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TRANSLATION METHODS IN PRACTICE: TEXT FUNCTION AND THE
DEGREES OF FREEDOM IN TRANSLATION

by

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Dedication

This work is dedicated to my family for their love and support during my entire life.

Abstract

Books include key features that are based on genre. Genre is the scope which holds the function of the text. In other words, genre is the main determiner which decides the purposes of the book whether it is a scientific book for an educational purpose, or a fiction book for an entertainment purpose, or a psychological book for a self-development purpose. In addition, each book requires a certain method of translation which comes within the two extremes of translation: literal translation and free translation. This study is about how text function plays a vital role in determining the degree of freedom in translation. An assessment of two translated books is conducted based on the methods of translation used: one of a scientific book and one for a psychological book for educational and self-development purposes. The book *لا تحزن* (Do not be Sad), is used as an example of the Arabic version of self-help book, and *Persuasion* is used as the English version of self-help book. Parts of the self-help book, *Persuasion*, are translated and assessed in terms of the different degrees of freedom in translation (Two other books are mentioned in the thesis, as examples of assessment of degrees of freedom in translation). These translations are carried out by a number of faculty members at Effat University, Kingdom of Saudi Arabia, and then analyzed in order to come up with a coherent method of translation which can be used as a guide in translating self-help books. This study concludes that within the two extremes of translation methods come various degrees of freedom in translation. Translation of self-help books follows a certain degree of freedom which depends on its text style, text function/the purpose of the text and the translator.

Search Terms: genre, self-help book, freedom in translation, text function, translation methods

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List of Abbreviations

SL – Source language.

ST – Source text.

TL – Target language.

TT – Target text.

Chapter One: Introduction

1.1. Background

Translation is the act of transferring a message from one language to another. It is the process of decoding, analyzing and understanding the source text message first according to the source text meaning, and encoding the message in the form of a target text which conveys the content with the least amount of translation loss. Translation studies have been founded many years ago with many studies established in order to shape this skill of translation and set guidelines. In addition, theorists have named many cultural, linguistic, syntactic, skopos, literal, free and communicative translation theories which serve as translation guidelines. Interestingly, Eugene Nida (2001) notes that translators and interpreters have less or no use of such theories; in fact many translators violate most theories. Nida further explains that one reason of rejecting translation theories is that they are too heavy in technical terminology and too light on illustrative examples. However, in translation process the complete ignorance of translation theories breaks the faithfulness, elegance and professionalism.

To argue on the same perspective, one of the crucial points of translation is to understand its purpose of translation i.e. the function of the text. The purpose of the text determines all the aspects that should be engaged during the act of translation.

Skopos theory focuses above all on the purpose of the translation, which determines the translation methods and strategies that are to be employed in order to produce a functionally adequate result ... In skopos theory knowing why a ST [source text] is to be translated and what the *function* of TT [target language] will be crucial for translator (Jermy Munday, 2001: 75).

The *skopos* theory is the search for equivalence in the TT that justifies the equivalent function or purpose of the ST. In order to assure faithfulness in the TT translators may reach to various levels for dynamic and sometimes pragmatic aspects to match the effect of the original text. Hatim (1997) points out "the choice of method is determined by the properties related to text type, *purpose* of translation, etc."

From the above, it is the text function that is the crucial part for any translation to hold and convey with the least amount of loss. The effect, the impact a

text leaves on the reader should be similar if not equal. This kind of text function delivery requires certain strategies and methods that vary accordingly.

Whatever method a translator opts to use translation is always limited by the two major translation extremes: literal translation (source text bias), and free translation (target text bias). Within this scope lie various degrees of freedom in translation.

According to many scholars like James Dickins, Basil Hatim and Eugene Nida literal translation is to convey the ST message directly and preserve its surface meaning while respecting the TT grammar. On the other hand, free translation is seen in more than one aspect in according to different studies. But the most relevant definition of free translation for this study is by Basil Hatim (1997: 230) that says "free translation *modifies surface expression* and keeps intact only *deeper levels of meaning*" [my emphasis].

If the translator regards only the surface feature of discourse, e.g. to produce a word-for-word translation, often this leads to distortion in the meaning of the text. For example, if the proverb "let bygones be bygones" is rendered in Arabic word-by-word it would look like "دع ما مضى يكون ما مضى", which makes no sense in the TL, and as a result it leads to translation failure.

