to the students as a concept that does not mean the impossibility of translation but rather as an expression of respect for the SL culture which should be revealed to the ST reader by using a translation technique, such as glossing, synonymy, hyponymy, etc. Besides, students can be made aware of some of the general controversial issue in translation, e.g. form vs. content, word-for-word vs. sense-for-sense, etc.

Adequate translation from the language being learnt (L2) to the student's first language (L1) certainly presupposes comprehension. Translation can also play an important part in the FL class in enhancing students' awareness of, and sensitivity to, what Hervey and Higgins (2005: 147) call the "many-layered nature of meaning" and its verbal expression in both L1 and L2. In this manner, it will be easier for both the translation teacher and students to maintain an interlink between translation (theory and practice) and language study. Students should also be encouraged to do further readings and more practice, and also to write translation briefs so that they can come up with the translation problems that faced them and share their experiences in class.

Thus, the Primary Stage can be said to attempt to fulfil the following objectives:

- Sensitize students on the importance of translation in the contemporary world.
- Provide students with some understanding of the evolution of TS and its history and the types of translation.
- Orientate translation materials and teaching methodology towards introducing the basics of translation and enhancing the students' knowledge of both ST and TT.
- Introduce basic concepts of translation.
- Instruct students regarding the importance of using translation tools, such as dictionaries, encyclopaedias, reference books, internet, and translation programmes.
- Sustain students' interest in translation and translation theory.

- Sensitize students to the concept of decision-making in translation and the factors that impinge of this process – this objective is further expanded in the final stage.

The Intermediate Stage

This stage normally takes place in the Junior Level (either in the first or second semester). Students at this level are expected to have been introduced to (some branches of) linguistics (morphology and syntax, and semantics or phonetics and phonology) and literature courses (short stories, novels, plays, poetry, and mainly the course entitled 'Language Through Literature'). As far as translation is concerned, this stage builds mainly on what the students have been taught in the primary stage, but the focus here is placed on linguistic approaches to translation and the concept of equivalence. Baker's *In Other Words* (1992/2006) is very useful here as it deals with the concept of equivalence in hierarchies. Ideas related to equivalence and types of translation can also be drawn from Nida (1964), Nida and Taber (1969), Newmark (1981,1988), Koller (1995) and others. The concept of translation shift proposed by Catford (1965) can also be introduced here.

Baker (1992/2006) investigates the question of equivalence in translation at various hierarchical levels – word level, above word level, grammatical level, textual level, and pragmatic level. This textbook not only teaches such a key concept in TS based on linguistic investigations but also introduces key concepts in linguistics. The book also contains abundant examples from Arabic and English, which makes it appropriate for teaching translation with special reference to Arab students. Therefore, despite the fact that the majority of the examples provided in the books have nothing to do with literary language, *In Other Words* can be said to serve most of the objectives of this stage.

Generally, linguistic approaches to translation can be covered here since students are expected to have obtained an acceptable, introductory level of understanding of linguistics. As part of the coordination between language courses and translation courses, it is expected that students have been introduced to semantics, morphology and syntax either before the intermediate stage starts or concurrently alongside the translation course. It is to be noted that students are hardly exposed to pragmatics and sociolinguistics. Therefore, the translation course can make up for this loss by introducing elements of both these fields in a brief, translation-oriented manner.

The practical side of the course will be based on the translation of longer extracts from texts carefully selected to relate to the theoretical ideas. At this stage, translation students can be introduced to the translation of technical texts, figures of speech, proverbs, collocations, and small pieces of literary prose. That is, they will be briefly introduced to the concepts of text-typology with special reference to their significance in translation. This will not only acquaint them with concepts not taught in any other course in the current curriculum but will enhance their awareness that certain text types have certain salient features.

In addition, students can be briefly acquainted with discourse analysis and its significance for language learners in general and translators in particular. Ideas drawn from Hatim and Mason (1990, 1997) can be used here.

The objectives of this Intermediate Stage are as follows:

- Enhance students’ knowledge of the linguistic approaches of translation.
- Create in students ‘Cultural Intelligence’[5] and an awareness of cultural differences and their implications for translating.
- Further students’ understanding of the concept of equivalence in translation.

- Expand students' knowledge of linguistics, particularly semantics, pragmatics, sociolinguistics, text-typology and discourse analysis, with specific reference to their role in translation theory.
- Expose students to a variety of texts and various equivalence problems between English and Arabic.

The Upper-Intermediate Stage:

This stage often takes place in the first semester of the Senior Level. At this level students are expected to have been taught semantics, syntax and morphology, and phonetics and phonology along with a variety of literature courses including novels, poetry and drama. They are also expected to have studied a course entitled 'Analysis of Literary Texts' and another course called 'Literary Criticism', and are in the process of studying the 'Comparative Literature' course. In other words, the focus of translation theory here is placed on literary and cultural approaches to translation.

Among the vital theories and concepts of translation that should be introduced are the Polysystem Theory, the Post-Colonial Approach to translation, Gender and TS, and Ideology in TS, and concepts such as foreignisation, domestication, translator's invisibility and manipulation in translation, etc. Introducing the Polysystem Theory will enable the students to see the importance of translation in shaping the literary and cultural scene of a nation. As far as Arabs are concerned, the best examples of the Polysystem Theory are seen in the process of importing literary genres such as the novel, the short story, drama and free verse, which – in their modern sense – were not found in Classical Arabic literature. The Post-Colonial Approach to translation will cover a very critical stage of world political and literary history and the role translation played during that era and how its role is still in effect, taking into consideration that many countries in the Arab world are still colonised factually (as in Iraq and Palestine and parts of Morocco) or economically (as in the majority of Arab countries). By introducing Gender Studies to the translation class, students will be able to come across modern debates regarding the role of gender in translation and the claims of Feminism in relation to translation. Discussing the role of Ideology in translation can enable the students to see not only the impact of the translator's ideology and sentiments on the product but also the indirect influence the sponsors of a translation can exert on the product. Finally, the inclusion of important concepts of translation (i.e. foreignisation, domestication, translator's invisibility and manipulation of translation) will enable the students to see various layers of interpretation and different strategies of rendering an ST to TL based on translator's understanding of the ST and his/her orientation towards the way s/he wants his/her audience to receive the TT. It is also recommended that students be exposed at this stage to the hermeneutic motion and its relation to translation since this seems to be accessible for them at this stage for several reasons: this philosophical concept is directly related to the construction of meaning and its layers; it is also relevant to the general orientation of the course, i.e. introducing students to the literary approaches to translation; other philosophical approaches to meaning and translation appear rather beyond the level of undergraduate students; the final stage does not have a room for philosophical theories.

At this stage, it is recommended that students be given authentic pieces of literature to translate. Pieces of translated literature can also be given for analysis so that students can link the theories they have studied to the translated works they analyze. It is to be noted here that the course 'Comparative Literature' is very strategic for the students of translation at this stage since it is mainly concerned with literature in translation, the impact of translation in shaping TL literature, and how the ST is rendered in the TL. Often, specific literary pieces (novels, plays, poetry) from two or three literatures are studied on basis of comparison and contrast. An effective coordination between the translation instructor and the Comparative Literature instructor can be of an immense benefit for the students in both the courses.

At the level of TS theory, teaching materials will include extracts from prominent scholars of translation whose works contributed immensely to the theory of translation with specific reference to literature and culture studies – including *inter alia* Gideon Toury, Itamar Even-Zohar, Lawrence Venuti, André Lefevere, Susan Bassnett, Andrew Chesterman, Edwin Gentzler, Theo Hermans, and George Steiner. Besides, materials suitable for students at this stage can be derived from a number of sources, including Hatim and Munday’s *Translation: An Advanced Resource Book* (2004), but in a selective mood, Munday’s *Introducing Translation Studies: Theories and Applications* (2001), Bassnett’s *Translation Studies* (1980/2002), and Bell’s *Translation and Translating: Theory and Practice* (1991).

In this way, the objectives of the Upper-Intermediate would be as follows:

- Acquaint the students with the approaches to translation that are based on literary and culture studies.
- Interlink and reinforce students’ understanding of literary theory with their conceptualisation of translation.
- Create in students an awareness of the interaction between translation and other literary, cultural and philosophical fields.
- Enable students to see different layers of interpretation of SLT and various ways of rendering it to TL.

- Provide students with the basic concepts of modern literary and cultural schools of thought, e.g. feminism, culture studies, philosophy of meaning, etc. which may not be introduced in other courses in the current curriculum.
- Acquaint students with the implications of literary translation, e.g. the differences between SL and TL in terms of language, aesthetics, poetics, culture, and ways of perceiving the world.

The Advanced Stage

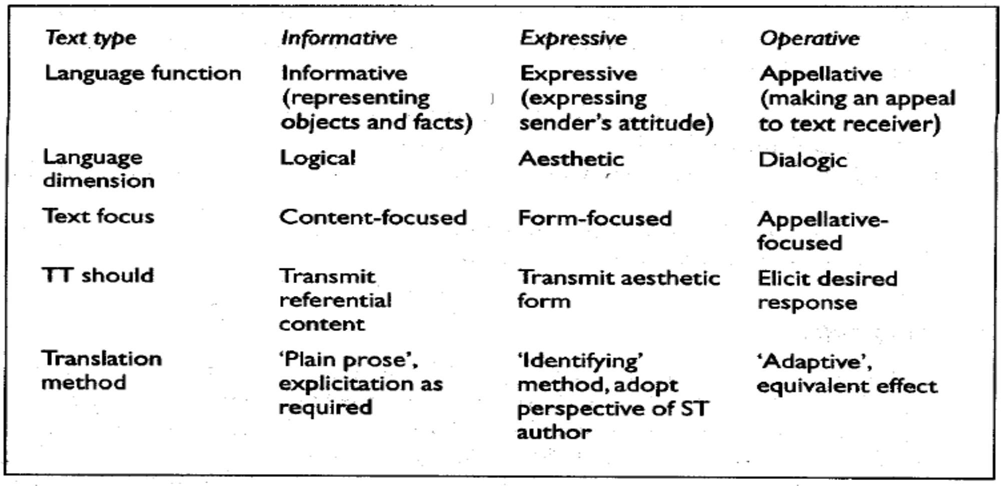
This stage takes place in the second semester of the Senior Level, i.e. this is the final course of translation for BA students. Students at this stage are expected to have studied (or be studying) Applied Linguistics. Moreover, they are also expected to have achieved a considerable measure in linguistic competence and accumulated a substantial stock of vocabulary. In the case of the curricula of English in the Faculties of Arts and Languages in most of the public universities in Yemen, however, students do not (and perhaps will not) have a chance to study discourse analysis nor text-linguistics. This is one of the drawbacks of the English language curricula at these universities given the importance of discourse analysis and text-linguistics for L2 learners. Therefore, it is proposed that one of the principal objectives of the translation course at the Advanced Stage is to expand the ideas of discourse analysis and text-linguistics introduced in the intermediate stage in order to enhance students' linguistic proficiency as well as translation competence.

During the Senior Level, students are required to take two courses which are of a special interest for the translation course, i.e. Research Methodology (in the first semester) and Directed Research (in the second semester). In the former, students are taught the principles and techniques of writing research papers following the MLA (Modern Language Association) style, i.e. literature-oriented. But in the latter, students are given freedom of choice to write (and present) a term paper on a topic related to literature or language (and, in some universities, both). Translation can play a significant role here if the students are encouraged to make a term paper on something related to English-Arabic/Arabic-English translation. A step forward can also be taken if a group of students opt for translation as a topic for their 'Directed Research' project. Following the methodology proposed by Larson (1984/1988), they can be given specific material to translate, and be instructed to write a translation brief and present their work orally indicating the implications of their project.

It has been indicated earlier that one of the general objectives of teaching translation in the national Yemeni universities is to produce students with effective skills in translation. A general view of the needs of the translation market (obtained by way of interviews with translation practitioners in Yemen, Chapter IV) reveals that translators are required to deal with multiple types of texts, including media reports, scientific and technical texts, legal documents, brochures, advertisements, commercial correspondences, etc. Since this is the final translation course, it is recommended to bring students closer to situations they are likely to encounter in the translation market. Therefore, a functional approach to translation should also be included in the translation syllabus for this stage.

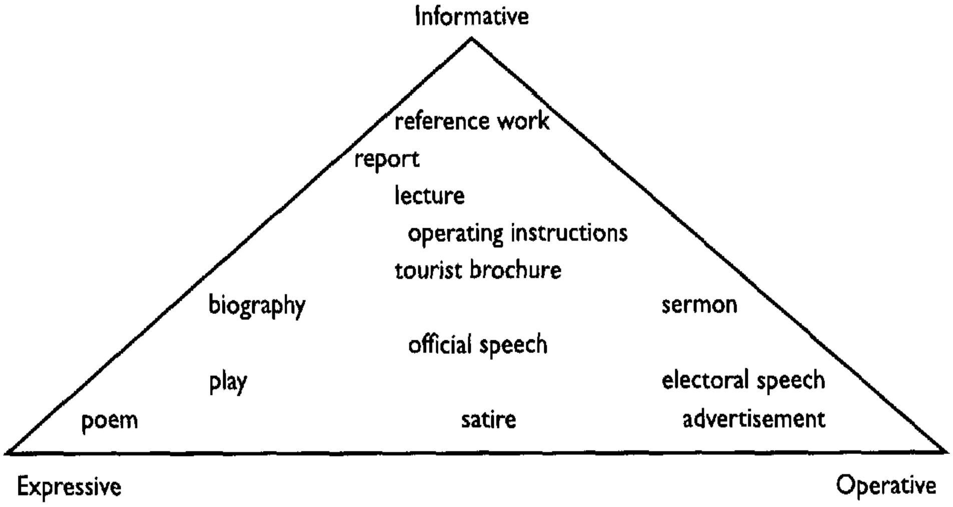
In this regard, ideas are drawn from the works of Baker (1992), Reiss (1970s), Holz-Mäntarri (1984, in Munday 2001), Vermeer (1970s, in Munday 2001),d Reiss and Vermeer (1984, in Munday 2001), and Nord (1988/91). Chapter 7 of Baker's *In Other Words* is particularly useful in which she discusses Pragmatic Equivalence, viz., coherence, presupposition, and implicature, and Grice's maxims of quality, quantity, relevance and manner, and politeness. Also, Reiss' functional approach offers a classification of texts into informative, expressive, operative and audio-medial.[6]

Functional characteristics of text types and links to translation methods (Reiss 1971, in Munday 2001:74)



Text type	*Informative*	*Expressive*	*Operative*
Language function	Informative (representing objects and facts)	Expressive (expressing sender's attitude)	Appellative (making an appeal to text receiver)
Language dimension	Logical	Aesthetic	Dialogic
Text focus	Content-focused	Form-focused	Appellative-focused
TT should	Transmit referential content	Transmit aesthetic form	Elicit desired response
Translation method	'Plain prose', explicitation as required	'Identifying' method, adopt perspective of ST author	'Adaptive', equivalent effect

Reiss' text types and text varieties (Chesterman 1989: 105; qtd in Munday 2001:74)


Informative
reference work
report
lecture
operating instructions
tourist brochure
biography
sermon
official speech
play
electoral speech
poem
satire
advertisement
Expressive
Operative

Holz-Mäntarri's most significant contribution is the concept of 'Translational Action', in which translation is seen as a communicative process involving the initiator, the commissioner, the ST producer, the TT producer, the TT user, and the TT receiver (Munday 77-8). The *skopostheorie* of Reiss and Vermeer (1984), which focuses on purpose or *skopos* of translation and sets 6 rules for 'functionally adequate or appropriate result' of a translation.[7] Finally, Nord (1988/91) offers a translation-oriented text analysis, i.e. a functional approach which is more detailed than that of Vermeer and Reiss in that it incorporates elements of text analysis, which examines text organisation at or above sentence level. She also indicates the importance of the translation commission (or 'translation brief', as Nord terms it); the role of ST analysis; and the functional hierarchy of translation problems (Munday 2001: 81-4).

On the other hand, introducing students to basic concepts in text-linguistics can benefit them immensely. For example, Werlich's[8] classification of texts into narrative, descriptive, argumentative, instructive, and comparison/contrast can enable the students to see the salient features of each text-type and adopt certain strategies and procedures while translating. Students can therefore be exposed to various classifications of text-types, e.g. Neubert and Shreve (1992), Bühler (1977)[9] and Reiss (1971/2000 and 1979), to enable them to see stylistic, grammatical and cultural differences between text-types from the perspective of both SL and TL. In addition, through the study of textlinguistics students can also come across helpful techniques that can enhance their understanding and comprehension of a text (and hereby make translation easier and more adequate): e.g. deixis and referencing, substitution and ellipsis, the criteria of textuality proposed by de Beaugrande and Dressler (1981) and Halliday and Hassan (1976 and 1989) (cohesion, coherence, intentionality, acceptability, informativity, situationality, intertextuality), the features of the concept of context in a situation (field of discourse, field of discourse, and field of discourse), and the concept of register.

Besides, the Advanced Stage is also expected to briefly cover two important areas in translation, viz., translation quality assessment and machine translation (MT). Students can be introduced in brief to the ideas of House (1977 and 1997), Reiss (1979) and Mohanty (2008) concerning translation quality assessment: this will help students evaluate translations and also learn from the mistakes they make while translating from English to Arabic or vice versa. Regarding MT, students can be acquainted with the history of MT and the most common translation programs. A translation program, e.g. AdaptIt, Translator’s Workplace, BART, Paratext, Systran, Babylon, or Trados, may be discussed briefly with students to show them how they can benefit from technological advance while doing a translation job. Yet, students should also be made aware that so far the existence of a human agent is a necessity for MT.

Finally, as a part of the Advanced Stage, students should be taught how to set a translation project. In this connection, the final part of Larson’s book *Meaning-Based Translation* can be of great help. This project can cover part of the practical side of the course. The other part can include the translation of various text types from a functionalist perspective and discuss the theoretical ideas in the light of their translations. Generally, the book by Hatim and Munday (2004) can be helpful to students at this stage as it allows them to recapitulate what they have studied in previous courses/stages and can also initiate them to the materials and theories for further research. It is also of a particular usefulness for Arab students since it offers a great deal of examples and exercises related to English-Arabic translation.

Basically, the proposed objectives of translation course at this stage are as follows:

- Prepare students for translation market.
- Acquaint students with functionalist approaches to translation, Machine Translation, translation quality assessment, and procedures and requirements for a translation project.

- Show the students the importance of the process of decision-making while translating and the factors that impinge on it.
- Increase the students' language competence by acquainting them with discourse analysis and textlinguistics.
- Expose students to the translation of as many text-types as possible, showing them the salient features of each text-type as well as inherent translation problems and difficulties while translating from English into Arabic and vice versa.
- Enhance students' understanding of translating several types of texts, with special emphasis on scientific materials, and galvanise them to the ethics of translation market as well as the dire need of the Arab world for advanced knowledge.