Accuracy of translation is judged according to the final effect of the message on the receptor. Hence, some texts need the attention to be delivered on the content rather than just the formal features of these texts, which makes the translator focus on the *deeper levels of meaning* and compose what is *functionally* accurate. So, the proverb "let bygones be bygones" is better translated as "اللي فات مات" or "ما فات مات".

Text function is a vital aspect in determining the degree of freedom in translation. This study focuses on the various degrees of translation freedom as a translation method. In the translation process translators are often directed by the function of the text. In other words, the function of the text or its purpose often open the scope for the translators to what extent they can move from being literal or free in their translation. To study the degrees of freedom or lack of it in translation in relation to the function of the text, a translation of the book *Fundamental of Cytology and Histology* (أساسيات علم الخلية والأنسجة), which falls within the genre of science, is assessed in comparison with another book *The Rules of Life* (قواعد الحياة), which belongs to the genre of psychology. The selection of both books is based on

contrasting two opposite genre books and noting the difference in their translation process. The study further explains the translation method applied in rendering the message of each book from one language into another. Results are collected from two faculty members from the College of Humanities, English and Translation Department at Effat University. The survey includes representative parts from *Persuasion*, which is a psychology self-help book. *Persuasion* aims to coach the reader on how to be persuasive through a self-developing and persuading text. Moreover, the style used in *Persuasion* is a fusion of different text types. Thus, the survey is divided into three sections: short paragraphs selected from different parts of the book, representing the writer's varied style with a paragraph from each text type.

On the same perspective, Arabic psychology self-help book لا تحزن follows the approach of combining more than one writing style. This book carries the text function as *Persuasion* but in Arabic.

On the whole, the study analyzes how text function can play a vital role in determining the scope of freedom in translation.

1.2. Thesis Structure

This thesis is divided into six chapters: Introduction, Literature Review, English and Arabic Psychology Self-help Book, Data Study, the Analysis, and finally Conclusion. The thesis begins with the introduction which puts the key notes of the research and its objectives, its history and its significance to translation studies. Then, it illustrates translation as a process in general and the most relevant translation studies which deal with methods of translation, genre and text function. Moreover, the study gives a brief background on language and translation, the difference between literal and free translations and translation equivalence.

Also, this study describes the psychology self-help book in English *Persuasion* and in Arabic لا تحزن in terms of its genre and text style. Later, the thesis outlines the data and methodology of the study followed by an explanatory analysis of each book included. The thesis ends with a conclusion that summarizes the process of the study and marks down all the results and notes taken regarding various degrees of freedom in translation found when translating self-help books which are similar to *persuasion*.

1.3. Significance of the Study

This study is important in testing the text function and the various degrees of freedom in translation which take place between the two main extremes of translation methods: literal translation and free translation. The study is also significant in putting forward different real samples of published translation, their assessment in terms of the effect of the genre, the function of the text on the process of translation. For that purpose, two books have been chosen, namely *Fundamental of Cytology and Histology* (أساسيات علم الخلية والأنسجة) and *The Rules of Life* (قواعد الحياة) because these books are example to two different translation methods within the degrees of freedom in translation. Finally, this study is important in outlining one of the most appropriate translation processes for books like *Persuasion*. The book is a good example which represents other personal self-development books in style and function. These books are nowadays common and considered best book sellers. This thesis will serve as a guideline for translators who aim at translating self-help books in psychology.

Chapter Two: Literature Review.

2.1. Overview

This chapter explains the skopos theory. It also illustrates the kinds of skopos according to Basil Hatim and the translators' approach on the theory of skopos. Moreover, it discusses the translation process with regards to the text function and how it determines the translation methods, the text function in *Persuasion*. The chapter defines genre and its relation to the text style with an illustration from *Persuasion*. It also illustrates the role of language as the linguistic feature in any text book, and how this key feature plays the most significant part in the translation process. Then, the chapter explains how the translation process acts in different ways in terms of literal and free translation, and difference between them. Finally, the chapter gives a brief idea about translation equivalence and how to reach it in dealing with different kinds of texts.

2.2. Skopos

Skopos is one vital part of translation action. Vermeer (1989) defines skopos as the technical designation for the aim or purpose of translation. Effective understanding of the text is very important when a translator aims for a successful translation.

In *persuasion*, the text as a whole holds the function or aim of guiding the reader to be an effective communicator and to influence people. Within the entire text, segments of different styles have other functions such as informative style to put some logic to the reader, narrative style to verify the information with real situations, and communicative style to touch the reader's emotions.

As Vermeer (1989) further explains, a source text is formed according to the source culture and the target text is formed according to the target culture, the function of both texts can vary. It is here when translation becomes more than transcoding.

When aiming to create a similar function in target text to the function of source text translators should be competent in languages, culture and society as well as be aware the audience of the text.

There is always a message which is hidden in every book. Sometimes it is easy for us as readers to catch the purpose of the book, other times books use indirect techniques to catch the attention of the readers. The translator has to understand the writer's "action" and to deliver that "action" to the TT through a well-structured, cohesive and coherent translation. Thus, a translator is the second writer of the book.

A new trend in translation studies that targets the translation purpose emerged in the early 1980s in Germany. It is called Functionalism. It was associated notably with translation scholars such as Holz-Mänttäi, Hans Vermeer and Katharine Reiss and it was designated under "Skopos" (Greek: 'purpose', 'goal') theory (Hatim, 2013:79).

When translators work with text function they are searching for equivalence in the TT that justifies the function and purpose of the text. They reach for dynamic and sometimes pragmatic aspects to reach the original text meaning.

Within the psychology genre, the purpose of the text is to instruct the reader by persuasion. Throughout the book the writer merges different types of texts, quotations and visual pictures.

At the beginning of the first chapter of Persuasion, engaging topic sentences like, "How empathy and sincerity work wonders for you" is used. (See Figure 1)

The power of persuasion

How empathy and sincerity work wonders for you

- Aristotle's art of persuasion
- Empathy
- Sincerity

So what's this book about?

Many years ago when playwright Tom Stoppard was asked what his first play was about, he replied, 'It's *about* to make me very rich.'

This book may very well do this for you. More than that, it is essentially about an awareness of communicating in a manner that will increase your persuasive skills and lead to significant gains in your professional and personal life.

Inspector Clouseau (Peter Sellers) (to hotel clerk at reception):

'Does your dog bite?'

Hotel clerk: 'No.'

Inspector Clouseau (to dog): 'Nice doggie.'

Dog bites Clouseau.

Inspector Clouseau: 'A-aaagh . . . I thought you said it didn't bite.'

Hotel clerk: 'That is not my dog.'

Peter Sellers as Inspector Clouseau, *The Pink Panther*

At work and at home, all of us will try to get a point across or get somebody to agree to a course of action, many times every day. There's always a need to win over other people for one reason or another. The more effective you are at communicating, the greater your chances of being successful at persuasion.

3

Figure 1: First page of chapter 1 from the book *Persuasion*.

The reader is engaged by easy and interesting words in topic sentences. The chapter begins with a direct communication with the reader, as if the writer is talking face to face with the reader. Human beings are mainly emotional creatures, and when the reader feels that the writer is talking about his own life, he is directly engaged in the text.

The writer puts down the questions that –he knows– will occur to the readers like, "So what is this book about?" (Borg, 2010: 3). The translators' decisions for using the right strategy are highly determined by the text function. When translators transfer language they merely transfer culture as well, that is why translation can be seen as a subtype for transferring culture. So, translators' decisions are determined by rules to follow, One of them being to choose the right decision and the right strategies of translation to ask questions to the readers, which the original writer has intended.

There are three major kinds of purpose in translation, as Hatim notes in his book *Teaching and Researching Translation*. These kinds are recognized within the skopos framework:

- The communicative purpose which aims to persuade and inform the reader.
- The strategic purpose which aims to use a certain translation procedure for a fluent and free rendering.
- The general purpose which aims at whatever motivates the person (the reader).

He further notes that these purposes are not equally important. A translator should arrange them according to the need.

Moreover, it can be said that a successful application of the skopos theory is achieved when the text function of the target text serves the purpose of the writer, through delivering the function "action" of the text.