Outline of a Four-Stage Translation Syllabus for Yemeni Students

Primary Stage		
Week	**Theoretical Concepts**	**Remarks and Suggestions**
1	**Title**: History and Importance of Translation **Time**: (3hrs) **Items**: ▪ Preliminaries of the Science of Translation (25 min) ▪ Importance of Translation in the Arab World (20 min) ▪ Introducing Pre-20th Century	**Objectives and Remarks**: ▪ Focussing on initiating students to the importance of translation and acquainting them with pre-20th century ideas about translation very briefly. ▪ Class purely introductory; no practice except for illustrative examples if need be.

	theory of Translation (45 min) - Arabic Translation Tradition (15 min)	- Cite as examples some works translated into/from Arabic. **Ref**.: Munday (2001), Al-Didawi (2005).
2	**Title**: Introducing TS **Time**: (2 hrs Theoretical; 1 hr Practical) **Items**: - Problems with pre-20th century concepts of translation - Emergence of TS as a discipline - Aspects of the discipline	**Objectives and Remarks**: - Giving a historical background of TS and discussing its main features. **Practical**: Application of Nida's Analysis-Transfer-Restructuring Model to translating sentences from English to Arabic and vice versa. **Ref**.: Holmes (1972/2000), Nida (1964), Nida and Taber (1969), Jakobson (1959/2000), Munday (2001), Bassnett (1980/2002), and Bell (1991).
3	**Title**: Types of Translation **Time**: (1.30 hrs Theoretical; 1.30 hrs Practical) **Items**: - Word-for-word vs. Sense-for-sense - Literal vs. Idiomatic/Free - Semantic vs. Communicative - Literary vs. Scientific/Technical - Free Translation, Adaptation	**Objectives and Remarks**: - Acquainting students with various types of translation methods. **Practical**: - Giving illustrative examples from Arabic/English translations. - Selecting illustrative texts, asking students to translate particular sentences, and group-discussing the results.

		Ref.: Newmark (1988), Vinay and Darbelnet (1958/2000), Munday (2001).
4	**Title**: Major Debates in Translation I **Time**: (1.30 hrs Theoretical; 1.30 hrs Practical) **Items**: ▪ Word-for-word vs. Sense-for-sense ▪ Form vs. Content ▪ Faithfulness in translation ▪ Translation as art, science or craft ▪ Untranslatability ▪ Foreignisation vs. Domestication	**Objectives and Remarks**: Discuss some of the debatable issues of translation. **Practical**: ▪ Translating sentences to point out differences between SL and TL. ▪ Comparing a TT with its ST, e.g. a poem, a brochure, etc. ▪ Giving examples of untranslatability, e.g. names and cultural concepts and suggest methods to deal with it. ▪ Illustrating foreignisation and domestication. **Ref.**: Newmark (1981,1988), Jakobson (1959/2001), Venuti (1995).
5	**Title**: Major Debates in Translation II **Time**: (1.30 hrs Theoretical; 1.30 hrs Practical) **Items**: ▪ Invisibility of Translator ▪ Objectivity vs. Subjectivity ▪ Translation as Re-writing	**Objectives and Remarks**: ▪ Discussing some of the debatable issues of translation. **Practical**: ▪ Using translated texts to show features of translator's invisibility. ▪ Translating particular sentences by students individually and discussing

	▪ Translational Norms	the question of subjectivity in translation with the class. ▪ Using specific texts to illustrate translation as re-writing. ▪ Using a TT to indicate norms of translation. **Ref.**: Venuti (1995), Lefevere (1992), Toury (1978,1995).
6	**Title**: Translation Methods, Strategies, and Procedures I **Time**: (1.30 hrs Theoretical; 1.30 hrs Practical) **Items**: ▪ Defining translation methods, strategies and procedures ▪ The process of translation (cf. Think-Aloud Protocol) ▪ Nida's model of translation ▪ Translation Methods (cf. types of translation) ▪ Translation Procedures, Nida's technical and organizational procedures, Vinay and Darbelnet's procedures and techniques	**Objectives and Remarks**: ▪ Introducing students to the process of translation along with widely known translation methods, strategies and procedures. **Practical**: ▪ Translating selective words, sentences, and paragraphs alongside theoretical ideas. **Ref.**: Nida (1964), Nida and Taber (1969), Vinay and Darbelnet (1958/2000), Newmark (1988), Venuti (1995).

	▪ Strategies (cf. Venuti and Newmark)	
7	**Title**: Translation Methods, Strategies, and Procedures II **Time**: (1.30 hrs Theoretical; 1.30 hrs Practical) **Items**: ▪ Arabization ▪ Issues of Contrastive Analysis relevant to the translation between Arabic and English ▪ Back-Translation	**Objectives and Remarks**: ▪ Extending the techniques students may need while translating and providing them with ways to deal with potential problems. ▪ Pointing out certain grammatical and lexical issues involved in English-Arabic and Arabic-English translation. **Practical**: ▪ Translating selective words, sentences, and paragraphs alongside theoretical ideas. **Ref**.: Sayegh and ‘Aql (1993), Al-Jurf’s study on CA of English and Arabic for translation students.
8	**Title**: Classification of Approaches to Translation **Time**: (3 hrs Theoretical) **Items**: ▪ Very brief introduction of major approaches to translation, pointing out salient features of each one	**Objectives and Remarks**: ▪ Acquainting students with the major approaches to translation. **Practical**: ▪ Citing (Arabic) TT’s corresponding to these approaches. **Ref**.: Munday (2001).

9	**Title**: Translation and Language Studies **Time**: (1.30 hrs Theoretical; 1.30 hrs Practical) **Items**: ▪ The relationship between translation and language studies ▪ Definition of branches of linguistics, sociolinguistics, stylistics and text-linguistics, and their importance in translation	**Objectives and Remarks**: ▪ Sensitising students to the importance of understanding language studies in TS. ▪ Introducing students to various branches of language studies. **Practical**: ▪ Translating words and sentences from specific texts selected to highlight the function of the various branches of language studies in translation. **Ref**.: Munday (2001).
10	**Title**: Helpful Translator's Tools **Time**: (1.30 hrs Theoretical; 1.30 hrs Practical) **Items**: ▪ Use of Dictionaries, Thesauruses, Encyclopaedias, References, Web ▪ Use of footnotes, gloss and gist translation ▪ Translation as a decision-making process ▪ Importance of Context in Translation	**Objectives and Remarks**: ▪ Acquainting students with various tools available for translators. ▪ Informing of specific terminologies in dictionaries, etc. ▪ Indicating the importance of context. ▪ Relating translator's knowledge to decisions made in the translation process ▪ Introducing translation team work. **Practical**: ▪ Translating selective paragraphs from specific texts to apply the ideas

	▪ Team Work	discussed in class. **Ref.**: Levý (1969/2000), Nida (2001), Larson (1984/1988).
11	**Title**: Recapitulating Theory and Introducing Students to Team Work **Time**: (1 hr Theoretical; 2 hrs Practical) **Items**: ▪ Review of the main ideas introduced during the semester ▪ Open discussion of points regarded troublesome by students ▪ Allotment of assignment to students: This is equivalent to Mid-Term Exam. Assuming that the number of students is 50, students will be divided into teams (5 students each) and each team will be instructed to translate a specific text according to certain principles. Then, a translation brief is made and presented in class as a term	**Objectives and Remarks**: ▪ Consolidating students' understanding of the ideas discussed formerly. ▪ Engrossing students more in translation practice, group discussion and application of theory. **Practical**: ▪ Translating selective paragraphs from specific texts, and discussing TT in class.

	paper. 20 marks will be allotted for assignment and presentation.	
12	**Title**: Term Paper and Presentation I **Time**: (3 hrs) **Items**: ▪ Holding group discussion in which each group of students will be allotted 30 min. to read out the TT as well as the translation brief and answer questions	**Objectives and Remarks**: ▪enhancing students' ability to put theory into practice and find out difficulties and also ways to deal with them. ▪Enabling students to share their experiences. ▪Evaluating students' progress.
13	**Title**: Term Paper and Presentation II **Time**: (3 hrs) **Items**: ▪ Holding group discussion in which each group of students will be allotted 30 min. to read out the TT as well as the translation brief and answer questions	**Objectives and Remarks**: ▪enhancing students' ability to put theory into practice and find out difficulties and also ways to deal with them. ▪Enabling students to share their experiences. ▪Evaluating students' progress.
14	**Title**: Exam Preparation **Time**: (3 hrs) **Items**:	**Objectives and Remarks**: ▪Preparing students for final examination.

	▪ Preparing students for final examination	▪ Discussing their queries.
	Intermediate Stage	
1	**Title**: The Concept of Equivalence I **Time**: (1.30 hrs Theoretical; 1.30 hrs Practical) **Items**: ▪ Review of translation types ▪ Review of translation methods, strategies, and procedures ▪ Equivalence according to Vinay and Darbelnet ▪ Equivalence According to Nida: Formal Correspondence and Dynamic Equivalence ▪ Nida's equivalent effect	**Objectives and Remarks**: ▪ Refreshing students' memory regarding types of translation as well as translation methods, strategies, and procedures. ▪ Initiating students to the importance and implications of the concept of equivalence in translation. **Practical**: ▪ Translation of selective paragraphs and certain proverbs and collocations. **Ref.**: Vinay and Darbelnet (1954/2000), Nida (1964).
2	**Title**: The Concept of Equivalence II **Time**: (1.30 hrs Theoretical; 1.30 hrs Practical) **Items**: ▪ Equivalence according to Koller ▪ Equivalence according to Catford,	**Objectives and Remarks**: ▪ Providing students with more views on equivalence in translation. **Practical**: ▪ Translation of selective

	Newmark, and House	paragraphs and certain proverbs and collocations. **Ref.**: Koller (1995), Catford (1965), Newmark (1981, 1988), House (1977, 1997).
3	**Title**: The Concept of Equivalence III **Time**: (1.30 hrs Theoretical; 1.30 hrs Practical) **Items**: ▪ Equivalence according to Baker	**Objectives and Remarks**: ▪ Providing students with more views on equivalence in translation, i.e. the first three levels of equivalence proposed by Baker. **Practical**: ▪ Translation of selective paragraphs and certain proverbs and collocations. **Ref.**: Baker (1992/2006).
4	**Title**: The Concept of Equivalence IV **Time**: (1.30 hrs Theoretical; 1.30 hrs Practical) **Items**: ▪ Equivalence according to Baker	**Objectives and Remarks**: ▪ Providing students with more views on equivalence in translation, i.e. the final three levels of equivalence proposed by Baker. **Practical**: ▪ Translation of selective paragraphs and certain

		proverbs and collocations. **Ref.**: Baker (1992/2006).
5	**Title**: Translation Shift **Time**: (1.30 hrs Theoretical; 1.30 hrs Practical) **Items**: ▪ Translation shift as proposed by Catford	**Objectives and Remarks**: ▪ Familiarising students with the concept of translation shift and its implications, and enabling them to deal with similar situations. **Practical**: ▪ Selecting passages and structures where there are potential translation shifts and discussing the process of translating with the students. **Ref.**: Catford (1965).
6	**Title**: Culture and Translation **Time**: (1.30 hrs Theoretical; 1.30 hrs Practical) **Items**: ▪ The role of cultural elements in translation	**Objectives and Remarks**: ▪ Sensitising students to the importance of understanding cultural similarities and differences between SL and TL. **Practical**: ▪ Selecting passages, words, proverbs and sayings with

		cultural significance in SL and translating them. **Ref**.: Nida (1964), Catford (1965), Newmark (1988), Baker (1992/2006).
7	**Title**: Translation and Layers of Textuality **Time**: (1.30 hrs Theoretical; 1.30 hrs Practical) **Items**: ▪ Briefly introducing Layers of textuality according to de Beaugrande and Dressler ▪ Significance of recognising layers of textuality for a better analysis of texts before translating	**Objectives and Remarks**: ▪ Pointing out the importance of understanding the linguistic and extra-linguistic features of texts before translating. ▪ Improving students' ability to analyse and understand texts. **Practical**: ▪ Selecting, analysing and translating passages, pointing out layers of textuality. **Ref**.: de Beaugrande and Dressler (1981).
8	**Title**: Translation and Text-Types **Time**: (1.30 hrs Theoretical; 1.30 hrs Practical) **Items**:	**Objectives and Remarks**: ▪ Showing students how text-type influences the methods, strategies and procedures of

	▪ The significance of text-typology in translation ▪ The concept of register	translating a text. **Practical**: ▪ Selecting and translating passages from various text types, determining the elements recurrent in each type. **Ref**.: Reiss (1971/2000).
9	**Title**: Introduction to Translation and Discourse **Time**: (1.30 hrs Theoretical; 1.30 hrs Practical) **Items**: ▪ Discourse analysis and its significance for translators ▪ The concept of register	**Objectives and Remarks**: ▪ Briefly introducing students to the field of discourse analysis and its relevance to TS. ▪ Implementing techniques of discourse analysis to the analysis of texts for the sake of better understanding. **Practical**: ▪ Selecting and translating passages from various text types, and helping students recognise discoursal features of each type. **Ref**.: Hatim and Mason (1990, 1997).

10	**Title**: Recapitulating the Linguistic Approach to Translation I **Time**: (1 hr Theoretical; 2 hrs Practical) **Items**: ▪ Review of the concepts and ideas introduced throughout the semester ▪ Application of theory	**Objectives and Remarks**: ▪ Reviewing what the students have been introduced to during the semester. ▪ Strengthening students' understanding by offering more texts for translation and further investigation. **Practical**: ▪ Selecting and translating passages from various text types.
11	**Title**: Recapitulating the Linguistic Approach to Translation II **Time**: (1 hr Theoretical; 2 hrs Practical) **Items**: ▪ Review of the concepts and ideas introduced throughout the semester ▪ Application of theory ▪ Allotment of assignment to students: This is equivalent to Mid-Term Exam. Assuming that the number of students is 50, students will be divided into teams (5 students each) and each team will be instructed to translate a specific text	**Objectives and Remarks**: ▪ Reviewing what the students have been introduced to during the semester. ▪ Strengthening students' understanding by offering more texts for translation and further investigation. **Practical**: ▪ Selecting and translating passages from various text types.

	according to certain principles. Then, a translation brief is made and presented in class as a term paper. 20 marks will be allotted for assignment and presentation.	
12	**Title**: Term Paper and Presentation I **Time**: (3 hrs) **Items**: ▪ Holding group discussion in which each group of students will be allotted 30 min. to read out the TT as well as the translation brief and answer questions	**Objectives and Remarks**: ▪ enhancing students' ability to put theory into practice and find out difficulties and also ways to deal with them. ▪ Enabling students to share their experiences. ▪ Evaluating students' progress.
13	**Title**: Term Paper and Presentation II **Time**: (3 hrs) **Items**: ▪ Holding group discussion in which each group of students will be allotted 30 min. to read out the TT as well as the translation brief and answer questions	**Objectives and Remarks**: ▪ enhancing students' ability to put theory into practice and find out difficulties and also ways to deal with them. ▪ Enabling students to share their experiences. ▪ Evaluating students' progress.
14	**Title**: Exam Preparation **Time**: (3 hrs) **Items**:	**Objectives and Remarks**: ▪ Preparing students for final examination.

	▪ Preparing students for final examination	▪ Discussing their queries.
Upper-Intermediate Stage		
1	**Title**: Literary Approaches to Translation: An Overview **Time**: (2 hrs Theoretical; 1 hr Practical) **Items**: ▪ Translation and literature: a historical account ▪ Translation as a branch of comparative literature before its autonomy ▪ Main aspects of literary translation	**Objectives and Remarks**: ▪ Introducing students to the relationship between translation and literature over time. ▪ Indicating the implications of literary translation, e.g. the differences between SL and TL in terms of language, aesthetics, poetics, culture, and ways of perceiving the world. **Practical**: ▪ Analysing short pieces of literature in translation. **Ref**.: Munday (2001).
2	**Title**: The Cultural Turn in TS **Time**: (1.30 hrs Theoretical; 1.30 hrs Practical) **Items**: ▪ Aspects and manifestations of the cultural turn in translation	**Objectives and Remarks**: ▪ Indicating the implications and features of the cultural turn in translation. **Practical**: ▪ Analysing short pieces of literature in translation. **Ref**.: Snell-Hornby (1988, 2006), Bassnett and Lefevere (1990, 1998).

3	**Title**: Poly-system Theory **Time**: (1.30 hrs Theoretical; 1.30 hrs Practical) **Items**: ▪ Premises of Poly-system Theory ▪ Translational Norms	**Objectives and Remarks**: ▪Discussing aspects of the Poly-system Theory with relation to Arabic literature. **Practical**: ▪ Analysing short piece of literature in translation. ▪ Using the novel and short story genres in Arabic as examples **Ref**.: Even-Zohar (1978, 2000, 2005), Toury (1995), Chesterman (1997).
4	**Title**: Translation as Re-writing and Manipulation of Literary Frame **Time**: (1.30 hrs Theoretical; 1.30 hrs Practical) **Items**: ▪ The concept of translation as re-writing ▪ The concept of manipulation of translation ▪Adaptation	**Objectives and Remarks**: ▪Discussing relation between ST and TT in terms of literary creativity and difference of audience. **Practical**: ▪ Analysing short piece of literature in translation. ▪ Discussing an example of literary adaptation. **Ref**.: Lefevere (1992).
5	**Title**: Domestication, Foreignisation and Translator's invisibility.	**Objectives and Remarks**: ▪Discussing relation between ST and TT in terms of literary creativity and difference of

	Time: (1.30 hrs Theoretical; 1.30 hrs Practical) **Items**: ▪ Discussion of these concepts in some detail ▪ Comparison of Venuti's Domestication and Foreignisation with Schleiermacher's Alienating and Neutralising ▪ Voice of author versus translator	audience. **Practical**: ▪ Analysing short piece of literature in translation. ▪ Discussing an example of literary adaptation. **Ref**.: Lefevere (1992), Munday (2001).
6	**Title**: Post-Colonialist Approach to Translation **Time**: (1.30 hrs Theoretical; 1.30 hrs Practical) **Items**: ▪ Translation as a tool for colonisation used by colonisers and a tool for resistance by the colonised ▪ Brazilian Cannibalism	**Objectives and Remarks**: ▪ Linking translation with socio-political circumstances. **Practical**: ▪ Analysing representative literary translations. **Ref**.: Spivak (1992/2000), Niranjana (1992), Bassnett and Trivedi (1999), Munday (2001).
7	**Title**: Translation and Feminism and Gender	**Objectives and Remarks**: ▪ Discussing translation with reference to

	Studies **Time**: (1.30 hrs Theoretical; 1.30 hrs Practical) **Items**: ▪ Translation as a tool used by feminists and gender activists to support their cause	feminism and gender studies. **Practical**: ▪ Analysing representative literary translations. **Ref.**: Chamberlain (1988/2000), Simon (1996).
8	**Title**: Translation and Ideology **Time**: (1.30 hrs Theoretical; 1.30 hrs Practical) **Items**: ▪ Influence of ideology on translation ▪ Ideological tensions and the task of the translator	**Objectives and Remarks**: ▪Discussing the impact of ideology on translation right from the point of text selection to the point of text reception. **Practical**: ▪ Analysing representative literary translations. **Ref.**: Lefevere (1992), Venuti (1995, 1998), Vidal (1996), Fawcett (1997), Toury (1995).
9	**Title**: The Hermeneutic Motion **Time**: (1.30 hrs Theoretical; 1.30 hrs Practical) **Items**: ▪ Multiplicity of meaning ▪ Subjectivity of interpretation	**Objectives and Remarks**: ▪Briefly discussing philosophical approaches to translation. ▪Approaching meaning from a philosophical perspective. ▪Indicating the inevitable subjectivity of interpretation and the inexhaustibility of meaning in a text.