In short, the translators' work here is not just delivering information from one Language to another but to receive information, to understand it as well as to communicate it through their competence of target audience perception i.e. the information fully conveyed, how the audience is going to receive and above all now it fulfills the writers aim.

In the book *Persuasion* the action of the text is composed in a way that implies the title of the book. The text of *Persuasion* functions as a communicative/persuasive text, as it is a combination of three different types or "attitudes". First, there is the formal informative text type. Here the writer puts down the psychological, scientific facts and details, where he can stand-on and create an effective, persuasive, and communicative text. Second, there is the dialogic text type where the writer steps forward and starts talking to the reader like a personal coach. This can be noticed when he says, "think about...", "you can do this...", "take a moment..."...etc. Third, there is the narrative text type, and here the writer supports his ideas and thoughts - for the purpose of this book- with short "situational" examples.

All in all, the entire text is arranged and composed in a coherent style that serves the function of *persuasion*. Every chapter begins with a point that takes the reader through different stages and reaches him to a point where he gets persuaded and wishes to learn further. Nevertheless, with the end of every chapter he states a closing remark that matches successfully with the beginning of the following chapter. For example, the first chapter ends with "Man's inability to communicate is a result of

his failure to listen effectively, skillfully and with understanding to another person." (Borg, 2010: 11).

From the above closing remark, the writer has laid the ground to the reader for the following chapter by emphasizing the importance of *listening effectively* [my emphasis] which takes the reader to the second chapter that starts with "Being a Good Listener"(Borg, 2010: 15).

This strategy of the ST text is to set the coherence of the text as well as to deliver the function of the text. Munday (2001) further explains the "Coherence rule" that states that the translation or the TT should be coherent for the TT reader. Hence, an expert translator knows that to excel in a translation, one should convey the purpose of the text composed - no matter the difference of language- with the text received. Thus, translators become equipped with strategies and knowledge of translation studies as these are the factors that govern how the text will be received and understood by the TT reader.

2.3. Genre

Genre is the conventional aspect of language in a given language. In regards to translation, genre is when a book looks like an educational book in ST. It should be presented as an educational book in the TT unless there is an ideological reason behind the translation. Although Dickins (2002) states that subject matter is not a suitable standard to describe genre, it is yet one of the significant determiners which categorizes different genres. The treatment of the subject matter depends on the writer's attitude in the text, whether it is implicit or explicit. Also, it can be sensed in the function of the text.

According to Dickins (2002) the aim directs the writer to the form of genre. For example, the category of persuasive genres can take the form of instructional manuals, advertisement, newspaper columns as well as self-help books, just like the book *Persuasion*.

Translation of genre as Hatim (2001) explains in his book *Teaching and Researching Translation* focuses on the genre as a macro-sign which provides the translators' with a framework where the translation shift is affected by the pragmatic, semantic and syntactic means. It is within this framework that the appropriateness of the translation is judged.

Genre carries all the syntactic and lexical and sometimes the style of text which represent its presence to the reader. In other words, every genre has its own rules in using the relevant terminology like, scientific books include scientific terminology. Also every genre is governed by a unique style, like in *Persuasion* the style of the writer in composing the text plays a major role which carries off the book as a self-help book.

According to the genre relationship with translation, if the ST is classified under a certain genre then the TT should be identical to that genre, like translating computer manuals (Dickins & Harvey, 2002: 139). However, for the book *Persuasion* which comes within the genre of psychology, a self-help book, it is rich with the diversity of style and purpose. Hence, the genre of the text cannot be judged as a typical genre and so to have a typical strategy of translation.

Most readers of such books (self-help books) seek to relate the book to their own life, in order to have an emotional relationship with the text or the writer. This relationship cannot be lived with in the borders of the typical literary text book genre. This point supports the reason for the writer to play with the type of the text and use Ethos, Pathos and Logos in every chapter of the book.

Moreover, the author's attitude in the text is implicit. Having in the purpose of persuading the reader, the author designed the entire text in a way that engages the reader and leads him to a point of idea that matched the original idea of the reader. Moreover, and through that idea the writer builds the new line of thoughts and ideas. This strategy is well known in this genre, as the area of psychology always deals with humans' thoughts and perspectives.