	- Sapir-Whorf Hypothesis	- Indicating how differently language communities view their worlds. **Practical**: - Discussing different translations of, for example, a politically charged text translated at different points of time. **Ref**.: Steiner (1975), Robinson (1997), Sapir (1921, 1949/1956), Whorf (1967).
10	**Title**: Recapitulating the Literary Approach to Translation **Time**: (1 hr Theoretical; 2 hrs Practical) **Items**: - Review of the concepts and ideas introduced in this regard	**Objectives and Remarks**: - Reviewing the concepts of literary translation introduced to students during the semester. - Expanding students' perspective regarding translation in relation to literature. **Practical**: - Selecting and translating passages to illustrate the points. - Discussing selective translation from specific perspectives.
11	**Title**: Recapitulating the Philosophical and Culture Studies Approaches to Translation **Time**: (1 hr Theoretical; 2 hrs Practical)	**Objectives and Remarks**: - Reviewing the concepts of culture studies in the theory of TS. - Expanding students' perspective regarding translation in relation to culture studies and literature.

	Items: - Review of the philosophical approach to translation as well as the concepts and ideas of culture studies in relation to TS - Allotment of assignment to students: This is equivalent to Mid-Term Exam. Assuming that the number of students is 50, students will be divided into teams (5 students each) and each team will be instructed to translate a specific text according to certain principles. Then, a translation brief is made and presented in class as a term paper. 20 marks will be allotted for assignment and presentation.	- Reviewing the philosophical approaches to translation students have been introduced to during the semester. - Opening students' eyes on the philosophy of meaning. **Practical**: - Selecting and translating passages based on, hermeneutic, feminist and gender-difference grounds. - Discussing selective translation from specific perspectives.
12	**Title**: Term Paper and Presentation I	**Objectives and Remarks**: - enhancing students' ability to put theory

	Time: (3 hrs) **Items**: ▪ Holding group discussion in which each group of students will be allotted 30 min. to read out the TT as well as the translation brief and answer questions	into practice and find out difficulties and also ways to deal with them. ▪ Enabling students to share their experiences. ▪ Evaluating students' progress.
13	**Title**: Term Paper and Presentation II **Time**: (3 hrs) **Items**: ▪ Holding group discussion in which each group of students will be allotted 30 min. to read out the TT as well as the translation brief and answer questions ▪ Preparing students for final exam	**Objectives and Remarks**: ▪ enhancing students' ability to put theory into practice and find out difficulties and also ways to deal with them. ▪ Enabling students to share their experiences. ▪ Evaluating students' progress.
14	**Title**: Exam Preparation **Time**: (3 hrs) **Items**: ▪ Preparing students for final examination	**Objectives and Remarks**: ▪ Preparing students for final examination. ▪ Discussing their queries.

Advanced Stage		
1	**Title**: Functional Approaches to Translation I **Time**: (1.30 hrs Theoretical; 1.30 hrs Practical) **Items**: ▪ Introducing Functional Approaches to Translation ▪ *Skopostheorie*	**Objectives and Remarks**: ▪ Sensitising students to the translation market. **Practical**: ▪ Translating various text types for specific audiences and purposes. **Ref**.: Reiss (1971/2000) and Vermeer (1989/2000), Nord (1988/1991).
2	**Title**: Functional Approaches to Translation II **Time**: (1 hr Theoretical; 2 hrs Practical) **Items**: ▪ Translational Act ▪ Translation as a decision-making process. ▪ Language Service Provider (LSP) ▪ Dubbing and Subtitling	**Objectives and Remarks**: ▪ Sensitising students to various aspects of translation market. **Practical**: ▪ Translating various text types for specific audiences and purposes. **Ref**.: Schäffner (1988), Holz-Mäntarri (1984), Levý (1969/2000), Reiss and Vermeer (1984).
3	**Title**: Translation-Oriented Text Analysis **Time**: (1 hr Theoretical; 2 hrs Practical)	**Objectives and Remarks**: ▪ Sensitising students to

	Items: - Understanding of ST and TT in terms of their function.	various aspects of translation market. - Enabling students to translate texts in terms of function. **Practical**: - Translating various text types for specific audiences and purposes. **Ref**.: Nord (1988/1991), Schäffner (1988), Holz-Mäntarri (1984), Reiss and Vermeer (1984), Neubert and Shreve (1992)
4	**Title**: Translation Quality Assessment I **Time**: (1 hr Theoretical; 2 hrs Practical) **Items**: - Aspects and principles of translation Quality assessment	**Objectives and Remarks**: - Sensitising students to various aspects of translation market. - Enabling students to evaluate their as well as others' translations. - Setting parameters for translation evaluation. **Practical**: - Instruct students to evaluate

		a translation collectively. ▪ Instruct students to translate passages and evaluate one another's translation. **Ref**.: House (1977, 1997), Reiss (1979), Mohanty (2008).
5	**Title**: Translation Quality Assessment II **Time**: (1 hr Theoretical; 2 hrs Practical) **Items**: ▪ Aspects and principles of translation Quality assessment	**Objectives and Remarks**: ▪ Sensitising students to various aspects of translation market. ▪ Enabling students to evaluate their as well as others' translations. ▪ Setting parameters for translation evaluation. **Practical**: ▪ Instruct students to evaluate a translation collectively. ▪ Instruct students to translate passages and evaluate one another's translation. **Ref**.: House (1977, 1997), Reiss (1979), Mohanty (2008).
6	**Title**: Translation and Textlinguistics **Time**: (1.30 hrs Theoretical; 1.30 hrs	**Objectives and Remarks**: ▪ Enabling students to

	Practical) **Items**: ▪ Discussing layers of textuality according to de Beaugrande and Dressler in detail ▪ Discussing cohesion and coherence with reference to Halliday and Hassan	compare and contrast layers of textuality and cohesion and coherence between Arabic and English. ▪ Enhancing students' awareness and analytic faculties while reading texts for the sake of translating. **Practical**: ▪ Selecting, analysing and translating passages, pointing out layers of textuality and cohesive devices and their use in both Arabic and English. **Ref.**: de Beaugrande and Dressler (1981), Halliday and Hassan (1976, 1989).
7	**Title**: Machine Translation **Time**: (1.30 hrs Theoretical; 1.30 hrs Practical) **Items**: ▪ Historical account of MT ▪ Introducing Computer-Assisted Translation (CAT) and Localization	**Objectives and Remarks**: ▪ Discussing the history of MT. ▪ Indicating the need for MT. ▪ Familiarising students with the use of translator's programs.

	Industry Standards Association (LISA) ▪ Use of a computer to illustrate the benefit of translator's programs, e.g. Babylon or Trados ▪ Introducing Computational and Corpus Linguistics and their use in translation	▪ Indicating the limitations of MT. ▪ Briefly introducing Corpus Linguistics and Computational Linguistics and their relation to MT. **Practical**: ▪ Using Babylon or Trados.
8	**Title**: Technical and Scientific Translation **Time**: (1.30 hrs Theoretical; 1.30 hrs Practical) **Items**: ▪ Importance of technical and scientific translation for the society ▪ Salient features of scientific and technical texts ▪ Translation of terminologies	**Objectives and Remarks**: ▪ Encouraging students to translate books of science and technology. ▪ Acquainting students with general features of scientific and technical texts. ▪ Familiarising students with mechanisms of translating terminologies from English to Arabic. **Practical**: ▪ Using a translator's program.
9	**Title**: Translation Market and Ethics of Translation **Time**: (1.30 hrs Theoretical; 1.30 hrs	**Objectives and Remarks**: ▪ Encouraging students to pursue higher studies in TS.

	Practical) **Items**: ▪ Nature of translator's work ▪ Importance of translators as cultural and communicative bridges ▪ Translation Project.	▪ Indicating the need for translators in the Arab world. ▪ Indicating some implications of translation as a job with ethics. **Practical**: ▪ Using make-believe scenarios. Ref.: Venuti (1988), Davis (2008), Meschonnic (2001), Larson (1984/1988).
10	**Title**: Recapitulating the Functional Approach to Translation **Time**: (1 hr Theoretical; 2 hrs Practical) **Items**: ▪ Review of the concepts and ideas introduced in this regard	**Objectives and Remarks**: ▪ Reviewing the concepts of the functional approaches to translation introduced to students during the semester. ▪ Preparing students for future careers in translation. **Practical**: ▪ Inventing scenarios for translation. ▪ Using authentic texts for translation.
11	**Title**: Recapitulating Translation Quality	**Objectives and Remarks**:

	Assessment **Time**: (1 hr Theoretical; 2 hrs Practical) **Items**: ▪ Review of the ideas and views discussed in this regard ▪ Allotment of assignment to students: This is equivalent to Mid-Term Exam. Assuming that the number of students is 50, students will be divided into teams (5 students each) and each team will be instructed to translate a specific text according to certain principles. Then, a translation brief is made and presented in class as a term paper. 20 marks will be allotted for assignment and presentation.	▪ Reviewing the concepts of translation quality assessment. ▪ Preparing students for future careers in translation. **Practical**: ▪ Translating and evaluating texts.
12	**Title**: Term Paper and Presentation I **Time**: (3 hrs) **Items**: ▪ Holding group discussion in which each group of students will be allotted 30 min. to read out the TT as well as the translation brief and answer questions	**Objectives and Remarks**: ▪ enhancing students' ability to put theory into practice and find out difficulties and also ways to deal with them. ▪ Enabling students to share their experiences. ▪ Evaluating students' progress.
13	**Title**: Term Paper and Presentation II	**Objectives and Remarks**:

	Time: (3 hrs) **Items**: ▪ Holding group discussion in which each group of students will be allotted 30 min. to read out the TT as well as the translation brief and answer questions ▪ Preparing students for final exam	▪enhancing students' ability to put theory into practice and find out difficulties and also ways to deal with them. ▪Enabling students to share their experiences. ▪Evaluating students' progress.
14	**Title**: Exam Preparation **Time**: (3 hrs) **Items**: ▪ Preparing students for final examination	**Objectives and Remarks**: ▪Preparing students for final examination. ▪Discussing their queries.

Several aspects of this proposed syllabus can be noticed. One of its basic aspects is its attempt to bring Yemeni (and Arab) students of translation to the forefront of translation theory and practice while at the same time not overlooking traditional concepts. It also attempts to strike balance between theory and practice, dividing class duration according to pre-planned considerations. Again, in view of the fact that translation is taught here as a part of L2 curriculum and in an attempt to increase students' knowledge of recent and necessary concepts and notions uncovered by other courses, this translation syllabus can be said to contribute to the study of L2, as a language, a literature and a culture.

Another methodological point of concern can be observed with regard to mid-term test. The traditional way of giving students a set of theoretical questions along with selected texts to translate within a limited period of time (i.e. 1-2 hrs), has been replaced by another technique, i.e. a take-home exam involving a group of students working together in translating selected texts according to certain principles and then preparing a translation brief which they will be instructed to present and discuss in class. It is to be noted that it is customary in Yemeni universities to use dictionaries in exam and, therefore, the time constraint has been relaxed with regard to mid-term test, but retained for final exam. In compensation, it is expected that the proposed methodology for conducting mid-term exam will be of much more benefit for students as a whole as well as individually. Although the number of students in a group is estimated to be 5, the students of a translation class can be divided into groups as convenient.

The reading lists, referred to as ‘Ref.’ are more or less supplementary reading lists for the instructor from which to derive ideas. They can also be suggested for students who are interested in having materials for further reading on a particular subject. The references mentioned here, however, are not conclusive. The diversity of interest pertinent to TS and the fact that this discipline is still growing entail that more and more materials and references are yet to appear, in which case it depends on the instructor’s knowledge and acumen which material to prescribe or suggest for the students.

It has been mentioned above that, for obtaining optimal results under the current circumstances of teaching in national Yemeni universities, coordination and collaboration between the syllabus of translation courses and those of other courses constitute a necessity. L2 courses can be interlinked for mutual benefit. In this way, translation courses can benefit from other courses in the curriculum, just as students’ understanding of translation can contribute to better understanding of the subjects taught in the other courses. This is probably owing to two reasons, i.e. the interdisciplinary nature of translation, and the somehow subordinate position of translation courses in L2 curriculum.

The outline of the proposed translation syllabus above displays the multi-faceted aspect of possible interlinking between translation courses and other courses in the L2 curriculum in the public universities of Yemen. The Basic Stage reflects connections with i) L2 learning strategies, i.e. reading comprehension, vocabulary stockpiling, understanding of L2 grammar, etc.; ii) linguistics, particularly morphology, syntax, semantics and pragmatics; iii) literature; iv) contrastive linguistics; and v) the two L1 requirement courses offered in the Freshman Level. Not only that, this stage also introduces, among other things, sociolinguistics, concepts of text-linguistics, and stylistics in brief and indirectly.

The Intermediate Stage furthers student's understanding of linguistics, sociolinguistics and textlinguistics. In addition, it enhances students' understanding of discourse analysis and textlinguistics. Besides its concern with the cultural implications of L1 and L2, this stage also introduces semiotics indirectly (i.e. Jakobson). The Upper-Intermediate Stage generally offers modern concepts of critical thought, uncovered by traditional studies of literature adopted in the national universities of Yemen. It can also contribute to a better understanding of the similarities and differences between the poetics of SL and TL. The stage is also particularly connected to three courses 'Analysis of Literary texts' and 'Literary Criticism', offered in the Junior Level, and 'Comparative Literature' which is offered in the Senior Level. In addition, it initiates students to culture studies and philosophical studies of meaning (e.g. phenomenology of reading). While the Advanced Stage is job-oriented, it still presents students with views derived from textlinguistics which can help them analyse and understand texts in a better way. It converges with other courses as well, such as ‘Applied Linguistics’ and ‘Comparative Literature’. An additional, yet direct, relation can be observed between the translation courses and the courses ‘Research Methodology’ and ‘Directed/Guided Research’. While it may seem difficult to create a direct impact on ‘Research Methodology’ – as MLA style is the ‘norm’ in this context, not translation research – translation can be the focal point of students who opt for translation studies as the field of interest in ‘Directed/Guided Research’.

Before concluding this chapter, one crucial problem requires serious attention and express redressal, although it appears to go unnoticed. Despite the focus on teaching Arabic to Yemeni students since early childhood, a huge number of students do not show complete command of Modern Standard Arabic even at the university level.[10] This case is noticed not only in Yemen but in all Arabic-speaking countries. Some of the reasons behind this problem are diglossia and ineffective L1-teaching methods. If someone is not proficient enough in their first language, how would it be possible for him/her to translate properly? Classical Arabic is not used in everyday life, and whenever it is used in a specific situation, speakers struggle to preserve grammatical correctness. At the university level, except for departments of Arabic, all other departments set at least two obligatory courses of Arabic language and literature. In most cases, these courses represent the final chance for such students to study Arabic. Ironically, these courses are often taken lightly by students, and are mostly taught by fresh graduates who hardly have any experience. However, it is hoped that if the translation instructor coordinates with the Arabic instructor, students’ command of L1 and their understanding of translation can both be improved.

5.3. Summary

This chapter has presented the perceptions deduced from the data collected and discussed in the previous chapter. The observations noted here reflect the overall analysis of the data. Besides, the chapter includes an attempt at proposing a translation syllabus for Yemeni (and Arab) L2 undergraduate students based on the premise that translation is taught as a component of L2 curriculum at the undergraduate level.

Endnotes

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[1] A variety of Amharic is still being used in Maharah and Socotra Governorates, but does not have an official status or a script.

[2] The convention for entrance tests is to accept as many students as prescribed by the authorities in the universities (e.g. 120 per year) irrespective of the success rate in the admission exam.

[3] Chapter III contains more details regarding translational competence.

[4] Brief details are available in Munday (2001).

[5] Mokshda Bhushan (2010: 170) defines 'Cultural Intelligence' as "a need to understand and respect each other's culture".

[6] Figures below are taken from Munday (2001: 74).

[7] The six rules are:

i. a TT is determined by its skopos, which means that the purpose of the TT is the main determinant for the translation methods and strategies chosen to produce a functionally adequate or appropriate result;
ii. a TT is an offer of information in a target culture and a TL, which is based on an offer of information (the ST) in a source culture and SL;
iii. a TT is not clearly reversible, meaning that the function of the TT does not necessarily match the function of the ST. This means that e.g. a back-translation might not lead to a translation which is similar to the original ST;
iv. a TT must be internally coherent, which means that the TT must be coherent for the TT receivers. The receiver must be able to understand the TT, and the TT has to be meaningful in the communicative situation and target culture;
v. a TT must be coherent with the ST, which means that there must be coherence between the ST information received by the translator, the interpretation the translator makes of this information and the information that is encoded for the TT receivers i.e. intertextual coherence;
vi. the first five rules are in hierarchical order with the skopos rule being the predominate rule.

[8] Werlich, E. (1983) *A Text Grammar of English.* Heidelberg, Quelle and Mey. Werlich's text-typology is drawn from Trosbor, Anna. (1997) *Text Typology and Translation*. Amsterdam & Philadelphia: John Benjamins. pp. 3-23. Available online at http://paginaspersonales.deusto.es/abaitua/konzeptu/nlp/trosborg97.htm.

[9] In Newmark (1988).

[10] Problems caused by diglossia and weakness of educational system have resulted in deteriorating effect with regard to Arabic speakers' command of and fluency in Modern Standard Arabic. Some Arabic native speakers are often seen struggling particularly with tuning the vocal/grammatical movements of word-endings in the various grammatical cases.