The strategy of writing the book matches successfully with the genre psychology, the way the text engages the reader throughout the book and conveys the ideas in a certain order. However, not all self-help books follow this strategy in the text order and style. However, the aim of the genre remains to engage the reader and guiding him.

2.4. Text Type

The genre of the text functions to engage the reader as explained in the previous section, it is the external linguistic criteria that builds up the text. Lee (2001) marked this in his research *Genres, Registers, Text Types, Domains, and Styles:*

Clarifying the Concepts and Navigating a Path through the BNC Jungle stating the distinction between genre and text type as external and internal linguistic characteristics. He explained genre as the external linguistic characteristic that determines the general purpose of the text. Whereas text type is the internal linguistic characteristic that carries the grammar and lexical features.

Hatim (2013) distinguished three basic text types that cover text typology namely:

- 1- Exposition: in which objects, events and concepts are presented in a non-evaluative manner. And this type includes:
 - Description, texts focused on objects viewed spatially.
 - Narration, texts focused on events viewed temporally.
 - Conceptual, texts focused on analysis of concepts.
- 2- Argumentation: in which concepts and/or beliefs are evaluated with opinion. And this type includes:
 - Counter-argument: in which a thesis is cited and opposed.
 - Through-argument: in which a thesis is cited and defended.
- 3- Instruction: in which the focus is on the formation of new behavior with no opinion. Such as, contracts, resolutions...etc.).

These classifications may cover most text structures when it comes to translation. However, some text structures include specific details that make exceptions and add extra features to this classification. So, no matter how many text classification are known in translation and linguistic studies, there still many numerous ways to classify texts.

In *Persuasion* three types of texts are distinguished according to their internal linguistic characteristics, the lexical use and the grammar makes this difference and classifies the texts as:

- 1- **Informative text:** the text in which the facts, concepts and information presented without evaluation or writers opinion. Such as, "Fact: People are always losing the thread of conversation." (Borg, 2010: 40).
- 2- **Dialogic text:** the text in which the writer gets involved and the text is composed according to his/her perspective. Such as, "Remember: you usually get only one chance." (Borg, 2010: 39).

Nystrand (1999) explains dialogic text type saying that writing is a communicative process, negotiating meaning between writer and reader. He further points out that dialogic text is the interaction between the conversants, reader and

writer and the meaning is not "in" the text itself. Rather, the text functions as the mediate which mediates an exchange of meaning.

- 3- **Narrative text:** the text in which the writer views events and stories that support the subject of the text. Such as, "'Have you got some more case studies you can show me?' she asks."(Borg, 2010: 48).

2.5. Language and Translation

Language is a linguistic feature that plays a large role on readers. Language is the key feature for the text function: It is the medium by which the writer designs his path and helps the reader in absorbing the content. The successful language use is measured by how far the reader is engaged with the text and the impact it leaves on him/her.

Many philosophers have viewed language to be the tool for logical thought (House, 2005: 338-339). While other later philosophers like Wittgenstein and Austin were more concerned in analyzing the language as a type of an action and that language is not just describing a linguistic feature around us. It delivers a message.

Translators deal with language in text in order to understand the message and to deliver it to the audience. In work of translation, texts may take many shapes from a single word to an entire book. But the main concern for a translator is to create a TT with an equivalent impact received from the ST.

Often the text receiver or audience has different perspectives than the translator himself. The reader receives the text as a product that he should be convinced to buy. Hence, before using any theories of translation a translator thinks of the text effect and of the possibilities of the text impact, knowing that perfect rendition is impossible.

Translation is the text transportation between the SL message and the TL message and translators work starts from decoding the message of the ST and delivering the equivalent message in the TT.

2.6. Literal vs Free Translation

Different approaches and methods of translation exist in the study of delivering the most corresponding text. With the quick analysis of the ST purpose translators are able to decide on the adequate level of freedom in translation. In

addition, different genres, text functions and subjects require different approaches of translation. For example, a text that comes under the genre of science is mostly dealt by literal translation than free translation because of the available equivalence terminology as well the fact that scientific texts are texts of facts that shall be universally agreed upon. In other words, perspectives on such texts should be universal. The table below illustrates an example of literal translation in science genre.

Table 1 - Example of literal translation in science genre

<p><u>Earth</u> is the third <u>solar system planet</u> from the <u>sun</u></p>	<p>الأرض هي ثالث كواكب المجموعة الشمسية بعداً عن الشمس</p>
---	--

(Wikipedia.com)

The terminology of the above text like, *Earth*, *Solar system planet* and *sun* is rendered literally into الأرض, المجموعة الشمسية, الكواكب and الشمس. These are the direct meaning of the ST that are found in dictionaries (denotative meaning). The above text is delivering a fact that is worldwide known. Such texts are not affected by different cultures or places, they are universal. Also, literal translation can be seen in the Genre of psychology. The table below shows an example of literal translation in psychology genre.

Table 2 - Example of literal translation in psychology genre

<p>"<u>Empathy</u> is the ability to identify and understand the other person's <u>feelings</u>, <u>ideas</u> and <u>situation</u>"</p>	<p>"العاطفة هي القدرة على معرفة وفهم مشاعر الشخص الآخر وأفكاره وموقفه"</p>
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(Borg, 2010: 7)

Literal translation is not applied only through the literal meaning of the words but by the structure of the sentence as well. According to Vinay and Darbelnet's model, if the structure of the ST is acceptable in the TT then literal translation can be a choice in translation (Munday, 2001: 57).

Under the psychology genre, literal translation takes various shapes. Though the text is under the genre of psychology, its main impact is to convey an idea or a fact, like scientific text, which makes literal translation successful. However, this is not often in the translation of text under the genre of psychology. Sometimes, this genre requires attention to different levels of freedom in translation.

Table 3 - Freedom in Translation

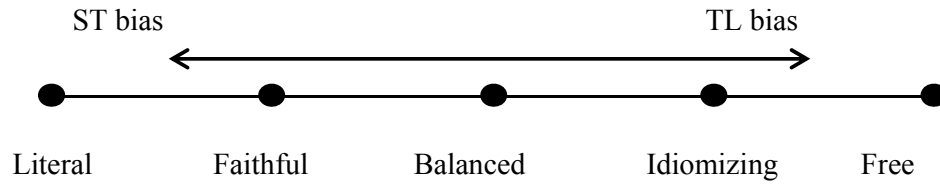
<p>Powerful persuasion begins with the ability to hear what others are saying. And listening is about far more than being quite when somebody else speaks.</p>	<p>تعتمد فعالية الإقناع على مدى قدرة إنصات الشخص للطرف الآخر ولا ينتهي معنى هذا الإنصات بالتزام الصمت وحده عندما يتحدث الطرف الآخر.</p>
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(Borg, 2010: 15)

Most texts that come under psychology aim to deliver a thought and to set a perspective. The content of the text can be viewed differently from one place to another and most of times it is governed by the cultural aspects. Here, the strategy of free translation enables the translator to measure the TT with ST.

Free translation differs from literal translation in that it does not stick neither to the ST structure nor to the direct rendition of the words (denotations). In the ST, the structure of the sentence is the norm English language structure (Subject + Verb Object) and to achieve the coherent meaning the TT is translated in the norm Arabic language structure (Verb+ Subject+ Object). Here the translation is balanced. Moreover, the rendition of words proves the difference between literal translation and free translation. The word "Powerful translation" is translated to "فعالية الإقناع", which is different from "الإقناع القوي". This shift from literal translation to free translation is due to the fact that literal translation in this case can cause a change in the meaning of the text. In addition, to be limited by the rules of literal translation would make faithful rendition difficult.

The degree of freedom in translation is variable. Between the extreme of literal translation and the extreme of free translation, translator can find various degrees of freedom. The following diagram is by Newmark:



(Dickins, 2002:17)

Figure 2: Newmark's Diagram on Literal and Free Translation.

For many translators the decision to choose a certain degree of freedom in translation is unconscious as all what matters to them is to be faithful to the original text. To choose a certain degree of freedom in translation can be viewed just like choosing a certain theory of translation. It is not regulated by the rules as much as it is to offer flexibility in the translation process.

"A fully satisfactory theory of translating should be more than a list of rules-of-thumb by which translators have generally succeeded in reproducing reasonably adequate renderings of source texts" (Nida, 1991: 20). One of the most important features translation should endorse is it should be functional. No matter what degree of freedom is included in the process of translation, translation should make sense in the TL without destroying the original meaning intent of the message.