CHAPTER VI

CONCLUSION

Basically, this research has emerged out of a need of the Arab society in general and the Yemeni society in particular for translators to help increase the intellectual and cultural stock in the Arabic language and to cope with the demands of the modern world. So long as the Arabic-speaking world reflects tenacity of its mother tongue and shows little enthusiasm towards learning other tongues, translation remains the most effective way to enrich the Arabic mind with the advances in knowledge documented in other languages (especially English) so as to catch up with the development in other modern societies. It has also been observed that the output of translation into Arabic after the fall of the Abbasid Caliphate 1258 has been marked not only by extreme paucity but the efforts made at translation have been marked as individual, chaotic and unsystematic, even in the 20th and first decade of the 21st centuries. An appalling fact is that the total number of books translated into Arabic since 1258 is approximately 10000 books while Spain alone translates the same number annually.[1] This problem can be attributed to four main reasons: the lack of trained translators, the lack of institutions dedicated for the teaching of translation, the low financial returns a translator gets from translation, and the lack of agencies and authorities sponsoring translation projects. It is also possible that since Yemen, as most of the Arab countries, are monolingual, people did not feel a pressing need for translation as much as people in other multilingual countries, such as India, did.[2]

It has been indicated that, in Yemen (as in most Arab countries), there are no institutions fully devoted to the teaching of translation, and that translation is mainly taught as part of the curriculum of second language class, particularly in the Colleges of Arts and Languages. It has also been observed that the current situation of translation teaching in these universities can in no way bring about any significant change if it continues on the same path. While the major objective of teaching translation in these universities is to produce skilled translators, BA students graduate without proper understanding of the theory and practice of translation. In their utmost understanding of translation, students attempt to achieve ‘equivalence’, even without comprehending which type of ‘equivalence’ they should achieve and how.

Therefore, the goal of this research is to evaluate translation teaching for the undergraduate students in the Departments of English at the Colleges of Arts and Languages in the public/national universities in Yemen, and offer suggestions for betterment, consequently. Though the study aims to benefit students studying in Thamar University, Sana’a University, Aden University, Taiz University, Hadhramout University, Ibb University and Hodeidah University (as well as other newly established universities provided that they have started teaching translation in their Departments of English); it has general applicability in all Arab universities with circumstances of translation teaching as similar as those in the national Yemeni universities. Since translation is taught in the above-mentioned universities as part of L2 curriculum, this study has sought to propose a syllabus that can target two parallel objectives at the same time: 1) enrich students’ knowledge of translation as theory and practice, and 2) enhance students’ understanding of L2 and other courses of (or vitally important to) their study by coordinating between translation courses and other linguistics and literature courses.

To achieve these general objectives, the study has been divided into five chapters. These chapters are Introduction, Theoretical Foundations, Translation Pedagogy, Research Methodology, and Data Analysis and Translation Syllabus for Yemeni Students. The following paragraphs briefly sum up what has been discussed in each chapter.

The Introduction has briefly presented a brief account of the nature of the study, its objectives and layout. It has also offered a glance at the history of translation into Arabic, its characteristics and its traditional approaches substantiated by views drawn from scholars of Arabic translation. It has been shown that the history of translation into Arabic reflects periods of lows and ebbs. Pre-Islamic Arabia had contacts with ancient empires and nations – partly due to its geographic location and partly owing to commercial and cultural reasons – and must have had its mediators, although there is extreme scarcity of written documents in Arabic substantiating such contact, perhaps because Arabic as a written form had not reached the level of development it achieved after the advent of Islam. However, even the Holy Quran reflects such contact clearly, i.e. by using words borrowed from other languages, especially the Persian language. Sponsored translation into Arabic started with the Umayyad Caliphate (especially from Greek, Syriac, and Coptic) but the zenith of translation into Arabic was reached during the reign of the Abbasid caliphs, especially Al-Mamoon (786-833; reigned 813-833), who established Bait-ul-Hikmah (House of Wisdom) – an institution meant for the practice of translation and upkeep of books – and who was famous for rewarding translators handsomely. During this time, two approaches to translation emerged: the highly literal approach and the sense-for-sense approach. A large number of books related to medicine, chemistry, astronomy, logic, philosophy, and literature were translated into Arabic from several languages such as Greek, Persian, Sanskrit, Syriac, and Coptic. The original texts of some of these books were lost and were even retranslated from Arabic into Greek, Italian and Spanish during the European Renaissance, when there was a zeal to translate the knowledge inscribed in Arabic books into European languages, e.g. Michael Scot’s (1175-1232?) translation of some of Aristotle’s works. Translation activity in the Arab world thereafter fell sharply with the fall of the Abbasid Caliphate and remained in an abysmal condition until the advent of Mohammed Ali Pasha (1769-1849) to rule Egypt (1805-1848), who in his attempts at modernizing Egypt brought an Arabic printing press and revived the interest in translation into Arabic from European languages (especially French, English, Russian and Italian). However, even then the number and quality of translations were not tantamount to the needs of the Arab society. The same condition can be said to apply even now.

Chapter II, Theoretical Foundations, is intended to provide a short survey of the history of translation and the emergence of Translation Studies as an autonomous discipline, along with a classification of translation approaches and key concepts in translation theory. Having shown the definition of the term “translations” from various perspectives (including Arabic equivalent word *tarjamah*), the chapter goes on to trace down the traditional history of translation in the West from Cicero up to the twentieth century, highlighting the main contributions made by Cicero, St. Jerome, Martin Luther, Etienne Dolet, John Dryden, Alexander Fraser Tytler, the Romantic poets of the 19th century (Thomas Carlyle, B. B. Shelley, Lord Byron, Edward Fitzgerald, Matthew Arnold), and Friedrich Schleiermacher. It has been pointed out that while Nida’s book *Toward a Science of Translating* (1964) marks the first ‘scientific’ approach to the study of translation, it was Holmes who first introduced the term ‘Translation Studies’ in his epoch-making paper “The Name and Nature of Translation Studies” (1972). This chapter also acknowledges the contribution made by Roman Jakobson. Some of the other prominent scholars who made significant contribution to translation are also referred to during the discussion of some key concepts in Translation Studies and the classification of the modern approaches translation.

Among the key concepts of translation discussed here are the debates regarding Free Translation vs. Literal Translation (or word-for-word vs. sense-for-sense), Objectivity vs. Subjectivity in Translation, and Translation as a Science, an Art, or a Craft. The discussion also made mention of the concepts of Untranslatability; Domestication, Foreignisation and the Invisibility of the Translator; Translation as Re-Writing; Brazilian Cannibalism; and the Concept of Equivalence. The classification of modern approaches to translation has been made here on basis of the interdisciplinary nature of translation. That is, these approaches have been classified according to the relationship of translation with linguistics, literature, philosophy, culture studies, functionality, and computer. While the linguistic approach has touched on the view of translation from a linguistic angel (i.e. with reference to semantics, pragmatics, sociolinguistics, textlinguistics, and discourse analysis), the literary approach to translation focused on the Polysystem theory and the postcolonial approach. The approach to translation with reference to culture studies referred to the relationship between Translation Studies with gender studies, feminism, postcolonialism and ideology. In the philosophical approach to Translation Studies, mention has been made of the hermeneutic motion, the concept of the energy of language, Walter Benjamin's concept of the task of the translator, and deconstruction. The functional approach to translation concentrated on the *Skopos* Theory and translation-oriented text analysis. Finally, a brief historical account of Machine Translation (MT) has been provided, indicating some of the most significant features in this regard. The final part of this chapter has been devoted to translation quality assessment with reference to the ideas of Juliane House and Katharina Reiss.

Chapter III, Translation Pedagogy, builds upon the previous chapter, with a focus on the pedagogy of translation. But since this study is concerned with the teaching of translation as part of the L2 curriculum, views related to L2 teaching methods and to the position of translation in L2 class have been elicited. The importance of teaching the theory of translation as a means to understand and improve its practice has also been indicated here. This chapter has been divided into two parts: the first part investigates general educational and pedagogical issues related to the teaching of translation, and the second part discussed in some detail four translation courses (indicated below). The first section brings forth various views concerning the teaching of translation in general and of teaching translation at the undergraduate level in particular, some translation teaching activities, the methods of teaching English as a second language, the pros and cons of the use of translation in L2 class, the intersection of translation with L2 learning, the value of teaching translation theory to enhance the effectiveness of practice, translational competence, and some other issues related to the teaching of translation to Arab students, indicating some of the potential translation problems resulting from the difference between Arabic and English.

The second section reviews the four translation courses offered by Newmark in his *Textbook of Translation*, Baker in her book *In Other Words: A Coursebook of Translation*, Hatim and Munday's book *Translation: An Advanced Resource Book*, and Larson in her *Meaning-Based Translation: A Guide to Cross-Linguistic Equivalence*, respectively. These courses have been investigated on basis of their systematicity of approach, relevance to the teaching of translation for the undergraduate students, and viability of using them as teaching materials for the Yemeni students.

It has been remarked that while Newmark's book offers valuable ideas and techniques for translation, it cannot be used as the only textbook for teaching of translation for Yemeni students in any stage. Apart from its classification of translation into several types (i.e. literal, semantic and communicative), it can rather be used as a reference book for students offering techniques for dealing with certain translation problems. Besides, most of the examples in the book are based on contrastive analysis between European languages, mainly English and French: that is, these two languages have a lot in common even though they belong to two different language families, unlike the case with regard to Arabic, which shows hardly any resemblance with any of these languages. The book is thus useful if parts of it are selected and given to undergraduate students to enlighten them with methods of translating certain kinds of texts and techniques for coping with specific translation problems.

Baker's book is very useful as far as Yemeni undergraduate students are concerned, but it cannot be made as an introductory book to the theory and practice of translation since in order to understand the contents and the approach of the book, a student is presumed to have been introduced to linguistics. The book investigates the concept of equivalence at various hierarchical levels, which is very illuminating for students provided that they have been acquainted with the basics of both linguistics and translation. For this reason, the book is suggested – later in the discussion of the proposed syllabus – to be chosen as a teaching material at the second stage of the translation course. Among its assets are its bottom-up approach, abundance of examples related to English-Arabic (and Arabic-English) translation, simulated real-life exercises, and its relevance to linguistics making the teaching of translation as empirical and as scientific as possible.

It is indicated in the title of the book by Hatim and Munday that it is 'advanced'; however, the ingenious design of the book and the combination of linear and bottom-up techniques of introducing materials make the book useful for all stages. Yet, there are ‘advanced’ parts which, in order to be understood, necessitate that students have reached a certain level of knowledge and linguistic and translational competences. Among the distinctive features of the book are its attempt to cover the main approaches to translation in a hierarchical, systematic manner and ascending level of difficulty, its abundance in examples and exercises related to Arabic-English translation (and vice-versa), its attempt to expose students directly to authentic excerpts of translation theory (written by distinguished scholars), its endeavour of bringing examples related directly to the discussed approaches, and its concise definitions of key concepts in translation.

Finally, Larson’s book seems rather too complex for undergraduate Yemeni students, at least parts of it, for it is brimful with terminologies and examples taken from a myriad of world languages (most of which are hardly known to an undergraduate student). The book sees translation as ‘meaning-based’ and seeks to show how ‘*equivalence’* takes place ‘cross-linguistically’, i.e. it studies translation on basis of analysing texts from a formal semantics perspective. Apparently, Baker’s book could cover these issues in a way that can suit the level of understanding expected in an undergraduate student. However, two distinguishing factors of the book are quite invaluable for the undergraduate students, i.e. its application of componential analysis and the final part of the book, titled “The Translation Project”.

Chapter IV, Research Methodology, has dealt with the collection and evaluation of the data of this research. The data collected give a fair picture of the situation of translation teaching the public universities of Yemen, thus paving the way for evaluating the implications of the situation through data analysis and hence making suggestions (in the next chapter). The methods of data collection which have been used are:

1. Questionnaire: A questionnaire has been administered to the students of translation. It contained 20 multiple-option questions which were meant to elicit students' responses to teaching materials, their attitudes towards translation and translation teaching in the targeted universities, and their level of satisfaction with their translation teachers.
2. Teaching Materials Samples: Samples of the teaching materials used in the targeted universities, and belonging to various translation courses/levels, have been collected and analysed.
3. Translation Examination Samples: Samples of translation examinations conducted in the targeted universities in different levels and different academic years have been collected and analysed on the premise that a translation exam paper (especially the final exam) is expected to reflect all that the students have studied during a semester.
4. Personal Interviews: Interviews have been conducted with students at various levels of the undergraduate stage to gain information related to the teaching of translation, the teaching of other courses in their L2 curriculum, and the teaching situation in general. Besides, personal interviews also included translation teachers and translation practitioners.
5. University Catalogues: Some data related to the courses offered in the English Department at the Faculty of Arts and Languages, along with a short description of each course and its objectives, have been collected from the university catalogues, with Thamar University Catalogue as the sample. It is presumed that all national universities in Yemen follow the same educational

policy designed and prescribed by the Ministry of Higher Education in Yemen. This point is clearly seen by comparing the curricula of the English Language Departments in the national Yemeni universities. Little variation exists in the design of the curricula, though relative freedom may be expected to be given to the course teacher in the selection of course contents and teaching materials.

Regarding the questionnaire, a number of hypotheses have been postulated concerning translation teaching materials, students' attitudes towards translation and translation teaching, and students' level of satisfaction with their translation teachers. It has been noticed that students are not exposed to optimally constructive translation teaching circumstances, their understanding of translation hardly exceeds a blurry notion of achieving as "exact" equivalence between ST and TT as possible using a bilingual dictionary. No theory of translation is inculcated into their minds, nor real practice. Their initial interest in the translation course often gets thwarted due to the course's failure to meet their expectations, satisfy their curiosity, or enlighten their minds regarding the effective methods of translation. Translation teaching is relegated to an ability accessible to any bilingual teacher and is, therefore, taught mostly by teachers who hardly have any grounds in translation theory and practice.

As for the translation materials samples, it has been noticed that most of the materials are not carefully selected making students struggle to decipher them and, even more, to connect them to practice. Texts chosen for classroom practice are hardly oriented nor supported by theoretical foundations. Teaching techniques are boring and unsystematic.

The translation examination samples provided the research with data related to the extent of translation theory that students take in a translation course, and also the system of examination. It has been noticed that, as claimed earlier, the theoretical intake of the students does not exceed a fuzzy understanding of the concept of equivalence beside simplistic definitions of different kinds of translation. It has also been observed that, though they are allowed to use a dictionary in the exam hall, most students complain about the insufficiency of exam time (2-3 hrs). However, in most of the exams, students are given decontextualised sentences or paragraphs to translate, often prescriptively. One can only wonder here as to what are the standards the translation teacher uses while evaluating the students' answer scripts?

The interviews with students have provided a good deal of details regarding the whole teaching situation, the problems they face, and the extent of coordination between courses in the curriculum. On the other hand, the interviews with some translation teachers, most of whom were non-specialist, shed light on the difficulties they face while teaching translation and while selecting materials for teaching: the majority of them indicated that they had to teach translation because the English Department in their college did not have a teacher specialised in translation. Finally, the interviews with some translation practitioners are valuable in the sense that it is always good to inform students of translation of what types of texts they can expect in real life. This is also helpful in selecting 'real-life' texts for translation practice during the course and in giving insights into what the translation market is likely to demand.

Chapter V, Data Analysis and a Translation Syllabus for the Yemeni Students, is divided into two main sections: the first section exposes the observations conceived from the analysis of the data collected (Chapter IV) vis-à-vis the views and courses presented in Chapter III; the second section is dedicated to the translation syllabus designed for the Yemeni undergraduate students in the Colleges of Arts and Languages. The gist of the observations indicates that the process of translation teaching in the national Yemeni universities must be overhauled, starting from the macro-planning of the course (how translation is to be incorporated in the programme of L2 teaching) to the micro-planning of the course (how translation is to be realized in the programme of L2 teaching) and including the availability of specialised translation instructors. It is expected that proper planning and execution of the translation course at these universities will be as fruitful as to realise two ends at the same time: i.e. preparing future translators and enhancing students' L2 competence.

Having briefly indicated the major types of syllabi used in language teaching, and on basis of the observations made in this chapter along with the two major objectives of this research, a model for translation course syllabus has been designed for the students of translation in the public universities in Yemen. According to the number of translation courses available in L2 curriculum in these universities (i.e. 4 translation courses), the translation syllabus is designed to cover four stages: Primary, Pre-Intermediate, Intermediate, and Advanced. These stages are meant to acquaint students with the main theoretical and practical considerations in translation while at the meanwhile contributing to their understanding of L2 and other linguistics and literature courses in the curriculum. Not only that it is hoped that the theory of translation integrated in this syllabus will be to cover – at least in basic terms – necessary disciplines and theories of linguistics, literature and culture studies which are missed out in the curriculum (such as pragmatics, sociolinguistics, discourse analysis, textlinguistics; modern theories and schools of literature; and modern approaches in culture studies). The proposed syllabus takes into consideration a number of aspects which are seen as essential for the success of translation teaching in these universities, such as maintaining gradability, considering the expected level of the students' understanding, creating a sense of coordination and dependability between translation courses and other courses in the curriculum, motivating the students, and integrating theory and practice. Besides reformulating the general objectives of the translation module in the curriculum, each of the stages has its own objectives to achieve. The Primary Stage emphasises introducing the basics of translation in consonance with students' level of L2 competence. The Pre-Intermediate Stage focuses on the study of equivalence from a linguistic point of view while the Intermediate Stage shifts the interest to literary, philosophical and cultural approaches to translation. In addition to acquainting the students with the basics of translation quality assessment, the Advanced stage puts emphasis on preparing students for the translation market using the functionalist approaches to translation while at the same time acquainting them with necessary disciplines (i.e. pragmatics, sociolinguistics, discourse analysis, textlinguistics). One of the advantages of this syllabus is the ease of applicability in the sense that the execution and greater part of realization of this syllabus is within the capacity of the translation instructor, given the fact that while educational authorities in Yemen set up the curriculum, it is up to the university course instructor to design the syllabus and choose the teaching material.

By way of concluding this research, the study suggests the following:

i. In view of the need for skilful translators, the Government of Yemen, represented by the Ministry of Higher Education and the Ministry of Planning and International Cooperation, should look into this matter seriously and consider setting up full-fledged institutions and centres dedicated to translation teaching and training.

ii. The Government of Yemen, represented by the Ministry of Higher Education and the Ministry of Culture and Tourism, should set up translation organisations and sponsor them in order to translate much needed books and references from various languages into Arabic.

iii. The Government of Yemen, represented by the Ministry of Labour and Social Affairs, should support the organisation of translators associations and should regulate labour laws in a way that guarantee decent income and working conditions for professional and freelance translators.

iv. All national universities should be encouraged to set up translation departments with the capacity of granting Diploma, BA and MA degrees in Translation Studies, with an aim to create research centres for higher degrees.

v. Authorities of national universities should also exert more consorted efforts to establish successful translation programmes, conferences and seminars in order to highlight the importance of translation for Yemen in particular and the Arab world in general.

vi. Where translation is taught as a part of L2 curriculum, vested departments should make it expedient for coordination between translation courses and other courses in the curriculum to take place prior to course planning and execution so as to create a sense of harmony in the curriculum and increase mutual intra-curricular benefit and thus enhance students’ intake and understanding.

vii. The number of translation courses in L2 curriculum should be increased from 4 to 6 at least. Alternatively, the class contact hours should be increased by 50%.

viii. Translation courses should be taught by instructors who are well-informed about translation theory and practice.

ix. Translation teaching materials should be carefully selected: materials used to provide translation theory should sustain coherence and ease of application; materials used for translation practice should be deliberately chosen on the basis of text-type in order to explicate theory and to relate to real-life situations.

x. Students should be familiarised with the theory of translation in order to develop their translational competence.

xi. Students should be acquainted with the basic tools of transfer techniques and translation procedures, especially with reference to translating between Arabic and English, and should be trained to use them resourcefully.

xii. Students should be familiarised with the basics of most branches in language studies (i.e. semantics, pragmatics, morphology, syntax, phonetics, phonology, discourse analysis, contrastive linguistics, textlinguistics, and sociolinguistics) in order to improve their linguistic and translational competences.

xiii. Students should be trained to effectively use translator's tools, e.g. dictionaries (bilingual and monolingual), thesauruses, encyclopaedias, references, computer and internet.

xiv. Students should be encouraged to practise translation as much as possible, write translation briefs and share them with their teachers and classmates.

xv. Team work should be encouraged in translation class.

xvi. If interpreting is introduced, it should be taught at a later stage (e.g. Advanced Stage) by a qualified instructor .

xvii. Students should be made aware of the society’s need for translators and should, therefore, be encouraged to pursue studies to make translation their career.

xviii. Students should be informed of the ethics of translation and the requirements of translation market.

xix. Student should, as a part of their training, be advised to consult professional translators and translation agencies and offices regarding the practical aspects of translating. They should also be motivated to take practical translation jobs (outside the curriculum) and share their experiences with their classmates.

Endnotes

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[1] "Nadwah 'an al-Tarjamati To'akkedu Ahammeyah Ta'heel al-Kawader al-Motakhassesah" [A Symposium on Translation Emphasizing the Importance of Training Specialised Translators]. *Al-Khaleej*. http://www.alkhaleej.ae/portal/757a3530-4f60-46c2-a7db-4f931d8ed768.aspx. 12/07/2010.

[2] In fact, Yemen as well as some Arab countries like Morocco, Somalia and Sudan, is not purely monolingual. There are some minorities who speak languages other than Arabic, but most of the languages spoken by these minorities do not have scripts of their own.

APPENDICES

7.1. Questionnaire for Students of English

Questionnaire
July, 2009

Dear Informant,

I am a PhD scholar doing research on translation teaching in public universities in Yemen. Part of my research depends upon information collected from students of the English department with regard to translation teaching at the undergraduate stage.

I hereby request you to cooperate with me by writing your responses to the following questions in detail. This will help us to have a better understanding of the situation so that the problems of translation teaching can be remedied and better methods can be developed. Let us all cooperate here to produce a better translation teaching course, a move to improve the quality of our education. Remember that the time you spend and the intellectual effort you exert are very valuable and will be taken seriously as we are all here joining hands to lay a building block for the future of Yemen, and all Arabic speaking countries in general.

Be assured that the details you provide shall remain STRICTLY CONFIDENTIAL. The only persons gaining access to the information are the researcher and the research guide.

Thanking you in advance.

Yours friendly,

Abdullah Saleh Aziz

PhD Scholar, Translation Studies

Centre for Applied Linguistics and Translation Studies

University of Hyderabad

Hyderabad, India

Kindly put a tick (√) in the box you deem appropriate.

question	No opinion	Agree	Strongly agree	Disagree	Strongly disagree	Sum
1. Do you think that the content of the course is						

sufficient for you to become a skilful translator?						
2. Do you think that the methods adopted in teaching translation courses are efficient?						
3. Do you think that course activities are professionally planned to help students become good translators?						
4. Do you think that the instruction materials are selected in a way that fulfils the objectives of the course?						
5. Do you find translation courses interesting and stimulating for the students to develop an interest in translation?						
6. Do you think that translation courses develop students' translation skills?						
7. Do you think that the criteria followed in teaching translation courses are based on translation theory?						
8. Are you satisfied with the number of translation courses offered in your department?						
9. Do you feel that your translation instructors are						

qualified and competent enough to teach the translation course?						
10. Do you think that students show more positive attitudes towards translation courses than other courses offered at the department?						
11. Do you think that the theory of translation can enhance your understanding of other courses (e.g. linguistics, literature)?						
12. Do you think that, for you to become a better translator, translation theory is vital?						
13. Do you think that translation improves the English language skills?						
14. Do you think that the examination system in Translation sessions is adequate?						
15. Do you think that the time allocated for the translation class is sufficient?						
16. Do the translation courses acquaint you with the tools of the trade and the rules of professional conduct of translation?						
17. Do you think that translation courses						

enable you to better understand the cultures of the source and target languages?						
18. Are you generally satisfied with the translation courses you have studied?						
19. Do you think that translation courses can be helpful for you after graduation?						
20. Do you think you will pursue higher studies in translation?						

7.2. Questions for the Interview with Students

May-June 2009

1. How many translation courses have you taken so far?
2. What do you think of translation courses at your university? Are they satisfactory, adequate, or inadequate?
3. What kind of activities do you practise during translation classes? (e.g. practical translation in class, translation assignments, vocabulary drills, dictionary checking, etc.) Which of these activities do you enjoy and find useful?
4. What are the theories and approaches of translation that you are familiar with? Did you learn them inside/outside translation classroom? Are you able to put them into practice?
5. Do you think that teaching translation theories and techniques is important to familiarize students with the nature and practice of translation?
6. What are the benefits you get from translation courses? (vocabulary, improvement of translation skills, acquisition of translation competence, increase in awareness of the (dis)similarities between SL and TL and their cultures, further practice in SL and TL structures, not much)
7. What are the difficulties you faced as a translation student during the various courses of translation? List the difficulties you encountered in every course? (e.g. tenses and prepositions; lack of knowledge of vocabulary, idioms, and appropriate register; difference of syntactic structures of English and Arabic; problems related to distinguishing between text types; application of a given theory; finding exact equivalence, etc)
8. Do you think that translation teaching at your university at the undergraduate stage ensures properly gradable improvement to the students' familiarity with translation theories and practice? Do the courses constitute a continuum of translation learning, and each course improves upon the previous one? Or are they simply disconnected or repeated?
9. In your opinion, what is a translation course supposed to achieve? (e.g. improve student's skills in SL and TL; provide adequate theory and practice; improve translation competence; improve communication skills; depend on the student's objectives; increase knowledge in variety of domains)
10. Do you think that the current translation syllabus can yield good results? If yes, how much? If no, how much?
11. In your viewpoint, what are the drawbacks of translation teaching at the undergraduate stage? Kindly list each point you mention. (Do you think that translation teaching should start at earlier stages, say, secondary school or the first two levels at the undergraduate stage? Is lack of experience in translation a big hindrance? Do you think that the (poor) level of language performance of the students makes things more difficult, especially at earlier stages? What do you think of the educational atmosphere – e.g., number of the students in each class, (un)availability of teaching and learning facilities such as clean and well-furnished classrooms and technical devices, (un)availability of text-books, (un)availability of experienced teachers, (in)sufficiency of time allotted for translation classes, (un)availability of translation teachers' proper guidance and orientation as to specialization in translation after graduation?

12. In your opinion, what are the major obstacles to good translation teaching at your university?
13. Describe the examination system followed in each translation course – i.e. methodology of questions, types of texts to translate, permission/prohibition of the use of dictionaries, kinds of questions selected. Do you think it is adequate? Supply your opinion and recommendations.
14. Do you think that the number of translation courses offered at the undergraduate level, which comprises 4 courses, is sufficient to qualify students to become skillful translators? Do you think that the number of translation courses at the undergraduate stage should increase? What if translation teaching starts from the first or second levels? In your opinion, how far would that enhance/affect the students' progress? Give your opinion.
15. Do you think that there is proper coordination between translation courses and other courses of linguistics and literature? How far do you see that translation courses contribute to your understanding of other subjects and vice versa?
16. What do you think of including interpreting and on-sight translating as a part of the translation syllabus? Kindly provide the pros and cons from your own point of view.
17. What do you think of the translation textbooks prescribed for each course of translation? Are they satisfactory? Is it desirable/necessary that both the teacher and students have the same textbook for a given translation course?
18. What is your opinion about the materials selected to be translated? Do you think that the texts should be formerly selected and prepared, or is it better if the texts are selected on the spot?
19. In your opinion, what are the types of texts that should be selected for translation practice? What are the subjects that should be selected for translation practice? Keep in mind what your society expects from you along with your objectives after graduation and how translation teaching and training at the undergraduate stage would contribute to a better future for you all.
20. Assuming that sufficient theoretical approaches and techniques of translation have been taught during a translation course, do you think that the students should be familiar with the texts to be translated in examination beforehand? Please justify your answer.
21. Do you think that translation teaching is given an equal status to that of literature and linguistics? How far do you (dis)agree with the status quo?
22. What are the qualifications of a good translation teacher?
23. Kindly write any relevant points that you deem necessary but not mentioned above.

In the Name of Allah, the Most Gracious, the Most Merciful

Ta'iz University

College of Arts

Department of English (level II)

Final 2nd Term Translation II Exam-2009

Pay special attention to spelling and grammar of both Arabic and English

I What is translation methodology? Discuss in detail. (30marks)

II Translate into English (20marks)

أثبتت بحوث طبية مصرية أن أداء الصلاة من أهم المنشطات الطبيعية التي تساعد على إفراز هرمون الشباب, الميلاتونين, وبالتالي تأخير أعراض الشيخوخة. وقال الدكتور مدحت الشامي استشاري التغذية والميكروبيولوجي في بحث علمي إن السلوك الشخصي له اثر فعال في صناعة هذا الهرمون المهم داخل الجسم لمكافحة آثار الشيخوخة والتقدم في العمر كما أن تناول أطعمة معينة يلعب دورا مهما في إفرازه. وذكر أن صناعة هرمون الميلاتونين في الجسم لا تحتاج إلى استخدام العقارات الدوائية المصنعة بأشكالها المختلفة, وإنما إتباع سلوك غذائي ومعيشي مريح مع الراحة النفسية التي توفرها العبادات والابتعاد عن المهيجات والعادات السلوكية الضارة. ويؤكد الدكتور حسام الدين أبو السعود أن الله -سبحانه وتعالى- فرض الصلاة وجعل لها أوقاتا محددة, وهي خمس صلوات في اليوم والليلة, وهناك صلاة السنن الراتبة عند كل صلاة بالإضافة إلى صلات التطوع, ويتضمن أداء الصلاة القيام ببعض الحركات التعبدية مثل الوقوف في وضع القيام منتصبا, ثم الانحناء في حالة الركوع والسجود, والجلوس بعد ذلك في حالة التشهد مع تكرار هذه الحركات في كل ركعة من ركعات الصلاة وبصورة منتظمة, وكل هذه الحركات التي يقوم بها الجسم تشتمل على تنشيط جميع أجزاء الجسم, وتتضمن حركات رياضية منتظمة لجميع الأجزاء المفصلية, ومن ثم تعتبر تمرينات لتقوية عضلات العمود الفقري, وتمنع تيبسه أو انحناءه, وهو ما يقي من بعض أمراض الشيخوخة. كما أن حركات الصلاة تقي من ضعف الأطراف, وذلك بتحريكها بصورة منتظمة, وتقي من آلام الأطراف.

III Translate into Arabic (20marks)

Oxford is an industrial city in central England, on the River Thames, and the seat of Oxford University. The university was established there after 1167, perhaps as a result of the migration of students from Paris. Oxford rose to equal status with the great European medieval universities, numbering among its scholars the philosopher and scientist Roger Bacon, and Thomas More.

Oxford declined during the 18th c but was revived in the 1800s, particularly as a result of a renaissance in religious thought. The university includes the Bodleian Library, the first woman's college, and Lady Margaret Hall. Other landmarks include the Sheldonian Theatre and the Ashmolean Museum.

Apart from its university, oxford has always been a market town. Printing and publishing are also long-established industries but it was the development of the automobile industry in the eastern part of the city which bestowed it commercial prosperity.

Best of Luck

Dr. [redacted]

In the Name of Allah, the Most Gracious, the Most Merciful

Ta'iz University

College of Arts

Department of English (level III)

Final 2nd Term Translation III Exam-2009

Pay special attention to spelling and grammar of both Arabic and English

I Explain the following with suitable examples: - (30 marks)

1- Translation of News Headlines.

2- Hedging with reference to news translation.

3- Religious translation.

II Translate into English (20marks)

إن أهم المشكلات التي تواجه الفتوى في العصر الحاضر هي:-

1- ابتعاد بعض المتصدين للفتوى عن منهج الوسطية المبني على الكتاب والسنة, وسلوكهم احد طريقين متطرفين: إما التشدد, وإما التساهل المفرط.
2- صدور بعض الفتاوى بآراء شاذة عارية عن الدليل الصحيح المعتبر.
3- انفراد بعض المتصدين للفتوى بالإفتاء في نوازل تمس المجتمعات, وتتصف بطابع العموم, والتشعب الذي تخرج به الفتوى عن حيز الفن الواحد إلى حيز الفنون المتنوعة, مما يجعل أمر استيعابها وتصورها على حقيقتها معتركا صعبا لا يستطيع خوض غماره الواحد بمفرده.
4- التصدي للفتوى ممن لم تتحقق فيه شروط المفتي وصفاته وآدابه.

III Translate into Arabic (20marks)

Remember Me (By Christina Rossetti)

Remember me when I am gone away

Gone far away into the silent land

When you can no more hold me by the hand

Nor I half turn to go yet turning stay.

Remember me no more day by day

You tell me of our future that you planned

Only remember; you understand

It will be late to counsel then or pray.

Yet if you should forget me for a while

And afterwards remember, do not grieve

For if the darkness and corruption leave

A vestige of the thoughts that once I had

Better by far you should forget and smile

Than that you should remember and be sad.

Best of Luck

Dr. [redacted]

In the Name of Allah, the Most Gracious, the Most Merciful

Ta'iz University

College of Arts

Department of English (level IV)

Final 1st Term Advanced Translation Exam-2008 (Time Allowed: 2 Hours)

I Explain the following with reference to Arabic-English translation supporting your discussion with proper instances (30marks)

1- Emotiveness

2- Synonymy

3- Functional Semantic Redundancy

II Translate into Arabic (20marks)

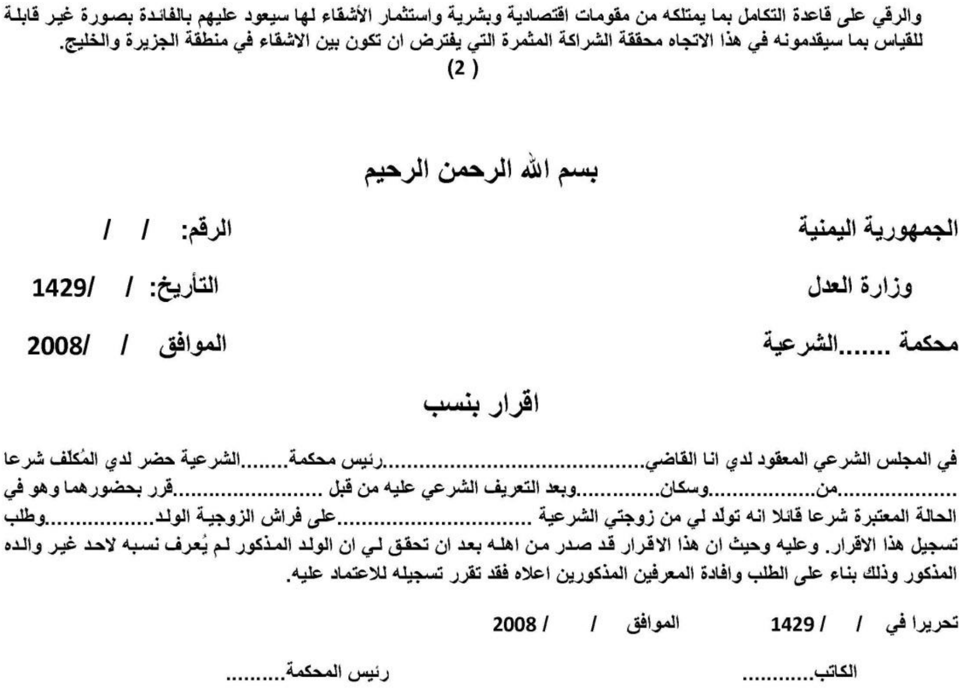
a- Bandwidth generates a profusion of information, a multiplicity of interests; indeed, it provides an extremely perplexing maze of pathways. It was the 19th century English poet Mathew Arnold who spoke of the sick hurry and divided aims as the disease of modern man.

Struggling to disentangle from the web of confusion, a surfer often loses the way and follows the wrong lead.

b- The blotches ran well down the side of his face and his hands had the deep-crease scars from handling heavy fish on the cords. But none of these were fresh. They were as old as erosions in a fishless desert. Everything about him was old except his eyes and they were the same color as the sea and were cheerful and defeated.

III Translate into English (20marks)

1- وبدون شك لليمن مصلحة من انضمامه لمجلس التعاون الخليجي..ولكن المصلحة الأكثر ستعود على اشقائه سياسيا اقتصاديا وامنيا, فلديه ما يجعله يقوي ويعزز قدرة دول مجلس التعاون لمواجهة التحديات وتجاوزها ومن ثم تحقيق الانطلاقة المنشودة نحوآفاق التقدم



والرقي على قاعدة التكامل بما يمتلكه من مقومات اقتصادية وبشرية واستثمار الأشقاء لها سيعود عليهم بالفائدة بصورة غير قابلة للقياس بما سيقدمونه في هذا الاتجاه محققة الشراكة المثمرة التي يفترض ان تكون بين الاشقاء في منطقة الجزيرة والخليج.

(2)

بسم الله الرحمن الرحيم

الجمهورية اليمنية **الرقم: / /**

وزارة العدل **التأريخ: / /1429**

محكمة ......الشرعية **الموافق / /2008**

اقرار بنسب

في المجلس الشرعي المعقود لدي انا القاضي..رئيس محكمة.......الشرعية حضر لدي المُكلّف شرعا ....من.................وسكان..............وبعد التعريف الشرعي عليه من قبل ....قرر بحضورهما وهو في الحالة المعتبرة شرعا قائلا انه تولّد لي من زوجتي الشرعية ....على فراش الزوجية الولد.................وطلب تسجيل هذا الاقرار. وعليه وحيث ان هذا الاقرار قد صدر من اهله بعد ان تحقق لي ان الولد المذكور لم يُعرف نسبه لاحد غير والده المذكور وذلك بناء على الطلب وافادة المعرفين المذكورين اعلاه فقد تقرر تسجيله للاعتماد عليه.

تحريرا في / / 1429 الموافق / / 2008

الكاتب........... رئيس المحكمة..........