From literal translation to free translation there is interlinear translation, the extreme literal translation. It is the use of denotative meaning of words and following the grammar of the ST. Like, "No entry" "لا دخول". This type of translation does not make any sense in the TL as every language has its own rules of grammar no matter how flexible lexical its features can be. Hence, this type of translation is not counted in the extreme literal translation.

Literal translation is when the denotative meaning is used with the TL grammar respected. For example:

- The child sang a song غنى الطفل أغنية
- The essential function of a gland is secretion الوظيفة الأساسية للغدد هي الإفراز

Departing from extreme literal translation comes the *faithful translation*, where the translation is more concerned with being faithful the ST message, more than the ST features. For example:

- The story is interesting القصة مثيرة للاهتمام
- Use of gestures وظائف الإيماءات

Balanced translation is the middle point between extreme literal and extreme free translation and the most likeable procedure of transition. Balanced translation gives

the translator the sense of being fair to the ST message and not being limited by its language rules. For example,

- His efforts came to nothing ضاعت جهودة سدى

Idiomizing translation is a further step than balanced translation with an interesting feature that Idiomizing translation respects the ST message grammar but aims more on being natural in the TT over the ST details. For example,

- Plying in cold water is risky اللعب في الماء البارد محفوفٌ بالمخاطر

The complete TT bias and the other extreme method of translation is *free translation*. Free translation is rendering the message intent with no concern of the ST features at all. Translators focus on how to deliver the impact of the ST message to create the same impact on the TT message. Also, it releases the translator from rules of ST language. For example,

- Come down to earth اقلع عن أوهامك

Freedom in translation has many frames with various ways, but what marks the appropriateness of translation is delivering the correct message. For Nida (1995), understanding the nature of translation and the message is more important than the translation process and procedure itself.

2.7. Translation Equivalence

Reaching equivalence is always the translator's first aim in translation. However, translation can never be unharmed from translation loss. Translation equivalence is mainly determined by factors like function, culture, and language. Translation of idioms is heavily engaged with the search for equivalence in the TT, because translation of idioms focuses on the function of the text more than the language itself. This comes to the point that equivalence is more than translating lexical and grammatical elements; it is the replacement or a substitution of an expression of the ST to an expression in the TT to have the same function. An example of translation equivalence in translating idioms is as follows:

- All that glitter is not gold ليس كل ما يلمع ذهب
- Too many cook spoil the broth كثرة الطباخين تفسد الطبخة

A point raised by Ghazala (1995) in translation equivalence is when it comes to idioms. Idioms are fixed expressions of a language; they cannot be translated or understood otherwise. They are meant to stand for something in a language. So, to

- ونظر الحكيم إلى جوليان وتبسم برقة وقال: "مرحباً بك في السعادة المطلقة للسيفانا"

This translation is free in rendering the words like "Nirvana" translated to "السعادة المطلقة", but on the larger scale it conveys the ST structure which makes the TT reader uncomfortable. An extreme free translation can be like,

- ورحب الحكيم جوليان بابتسامة رقيقة قائلاً " مرحباً بك جوليان في السعادة المطلقة للسيفانا"

2.8. Concluding Remarks

In short, translation is determined by macro factors like genre and text function, which design the process of how literal or free a translator can go. Translators always aim for translation equivalence knowing that there is no translation achieved without some translation loss. A successful translation is the one that delivers the message to the TL reader that is equivalent to the message received by the SL reader.

Chapter Three: English and Arabic Psychology Self-Help Book.

3.1. Overview

This chapter includes the genre psychology, self-help books in English and in Arabic. The chapter describes the books *Persuasion* and لاتحزن according to style and structure and how this genre is carried in English and Arabic. The chapter also points out how the Arabic self-help book adds the religious aspect to the text and how it plays a significant role to the Arabic reader. The chapter also explains how the text function of this genre is delivered in both texts.