Best of Luck

Dr. [redacted]

In the Name of Allah, the Most Gracious, the Most Merciful

Ta'iz University

College of Arts

Department of English (level IV)

Final 1st Term Translation I Exam-2008 (Time Allowed: 2 Hours)

I Explain the following in detail: (20marks)

1-The importance of translation

1- Translation and interpretation

2-Communication and translation as a communication process

3-Translation methodology

II Discuss the modal verbs in Arabic and English with reference to translation, and support your discussion with proper instances: (20marks)

II Translate into Arabic (15marks)

a- All Yemeni parties represented in Parliament asserted their condemnation of any practices committed by any party that violate the constitution, the law or have a detrimental effect on national unity and social peace. They affirmed the right of all citizens to peaceful expression in accordance with the constitution and the law.

b- The reports touched on some of the problems that impede girls from going to school, such as early marriage and lack of education in some areas. Additional obstacles facing girls are congestion

in primary classes, the lack of necessary facilities and/or resources, such as female teachers, adequate chairs, female washrooms, school walls and drinking water.

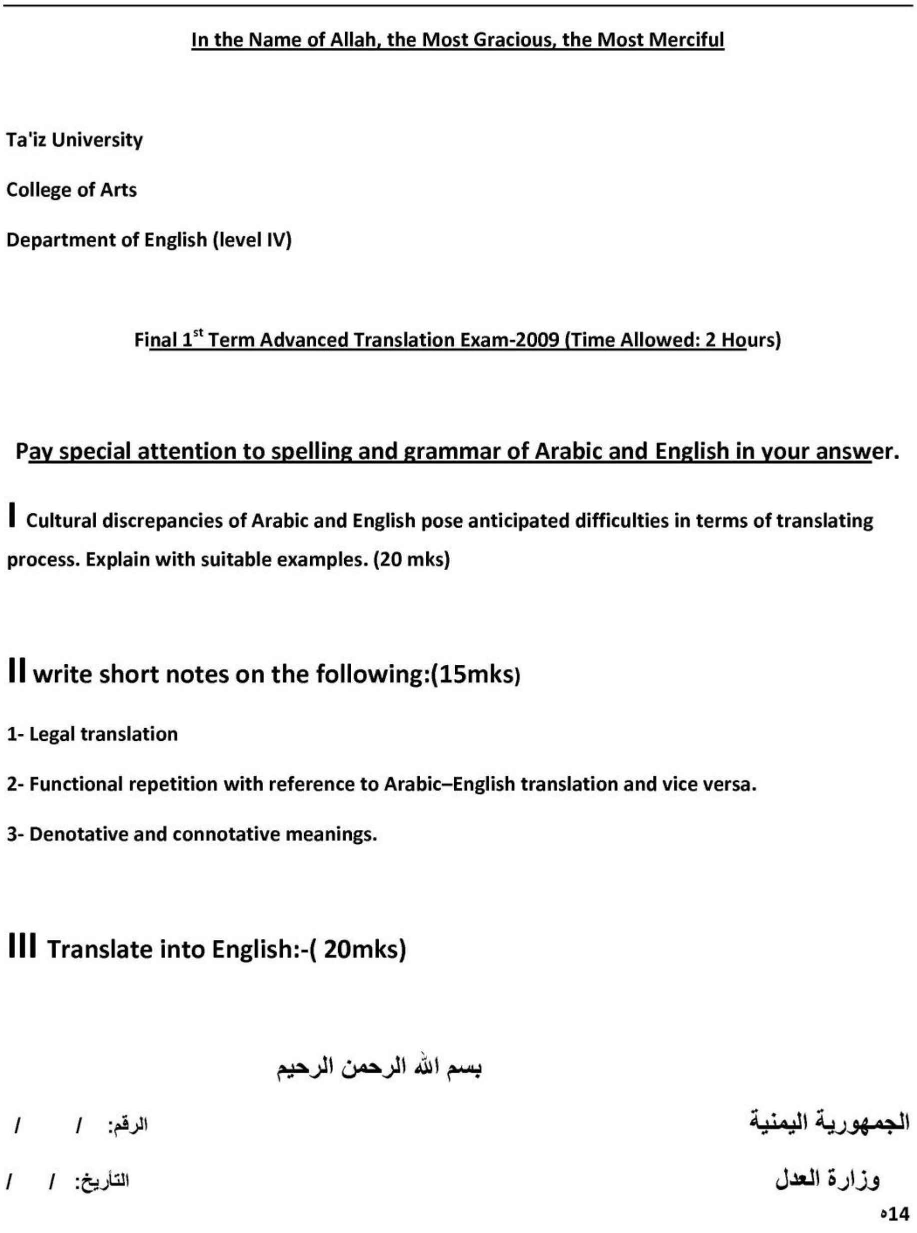
II Translate into English (15marks)

1- دشن الاخ/عبدربه منصور هادي نائب رئيس الجمهورية المبنى الجديد لوزارة الاشغال العامة والطرق كأحد المشاريع الكبيرة التي يتم انجازها وتجهيزها في موقع ملائم وعلى مساحة اجمالية تقدر ب26الف و620 مترا مربعا وبكلفة وصلت الى نحو مليار ريال. وكان في استقبال الاخ/نائب الرئيس عند موقع المشروع وزير الاشغال العامة والطرق المهندس/عمر عبدالله الكرشمي ووزير الدولة امين العاصمة الدكتور/ يحي محمد الشعيبي وامين عام المجلس المحلي بأمانة العاصمة امين جمعان.

2- قالت وزارة الخارجية الفرنسية انها تعتزم اعادة النظر في التحذير الخاص بالمناطق غير المنصوح بزيارتها في اليمن من قبل الفرنسيين, والموجود على موقع الانترنت التابع للوزارة. وابلغ رئيس دائرة الشرق الاوسط وشمال افريقيا بوزارة الخارجية الفرنسية سفير اليمن في باريس ان هذا التوجه ياتي في ضوء ما تشهده اليمن حاليا من أجواء آمنة ومستتقرة, وما اتخذته الجهات المعنية في اليمن من اجراءات احترازية لتأمين النشاط السياحي, وضمان حماية السياح والرعايا الاجانب في اليمن اينما كانوا.

Best of Luck

Dr. [redacted]



In the Name of Allah, the Most Gracious, the Most Merciful

Ta'iz University

College of Arts

Department of English (level IV)

Final 1st Term Advanced Translation Exam-2009 (Time Allowed: 2 Hours)

Pay special attention to spelling and grammar of Arabic and English in your answer.

I Cultural discrepancies of Arabic and English pose anticipated difficulties in terms of translating process. Explain with suitable examples. (20 mks)

II write short notes on the following:(15mks)

1- Legal translation

2- Functional repetition with reference to Arabic–English translation and vice versa.

3- Denotative and connotative meanings.

III Translate into English:-(20mks)

بسم الله الرحمن الرحيم

الجمهورية اليمنية الرقم: / /

وزارة العدل التأريخ: / /

14ه

محكمة ....الشرعية   الموافق: /

/ 200م

وثيقة طلاق بائن مقابل الابراء بعد الدخول

في المجلس الشرعي المعقود لدي انا .... قاضي .... الشرعي حضر المكلفان شرعا ....المعرفان من قبل المكلفين شرعا .... وبعد ان تصادقا على قيام الزوجية بينهما والدخول الشرعيين, وانهما متمتعان بكامل قواهما العقلية وغير مكرهين, قررت ....المذكورة قائلة:

انني ابرأت زوجي .... هذا الحاضر معي من...مقابل ان يطلقني طلاقا املك به نفسي, فاجابها فور ابرائها له مخاطبا لها وانت طالق مني على ذلك. وحيث صدر هذا الاقرار من الزوجين بحضور المعرفين المذكورين وهما بالحالة المعتبرة شرعا فقد افهمت المطلق ان زوجته .... المذكورة الحاضرة قد بانت منه بينونة صغرى ما لم تكن هذه الطلقة مسبوقة بطلقتين. وافهمت المطلقة ان عليها الالتزام بالعدة الشرعية اعتبارا من تأريخه.

تحريرا في / / 14ه

الموافق / / 200م

الكاتب   **قاضي...................الشرعي**

IV Translate into Arabic:-(15mks)

The box was under the stern of the skiff along with the club that was used to subdue the big fish when they were brought alongside. No one would steal from the old man but it was better to take the sail and the heavy lines home as the dew was bad for them and, though he was quite sure no local people would steal from him, the old man thought that a gaff and a harpoon were needless temptations to leave in a boat.

Best of Luck

Dr. [redacted]

In the Name of Allah, the Most Gracious, the Most Merciful

Ta'iz University
College of Arts
Department of English (level II)

Final 1st Term Translation I Exam-2009(Time Allowed: 2 Hours)

Pay special attention to spelling and grammar of Arabic and English in your answer.

I What are the strategies of translation? Explain them with appropriate examples. (20mks)

II Discuss the term Equivalence in terms of translating process. (20mks)

III Explain the Tenses in English and Arabic with reference to translation problems. (15mks)

IV Translate into Arabic (15mks)

قبل عام تلاقينا

كان جرحي لايزال في بدايته

بعد عام تلاقينا

اصبح جرحي قبيلة من الجراح

كنت اتصور ان الحزن يمكن ان يصبح صديقا

لكنني لم اتصور انه سيصبح وطنا

نسكنه

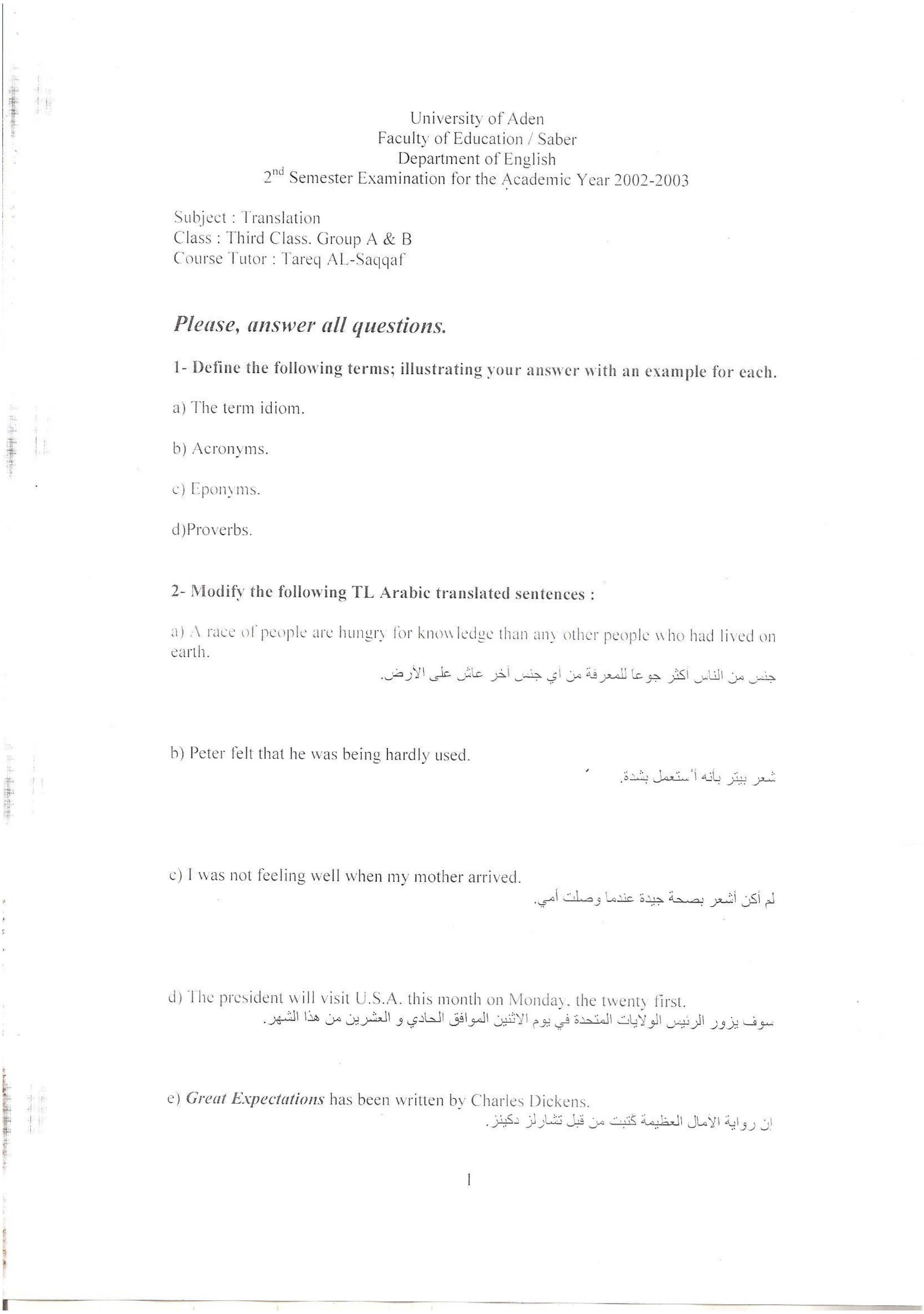
ونتكلم لغته

ونحمل جنسيته ككل الاوطان

Best of Luck

Dr. [redacted]

7.2.1. Aden University



University of Aden
Faculty of Education / Saber
Department of English
2nd Semester Examination for the Academic Year 2002-2003

Subject : Translation
Class : Third Class. Group A & B
Course Tutor : Tareq AL-Saqqaf

Please, answer all questions.

1- Define the following terms; illustrating your answer with an example for each.

a) The term idiom.

b) Acronyms.

c) Eponyms.

d)Proverbs.

2- Modify the following TL Arabic translated sentences :

a) A race of people are hungry for knowledge than any other people who had lived on earth.

جنس من الناس أكثر جوعا للمعرفة من أي جنس آخر عاش على الأرض.

b) Peter felt that he was being hardly used.

شعر بيتر بأنه أُستعمل بشدة.

c) I was not feeling well when my mother arrived.

لم أكن أشعر بصحة جيدة عندما وصلت أمي.

d) The president will visit U.S.A. this month on Monday, the twenty first.

سوف يزور الرئيس الولايات المتحدة في يوم الاثنين الموافق الحادي و العشرين من هذا الشهر.

e) *Great Expectations* has been written by Charles Dickens.

إن رواية الآمال العظيمة كُتبت من قبل تشارلز دكينز.

3- Translate the following sentences :

a) Children and fools tell the truth. (a proverb).

b) A hungry man is an angry man. (a proverb) .

c) *"إن الأمل هو الكذاب العالمي الوحيد الذي لن يفقد سمعته من أجل الصدق"*
"روبيرت إنجرسول"

d) (مثل) " الصديق عند الضيق "

e) لا تلبس هذا الحذاء فقد أكل عليه الدهر و شرب

End of questions.
I wish you good luck with your exam.

Prepared by Dr [redacted]

In the Name of God.
The Most Gracious, The Most Merciful

Translation Test

Notes

1.The use of dictionaries is allowed

2. Answers are to be written on the question paper

Name ---

1) Please, carefully try translating the following SL English sentences into TL Arabic :

- *The Vase has been broken*
- *A sound mind in a sound body. (a proverb)*
- *Science is the doubled-edged weapon. It is a blessing in a peace time and a disaster in a war time.*
- *The most sagacious people are those who have been known for their great working capacity and continues labour.*
- *He is a man of letters.*

2) Please, carefully try translating the following SL Arabic sentences into TL English :

(A)

- ألقت الشرطة القبض على اللص.
- كان كلبي مريضا فأخذته إلى الطبيب.
- ذهبت إلى المكتبة لاستعارة بعض الكتب.

(B)

Modify The TL Arabic sentences, please :

- *It's an hour journey, more or less.*
إنها مسيرة ساعة ، أكثر أو أقل

- *He is a good student*
انه طالب جيد

P.T.O.

3) Please, carefully try translating the following SL English text into Arabic :

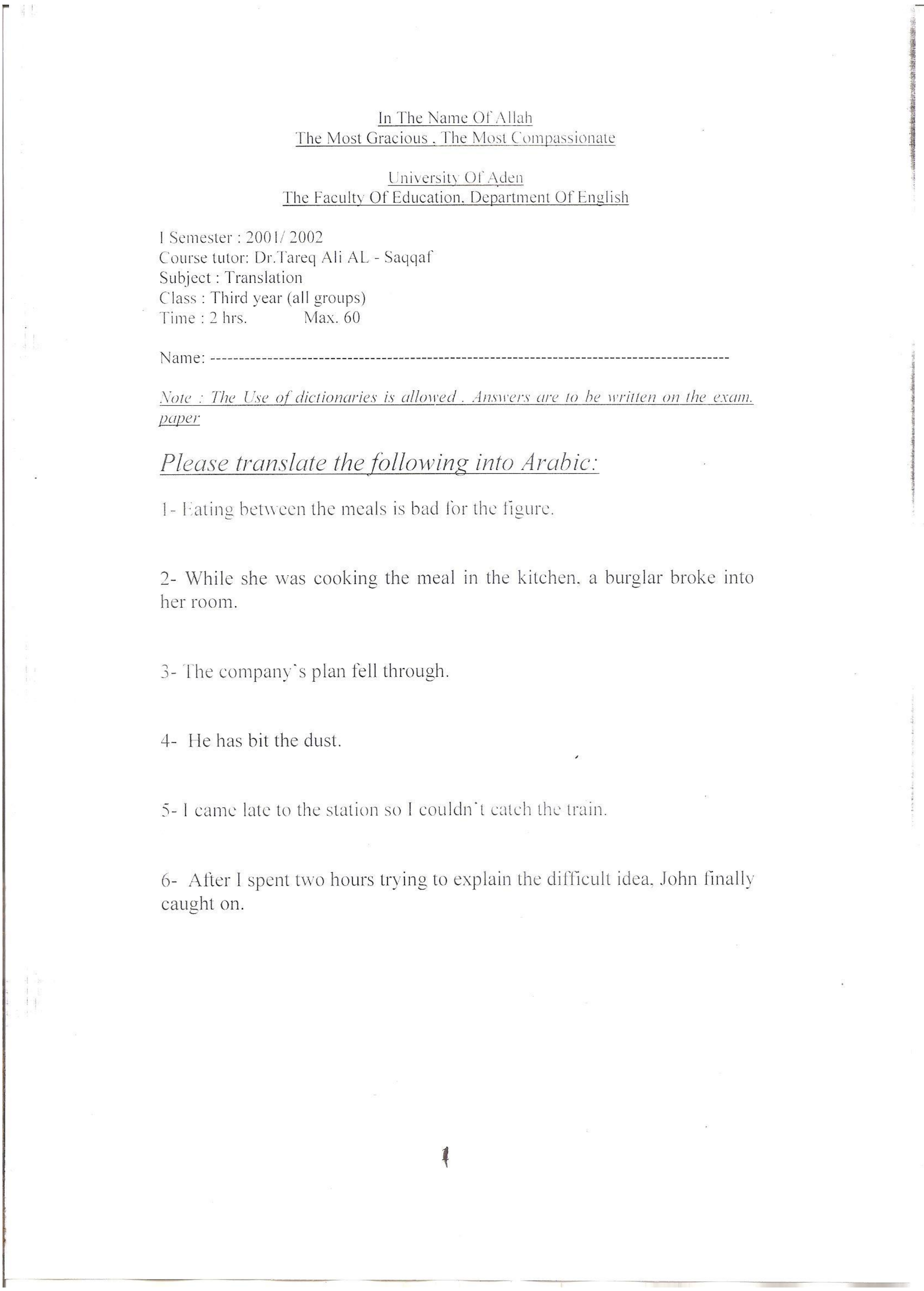
Smoking

One of the reasons why many children start smoking is that they see adults smoking : they think that it is a grown-up thing to do. They smoke in order to impress their friends, and also because they do not really believe that Cigarettes will do them any harm. Quite reasonably, they are not impressed when adults warn them about the dangers of smoking: if smoking is so dangerous, why do so many adults do it?

Action on Smoking and Health exists in order to make the public more aware of the dangers of smoking. It tries to make people give up the habit, organizing anti-smoking campaigns, and it is especially concerned with limiting cigarette advertising.

The end
I wish you good luck

Prepared by Dr. [redacted]



In The Name Of Allah
The Most Gracious , The Most Compassionate

University Of Aden
The Faculty Of Education, Department Of English

I Semester : 2001/ 2002
Course tutor: Dr.Tareq Ali AL - Saqqaf
Subject : Translation
Class : Third year (all groups)
Time : 2 hrs.   Max. 60

Name: --

Note : The Use of dictionaries is allowed . Answers are to be written on the exam. paper

Please translate the following into Arabic:

1- Eating between the meals is bad for the figure.

2- While she was cooking the meal in the kitchen, a burglar broke into her room.

3- The company's plan fell through.

4- He has bit the dust.

5- I came late to the station so I couldn't catch the train.

6- After I spent two hours trying to explain the difficult idea, John finally caught on.

Please translate the following into Arabic.

1- ضحك على لحيته .

2- كُل مالذ وطاب.

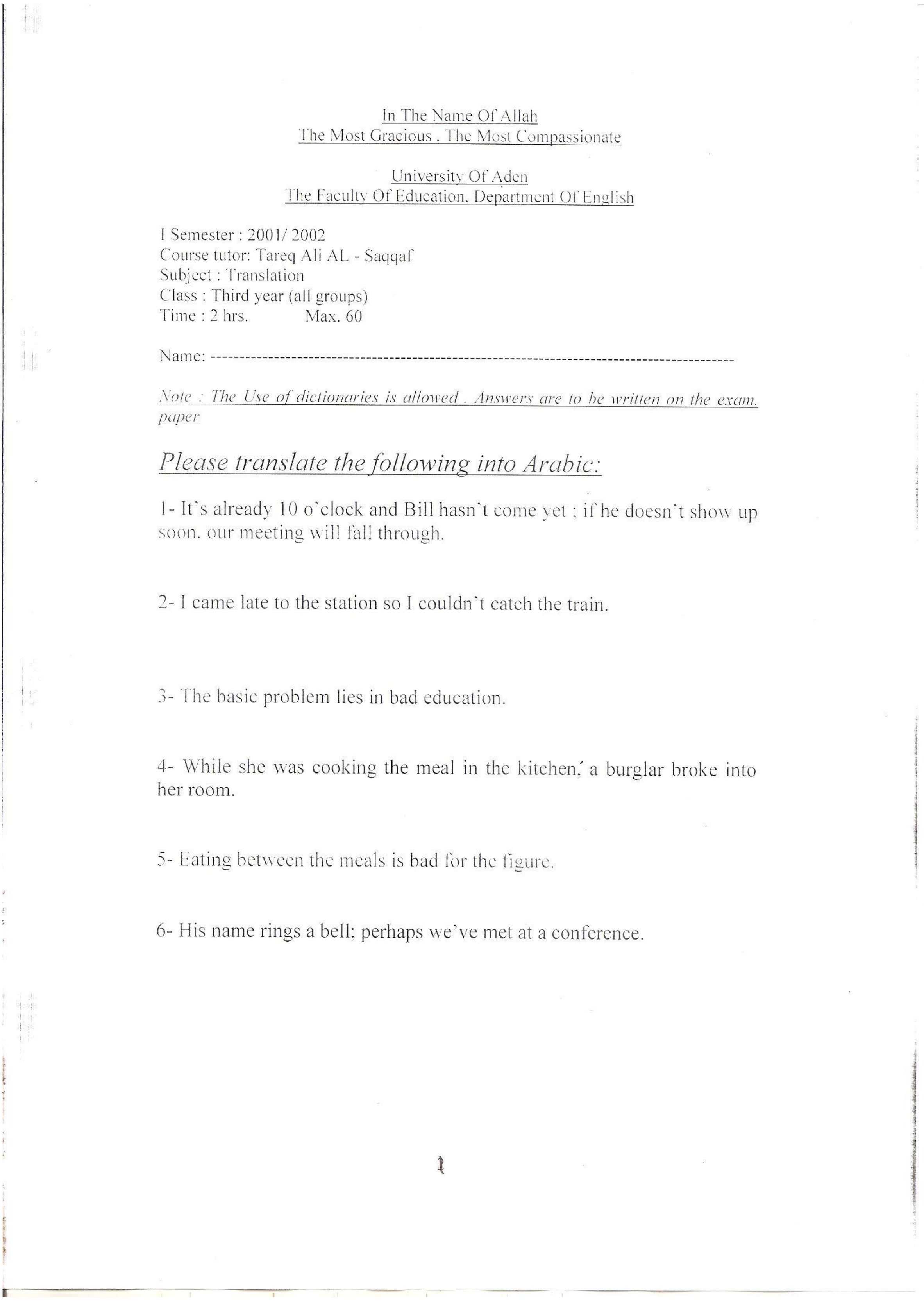
3- إثنان لايشبعان : طالب علم وطالب مال. (مثل)

4- شعرت بألم في أسناني فذهبت إلى طبيب.

5- لقد طفت مشارق الأرض و مغاربها.

6- ياطبيب طب نفسك (مثل).

I wish you good luck with your exam.
Prepared by :Dr. [redacted]



In The Name Of Allah
The Most Gracious , The Most Compassionate

University Of Aden
The Faculty Of Education, Department Of English

I Semester : 2001/ 2002
Course tutor: Tareq Ali AL - Saqqaf
Subject : Translation
Class : Third year (all groups)
Time : 2 hrs. Max. 60

Name: --

Note : The Use of dictionaries is allowed . Answers are to be written on the exam. paper

Please translate the following into Arabic:

1- It`s already 10 o`clock and Bill hasn`t come yet ; if he doesn`t show up soon. our meeting will fall through.

2- I came late to the station so I couldn`t catch the train.

3- The basic problem lies in bad education.

4- While she was cooking the meal in the kitchen, a burglar broke into her room.

5- Eating between the meals is bad for the figure.

6- His name rings a bell; perhaps we`ve met at a conference.

Please translate the following into Arabic.

1- إنه ابني بالتبني.

2- شعرت بألم في عيناي فذهبت إلى طبيب.

3- *طالبان لايشبعان، طالب علم وطالب مال (مثل).*

4- أعمر من حية *(مثل).*

5- قبض الله روحهُ.

6- زرت نهر النيل في مصر.

I wish you good luck with your exam.
Prepared by :Dr. [redacted]

The Structure of the sentence
Press Passages

Inmates, including two boys aged 13 and 14, were allegedly beaten or otherwise abused by prison officials between 1986 and 1989.

A suspected Muslim rebel, Kamlon Mamindial, and 18 members of his family, including a pregnant woman and six children aged between one and 13, were reportedly killed in August by soldiers of the army's 38th infantry battalion in Tacurong, Sultan Kudurat province.

Members of the Ahmadiyyah community continued to be arrested for the peaceful expression of their faith and at least thirteen were sentenced to terms of imprisonment.

Benedicto Mabliangan, a suspected NPA supporter, and his 15-year old son Orlando were arrested without warrant by soldiers during a town festival in Catbalogan, Samar, and detained for 20 years.

Scores of suspected government opponents were killed in apparent extra judicial executions by government or government-backed forces.

Human rights lawyers and activists, church workers and members of legal organizations, which the authorities accused of being NPA-CPP fronts, received death threats believed to come from military or government backed sources.

In Karachi, sind province, Abdul Rahman Thabo, a student of engineering accused of illegal possession of arms, required hospital treatment after he was reportedly tortured by Rangers in January.

Prepared by Dr. Lecturer [redacted]

In The Name of God
The Most Gracious, The Most Merciful

Please, try carefully translating the following text :

Years come and go, and the mystery of Loch Ness remains a mystery. From 1939 – 1945 people do not speak of the strange creature in the loch. These are war years, and the newspapers have important stories of war.

But Nessie, the monster remains in the deep water of Loch Ness. The war ends, and one day a man and a woman are walking by the loch. The man has his camera with him. " What's that over there in the water ? " the woman asks . ".... I don't know " the man replies , " but I'm going to take a photograph of it ". He takes the photograph and shows it to the editor of a newspaper. Soon people are speaking again of the Loch Ness Monster.

(quoted from The Mystery of The Loch Ness Monster by Leslie Dunkling)

Prepared by Dr. [redacted]

7.4. Thamar University Catalogue

جامعة ذمار

كلية الآداب

دليل الطالب

٢٠٠٧-٢٠٠٨م

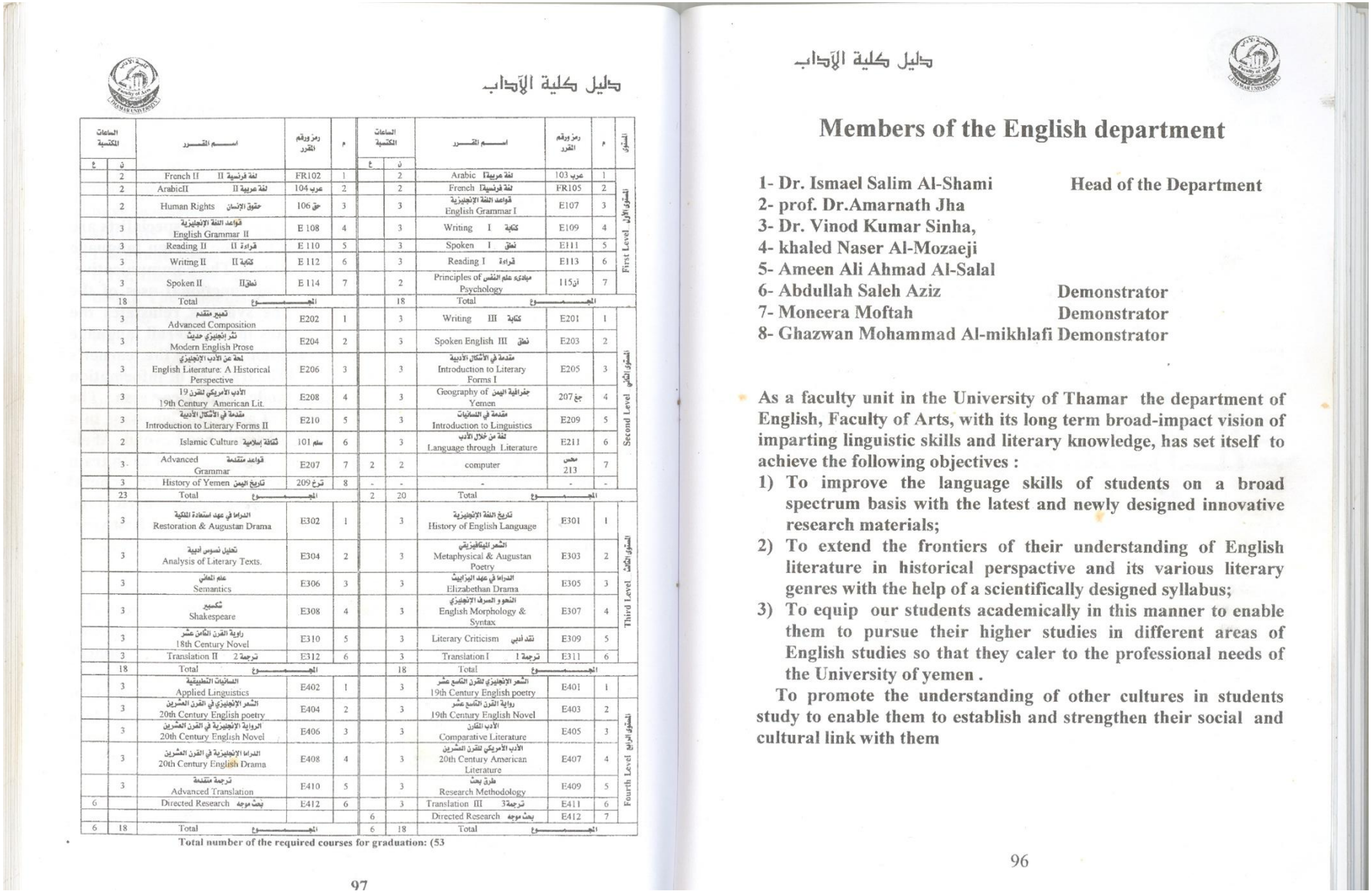
THAMAR UNIVERSITY
Faculty of Arts

جامعة ذمار كلية الآداب دليل الطالب ٢٠٠٧-٢٠٠٨م

[redacted]

دار جامعة ذمار للطباعة والنشر

تلفاكس : ٠٦-٨٤١٨٤٦



Members of the English department

1- Dr. Ismael Salim Al-Shami	Head of the Department
2- prof. Dr.Amarnath Jha	
3- Dr. Vinod Kumar Sinha,	
4- khaled Naser Al-Mozaeji	
5- Ameen Ali Ahmad Al-Salal	
6- Abdullah Saleh Aziz	Demonstrator
7- Moneera Moftah	Demonstrator
8- Ghazwan Mohammad Al-mikhlafi	Demonstrator

As a faculty unit in the University of Thamar the department of English, Faculty of Arts, with its long term broad-impact vision of imparting linguistic skills and literary knowledge, has set itself to achieve the following objectives :

1) To improve the language skills of students on a broad spectrum basis with the latest and newly designed innovative research materials;
2) To extend the frontiers of their understanding of English literature in historical perspactive and its various literary genres with the help of a scientifically designed syllabus;
3) To equip our students academically in this manner to enable them to pursue their higher studies in different areas of English studies so that they caler to the professional needs of the University of yemen .

To promote the understanding of other cultures in students study to enable them to establish and strengthen their social and cultural link with them

المستوى	م	رمز ورقم المقرر	اســـم المقـــرر	الساعات المكتسبة		م	رمز ورقم المقرر	اســـم المقـــرر	الساعات المكتسبة	
				ن	ع				ن	ع
First Level المستوى الأول	1	عرب 103	Arabic لغة عربيةI	2		1	FR102	French II لغة فرنسية II	2	
	2	FR105	French لغة فرنسيةI	2		2	عرب 104	ArabicII لغة عربية II	2	
	3	E107	قواعد اللغة الإنجليزية English Grammar I	3		3	حق 106	Human Rights حقوق الإنسان	2	
	4	E109	Writing I كتابة	3		4	E 108	قواعد اللغة الإنجليزية English Grammar II	3	
	5	E111	Spoken I نطق	3		5	E 110	Reading II قراءة II	3	
	6	E113	Reading I قراءة	3		6	E 112	Writing II كتابة II	3	
	7	آن115	Principles of مبادىء علم النفس Psychology	2		7	E 114	Spoken II نطقII	3	
			Total المجـــــــموع	18				Total المجـــــــموع	18	
Second Level المستوى الثاني	1	E201	Writing III كتابة	3		1	E202	تعبير متقدم Advanced Composition	3	
	2	E203	Spoken English III نطق	3		2	E204	نثر إنجليزي حديث Modern English Prose	3	
	3	E205	مقدمة في الأشكال الأدبية Introduction to Literary Forms I	3		3	E206	لمحة عن الأدب الإنجليزي English Literature: A Historical Perspective	3	
	4	جغ 207	Geography of جغرافية اليمن Yemen	3		4	E208	الأدب الأمريكي للقرن 19 19th Century American Lit.	3	
	5	E209	مقدمة في اللسانيات Introduction to Linguistics	3		5	E210	مقدمة في الأشكال الأدبية Introduction to Literary Forms II	3	
	6	E211	لغة من خلال الأدب Language through Literature	3		6	سلم 101	Islamic Culture ثقافة إسلامية	2	
	7	محس 213	computer	2	2	7	E207	Advanced قواعد متقدمة Grammar	3-	
	-	-	-	-	-	8	ترخ 209	History of Yemen تاريخ اليمن	3	
			Total المجـــــــموع	20	2			Total المجـــــــموع	23	
Third Level المستوى الثالث	1	E301	تاريخ اللغة الإنجليزية History of English Language	3		1	E302	الدراما في عهد استعادة الملكية Restoration & Augustan Drama	3	
	2	E303	الشعر الميتافيزيقي Metaphysical & Augustan Poetry	3		2	E304	تحليل نصوص أدبية Analysis of Literary Texts.	3	
	3	E305	الدراما في عهد اليزابيث Elizabethan Drama	3		3	E306	علم المعاني Semantics	3	
	4	E307	النحو و الصرف الإنجليزي English Morphology & Syntax	3		4	E308	شكسبير Shakespeare	3	
	5	E309	Literary Criticism نقد أدبي	3		5	E310	رواية القرن الثامن عشر 18th Century Novel	3	
	6	E311	Translation I ترجمة 1	3		6	E312	Translation II ترجمة 2	3	
			Total المجـــــــموع	18				Total المجـــــــموع	18	
Fourth Level المستوى الرابع	1	E401	الشعر الإنجليزي للقرن التاسع عشر 19th Century English poetry	3		1	E402	اللسانيات التطبيقية Applied Linguistics	3	
	2	E403	رواية القرن التاسع عشر 19th Century English Novel	3		2	E404	الشعر الإنجليزي في القرن العشرين 20th Century English poetry	3	
	3	E405	الأدب المقارن Comparative Literature	3		3	E406	الرواية الإنجليزية في القرن العشرين 20th Century English Novel	3	
	4	E407	الأدب الأمريكي للقرن العشرين 20th Century American Literature	3		4	E408	الدراما الإنجليزية في القرن العشرين 20th Century English Drama	3	
	5	E409	طرق بحث Research Methodology	3		5	E410	ترجمة متقدمة Advanced Translation	3	
	6	E411	Translation III ترجمة3	3		6	E412	Directed Research بحث موجه		6
	7	E412	Directed Research بحث موجه		6					
			Total المجـــــــموع	18	6			Total المجـــــــموع	18	6

Total number of the required courses for graduation: (53

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DESCRIPTION OF ENGLISH SPECIALIST COURSES

Level- Semester I

GENERAL DESCRIPTION:

The courses offered to the 1st year Arts English specialists are designed to develop their self-confidence in the foreign language and maintain their high level of motivation. The communicative syllabus gives as much importance to the functional uses of the language as to its linguistic forms. The syllabus reinstates the importance of the integration of the skills in the overall language learning process, particularly the transition between the learner's receptive and productive abilities, and the transfer of information from a variable to a non-variable mode, and vice-versa. The students are exposed to a wide variety of authentic language in a variety of modes, some intentionally pitched beyond their protective range as a challenge to their intellect as well as to train their coping strategies. The syllabus contributes towards general study skill development within the whole learning curriculum, suited to the students' role and intellectual awareness as first year undergraduates.

1) Arabic I

In grammar: there are word and parts of speech, the verbal and nominal sentences, inflection and syntax and indicate and predicate with some examples taken from Holy Quran, Prophet's sayings, poetry, and proverbs.

In literature, there is a survey of the literary ages; Pre-Islamic Age, Islamic Ag, Umayyad Age, Abbasid Age and Modern Age with analyzing some poetic examples of each age, literary forms, public speaking, tales, stories with analyzing some of them.

2) French I

Letters, words, adjectives, verbs, verbs in different position, simle sentences, writing simple text .

8) ENGLISH GRAMMAR I: (Course No:101, Credit hrs: 3)

The initial semester is essentially remedial in nature. The principal aim is to consolidate what the students are supposed to have learned in their secondary schools and to ensure that all the students attain a minimum level of competence in English. Language items and structures are revised through appropriate texts, discussion and practice(contained within an in-house text book). The students are

also expected to acquire the *Oxford Advanced Learners Dictionary* and to gradually familiarize themselves with its layout and grammatical and semantic information, through a series of worksheets. Language structures to be covered in the first semester include: The verb "to be", singular/plural forms, questions/ statements, wh-type questions, the present simple, past simple, present continuous tenses and "going to" as future intention, regular/irregular verb forms, adverbs of frequency, place and manner, adjective and noun modifiers, countable and uncountable nouns and articles etc.

9) WRITING SKILLS I: (Course No:105, Credit hrs: 3)

The course is intended to develop in the students the basic skills of writing correctly. The emphasis in the course will be on correctness and not on stylistic features of acceptability. The course content will include among other things a correct use of the rules of punctuation, particularly the rules of capital letters, comma, the colon and the semi-colon. The course will be designed so as to minimize and, if possible, to eliminate the mistakes that students make while writing.

10) SPOKEN ENGLISH I: (Course No:107, Credit hrs: 3)

Active practice in pro-active oral skills will enable the students to fulfill their role in communicative acts such as suggesting, arranging and planning, asking permission, ordering and requesting. Through the basic linguistic forms of these functions good pronunciation will continue to be inculcated for an increasing number of such functions. The students' ability to express themselves will be tested partly in the form of written examination and partly in the form of their oral performance. In each of the courses 30 marks out of a total of 100 will be set aside for their oral performance.

11) **READING SKILLS I: (Course No:103, Credit hrs: 3)**

This course is intended to create and develop in the learners a real desire for learning. This will be achieved by providing judiciously selected reading materials of interest to the learners' age group.The reading materials will consist mainly of descriptive and narrative texts with a rich emotive and imaginative content.

12) **Principles of Psychology**

A Look at human nature, Human behavior and the factors that affect it , Impulses and motivations emotions, awareness and feeling, Rememberance and forgetting, Learing , Intelligence, Individual differences, Personality .

Level 1- Semester II

1) **French II**

Letters, words, adjectives, verbs, verbs in different position, simle sentences, writing simple text .

2) **Arabic II**

In grammar: there are word and parts of speech, the verbal and nominal sentences, inflection and syntax and indicate and predicate with some examples taken from Holy Quran, Prophet's sayings, poetry, and proverbs.

In literature, there is a survey of the literary ages; Pre-Islamic Age, Islamic Ag, Umayyad Age, Abbasid Age and Modern

Age with analyzing some poetic examples of each age, literary forms, public speaking, tales, stories with analyzing some of them.

3) **Human Rights**

This course includes the concepts of human rights and the resul;ts of losing humn rights, human being between his / her rights and duties, the source of human rights, documents of human rigfhts through history, the shortage of international documents related to human rights, organizationas and institutes of civil society working in the fields of human rights, human rights in our life, human rights in equalation, human rights in security and education, human rights in work and possession, human rights in freedom () religious, conceptual and political sides).

4) **ENGLISH GRAMMAR II: (Course No:102, Credit hrs: 3)**

The second semester aims to develop the students' awareness of the structures of English and consolidate the language covered in their other first year English course. The existing course includes the following language items and structures: modals, infinitives of purposes, verbs+infinitives, possessives, prepositions, comparison of adjectives and adverbs, relative clauses, noun clauses, adverbial clauses, direct-indirect speech, passive, comparatives, and participles, modifiers, etc.

5) **READING SKILLS II: (Course No:104, Credit hrs: 3)**

This course is designed to strengthen the learners' abilities for scanning and skimming. It is, in other words, intended to enable learners to read and understand the gist of a text in spite of their unfamiliarity with some of the words and structures. This course will also emphasize reading speed and students will be encouraged to get at the central idea of the text on the basis of a quick reading.

6)**WRITING SKILLS II: (Course No:106, Credit hrs: 3)**

This course will concentrate on the features of cohesiveness and coherence in writing. Written exercises in the course will include completion of stories, filling the blanks in a short story or a descriptive passage with suitable sentences and reorganizing jumbled sentences into coherent text.

7) SPOKEN ENGLISH II: (Course No:108, Credit hrs: 3)

The main objective of this course is to develop in the students the ability to communicate ideas and information in plain and easily understandable language. Using English to express surprise and interest, to instruct, predict and identify, and to talk about past, present and future will be discussed and practised.

LEVEL 2 - Semester I

GENERAL DESCRIPTION:

The courses offered to the second level English specialists are designed to build on the solid foundation established during the previous year and to take the full advantage of the confidence built during that year. The courses also take into account the very high motivation of the students. The syllabus is a communicative one, and functional uses of language figure prominently in the course as well as the linguistic forms by which they are realized. The integration of the language skills is regarded as extremely important, particularly receptive proactive progression. The wide range of a genuine language is employed, some of it is deliberately set at a high level with an aim of stretching the students' abilities and making full use of their intellectual capacity. Study skills are further developed and deepened. Classroom language and some technical ELT terms are introduced in order to make them proficient teachers.

1) WRITING SKILLS III: (Course No:201, Credit hrs: 3)

This course is intended to develop in the students an awareness of the fact that sentences written by them may be grammatically correct and yet not readily acceptable. The course will create and develop in them the ability to write descriptive and narrative

passages. This course content will include (i) the ability to summarize and also (ii)the ability to expand the ideas contained in pithy and epigrammatic sentences.

2) SPOKEN ENGLISH III: (Course No: 203 Credit hrs: 3)

Oral productive practice is continued in this course in an intense manner, developing the students' abilities in functional areas such as suggesting, requesting, asking permission, ordering, expressing interest, identifying, describing etc. The realization of these functions will involve an extension of students' vocabulary and learning appropriate structures and communicative grammar. Special attention will be paid to the phonological system of English including stress, intonation and rhythm.

3) INTRODUCTION TO LITERARY FORMS I: (Course No:205, Credit hrs: 3)

This course aims at introducing students to the subtleties of literature by introducing them to the salient linguistic features of emotive texts. This course consists of the following parts:

Introduction to the well-known figures of speech like simile, metaphor, metonymy, alliteration, assonance, consonance and hyperbole;

Introduction to important genres like lyric, sonnet, ode, elegy, detective story, fable, parable, novel, drama, epic etc.;

Reading and comprehension exercises based on simple lyrics, sonnets, odes, elegies etc. and the identification of figurative devices in these emotive texts.

4) Geography of Yemen

- The position of yemen and its borders ,area, and strategic importance.
- Yemen's geology, mountains and climate.
- Water Resources – soil – plants.
- Population of yemen and its geographic distribution and demographic beatures .
- Population's problems and the people's economic activities.

5) **INTRODUCTION TO LINGUISTICS: (Course No:209, Credit hrs: 3)**

Whereas the other courses like Reading, Spoken English and Grammar are concerned with enabling students to acquire the basic language skills, Introduction to Linguistics is concerned primarily with developing in students an analytical awareness of how language operates. This course consists of the following parts:

Ideas about language in general, e.g., important characteristics of language as a set of symbols, difference between human language and animal communication, the notion of correctness in the use of language, and the notion that certain languages are not essentially better than certain other languages.

Elementary phonetics and phonology, e.g., introduction to vowels, consonants and semi-vowels; rules of word stress in English; IPE symbols; an introduction to the two basic intonation patterns(rising and falling intonation patterns)

Basic concepts in semantics, e.g., synonyms, antonyms, hyponyms, homophones, homographs, polysemic words etc.

Basic concepts in morphology and syntax, e.g., prefixes and suffixes, inflexion and derivation, and word formation like conversion, acronymy, and clipping, and various types of sentence patterns in English.

6) **LANGUAGE THROUGH LITERATURE: (Course No:211, Credit hrs: 3)**

This course aims at increasing the students' proficiency in language by exposing them to carefully selected short literary writings. Here the emphasis is on language as communication rather than form.

7) **COMPUTER (TWO hours theoretical + TWO hours practical)**

- **Definition of computer (Computer importance,coustruction, division and uses)**
- **Computing systems**
- **Computing processes**

- **Using sympoles in the computer**
- **Treating (Primary Memory Unit - Primary treatment unit - Instructions)**

LEVEL 2 - Semester II

1) **ADVANCED COMPOSITION: (Course No:202, Credit hrs: 3)**

This course is aimed at enriching and augmenting the writing skills acquired during the earlier courses in writing, particularly the skills acquired during the course labelled as Writing III. The main emphasis of the course will be to enable the students to write argumentative prose in a cohesive and coherent manner. Writing essays, completing an incomplete argument, improving a text from the point of view of its cohesiveness, refuting effectively a faulty argument given by someone else, elaborating and making valid deductions from aphoristic statements will be some of the important skills to be developed during this course.

2) **MODERN ENGLISH PROSE: (Course No:204, Credit hrs: 3)**

This course aims at giving the students a wider exposure to modern ideas and modes of prose writing.The writers recommended are A.G.Gardiner, Somerset Maugham, Bertrand Russell, Aldous Huxley, J.B.S.Haldane, E.M.Forester, etc.

3) **ENGLISH LITERATURE: A HISTORICAL PERSPECTIVE: (Course No:206, Credit hrs: 3)**

This course makes the students acquire a sense of perspective about the growth of English literature from the Anglo-Saxon period to the modern age. By a focus on the major trends and authors down to the modern age, the selective study unfolds a pattern in the development of the English language and literature, from heroic and religious poetry and prose and drama in the morality tradition to the complex texture of metaphysical and modern poetry, fiction and drama. Neoclassical, Romantic and

Victorian poetic, dramatic and prose writings are also highlighted for their significant historical and literary features.

4) THE NINETEENTH CENTURY AMERICAN LITERATURE: (Course No:208, Credit hrs: 3)

This course seeks to acquaint the students with the salient trends of the American writings of the Romantic period. Prescribed pieces are from Ralph Waldo Emerson, Walt Whitman, H. W. Longfellow, Emily Dickinson and Nathaniel Hawthorne, in the short forms.

5) INTRODUCTION TO LITERARY FORMS II: (Course No:210, Credit hrs: 3)

This course is designed to enrich and sharpen the students' critical ability to grasp the meaning of literary texts with particular emphasis on their structure and form. The reading materials for this course will consist of suitably selected short stories, poems and the likes. The course aims at (i)developing in the students deep understanding of the major literary genres they were introduced to in the first term; and (ii) enriching further their awareness of literature in such a way that they develop literary competence.

6) ISLAMIC CULTURE

This course includes the meaning of culture and the relation between culture and civilization, and civilization; its establishment, development, and elements. The course also includes Islamic civilization; the elements of Islamic culture, sources of Islamic culture and conceptual invasion; its objects, forms, devices and consultation; correction of wrong concepts.

7) ADVANCED GRAMMAR: (Course No:207, Credit hrs: 3)

This course is intended (i)to review what the students have learnt during the previous courses in grammar;(ii) to identify and fill the likely gaps in their understanding of grammar; (iii) and to

strengthen the students' ability to handle the structures of English with ease and confidence.

8) History of Yemen

- Old History of yemen:

A historical survey on the position of yemen in old history from the pld era up to the appearace of old buildings and the devrlopment of the old religions in old yemen.

- History of yemen during the Islamic Era:

A history survey on yemen during the ages of the prophet Mohammed , the Ammawi's and Abbasi's caliphates and the independent states established in yemen .

- Yemen contemporary History :

Situations of yemen from the second half of the 15th ceutury up to the announcement of yemen untiy on May 22,1990.

LEVEL 3- Semester I

GENERAL DESCRIPTION:

Courses offered at this level represent a change in focus from the earlier concentration and developing linguistic skills to deepen awareness in areas of professional knowledge.

1) HISTORY OF ENGLISH LANGUAGE: (Course No:301, Credit hrs: 3)

This course aims at (i) making students aware of the important phonological, morphological, syntactic and semantic changes that have taken place in English from time to time; (ii) and thereby creating in them a clear understanding of how twentieth century English differs from Old English and Middle English and also from the earlier phases of what is technically known as Modern English. It is hoped that studying English in a historical perspective will add a new dimension to students' understanding of the structure of Modern English. Semantic and syntactic changes will be given more attention than phonetic and phonological changes.

METAPHYSICAL AND AUGUSTAN POETRY: (Course No:303, Credit hrs: 3)

Selected poems of Donne, Herbert, Grashaw, Marvell, Ben Jonson, Milton, Dryden, Pope, Gray and Dr Johnson.

2) **ELIZABETHAN DRAMA: (Course No:305, Credit hrs: 3)**

One play each of Marlowe, Ben Jonson and Webster.

3) **ENGLISH MORPHOLOGY & SYNTAX: (Course No:307, Credit hrs: 3)**

As the title of this course indicates, it is intended to develop in students an analytical awareness of English morphology and syntax. This course consists of the following two parts:

Morphology--morphemes, allomorphs, morphs, and zero morphs; phonologically conditioned morphs and morphologically conditioned morphs, bound morphemes and free morphemes, derivation and inflexion techniques most commonly used.

Syntax--the structure of phrases in English (determiners, premodifiers, post-modifiers and discontinuous modifiers), noun phrases, adjective phrases, verb phrases and prepositional phrases and their structures ;the structure of the sentence and sentence element (for example, subject, predicator, subject complement, object complement,direct object, indirect object and benefactive object).

4) **LITERARY CRITICISM: (Course No:309, Credit hrs: 3)**

This course is based on the assumption that literature cannot be profitably studied without a simultaneous study of literary theory and criticism. This accounts for the introduction of a course in literary criticism with a view to acquainting the students with the history and principles of literary criticism. The course

covers a wide range of critical theories beginning from Aristotle down to Eliot and I.A.Richards.

✓ 5) **TRANSLATION I:(Course No:311, Credit hrs: 3)**

This course is intended to develop in the students the ability to translate from English to Arabic and vice-versa. It aims at (i)acquainting them with the principles of translation, and (ii)encouraging them to do extensive practice in translation.

LEVEL 3- Semester II

1) **RESTORATION & AUGUSTAN DRAMA: (Course No:302, Credit hrs: 3)**

One play each of Congreve, Goldsmith and Sheridan.

2) **ANALYSIS OF LITERARY TEXTS: (Course No:304, Credit hrs: 3)**

A critical study and analysis of literary texts making use of literary as well as linguistic tools.

3) **SEMANTICS: (Course No:306, Credit hrs: 3)**

This course is intended to sharpen students' awareness of what meaning is and how it operates in the use of a language. The course content will include items like analytic and synthetic sentences, entailment and contradiction, antonymy, synonymy, hyponymy and collocation.

4) **SHAKESPEARE: (Course No:308, Credit hrs: 3)**

A detailed study of Shakespeare's tragedies and comedies. The textual study of at least one tragedy and one comedy by Shakespeare.

5) **EIGHTEENTH CENTURY NOVEL: (Course No:: 310, Credit hrs: 3)**

One novel each of Defoe, Fielding and Richardson.

6) **TRANSLATION II: (Course No:312, Credit hrs: 3)**
This course aims at enriching the skills of translation acquired in earlier course.

LEVEL 4- Semester I

GENERAL DESCRIPTION:
The courses offered at this level complete the students' formal instruction in language, literature and professional skill development.

1) **NINETEENTH CENTURY ENGLISH POETRY: (Course No:401, Credit hrs: 3)**
Selected poems of Blake, Wordsworth, Byron, Coleridge, Shelley, Keats, Tennyson, Browning and Arnold.

2) **NINETEENTH CENTURY ENGLISH NOVEL: (Course No:403, Credit hrs: 3)**
Jane Austen, Charles Dickens, W.M. Theckeray, Emily Bronte and George Eliot as novelists .One novel each of Jane Austen, Charles Dickens and Emily Bronte.

3) **COMPARATIVE LITERATURE: (Course No:405, Credit hrs: 3)**
Deep study of Greek literature in a comparative context.

4) **TWENTIETH CENTURY AMERICAN LITERATURE: (Course No:407, Credit hrs: 3)**
This course is intended to acquaint the students with the experiments made in poetry, fiction and drama in 20th century. Selected writings of Eliot, Frost, Hemingway, Archibald MacLeish, Eugene O'Neil.

5) **RESEARCH METHODOLOGY:(Course No:409,Credit hrs: 3)**
This course aims at familiarising students with the techniques of writing research papers.

6) **TRANSLATION III: (Course No: 411, Credit hrs: 3)**
This course aims at enriching the skills of translation acquired in earlier courses.The students are introduced to modern theories, models and approaches of translating.

LEVEL 4- Semester II

1) **APPLIED LINGUISTICS: (Course No:402, Credit hrs: 3)**
This course aims at developing in students a critical awareness of the problems and principles of linguistics as applied to the study of areas such as contrastive analysis, language testing, English for Special Purposes, error analysis and the preparation of teaching materials for the teaching of foreign language.

2) **TWENTIETH CENTURY ENGLISH POETRY: (Course No:404, Credit hrs: 3)**
Selected poems of Yeats, Eliot, Auden, Dylan Thomas, E.E.Cummings, Stephen Spender, Philip Larkin and Ted Hughes.

3) **TWENTIETH CENTURY ENGLISH NOVEL: (Course No:406, Credit hrs: 3)**
Henry James, D. H. Lawrence, James Joyce, Virginia Woolf, E. M. Forester, Graham Greene, George Orwell as novelists. A detailed study of any two of the novels of the above-mentioned novelists.

4) **TWENTIETH CENTURY ENGLISH DRAMA: (Course No:408, Credit hrs: 3)**
Selected plays of Ibsen, Shaw, Eliot, Beckett and Osborne.

ADVANCED TRANSLATION: (Course No: 410,Credit hrs: 3)
This course aims at sharpening the students' skills of translation further by giving them extensive practice in translating literary texts from English into Arabic and vice-versa.

5) **DIRECTED RESEARCH: (Course No: 412, Credit hrs: 3)**
Based on what the students have studied in the previous term, this course is aimed at having the students undertake a practical challenge of preparing a research paper.

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