3.2. English Psychology Self-Help Book: *Persuasion*

The book is within the genre of psychology; it is a self-help book, which helps the reader in learning skillful communication and enhances his everyday social interactions. The text guides the reader on how to be a persuasive person and have an influence on people in everyday communication. *Persuasion* is selected for this study because it is unique with the text style, it has a certain order in alternating between different text type and it is successful in achieving the purpose of the text as a persuasive text. Then, the book follows the art of persuasion explained by Aristotle. The first chapter of the book explains that in order to set the impact on the reader and to persuade him, a person should follow the three principles of persuasion, which are ethos, pathos and logos. The informative text in the book gives a history of psychology and the art of persuasion. For example: “It was the philosopher Aristotle (9382-322 BC) over 2,300 years ago who laid the groundwork for successful communication.” (Borg, 2010: 4).

3.3. How is *Persuasion* Persuasive?

The book is divided into 10 chapters: Each chapter begins with an idiom followed by an interesting title which engages the reader with the text. The simple and mysterious lexical use holds the reader to discover more details and answers of the idea.

Every chapter of this book has the following text style order: It starts with an idiom on the cover page of the chapter, an interesting title at the beginning of the chapter, and the fusion of three text types: informative text, narrative text and dialogic

text. For example, chapter one of the book *Persuasion* starts with the idiom "An ounce of intuition is worth a pound of tuition" unknown.

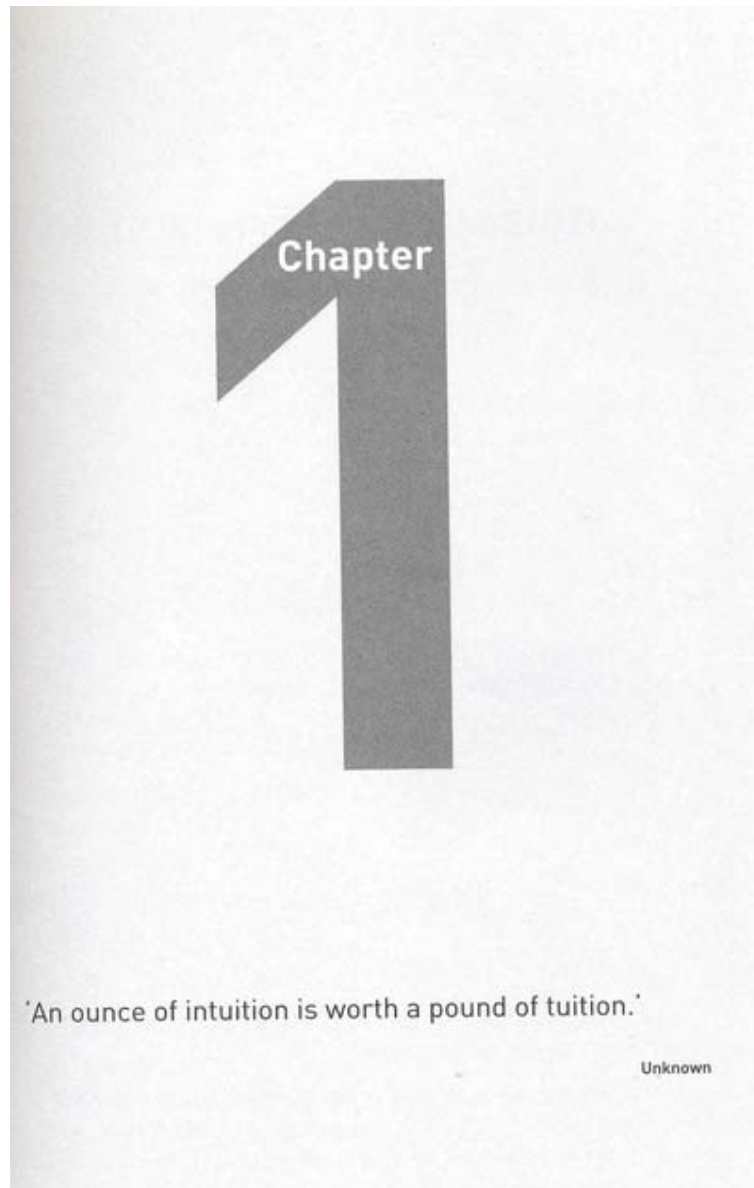


Figure 3: Chapter 1 cover of the book *Persuasion*.

When the reader is aware of this idiom, it is a plus point in catching his interest from the beginning of the chapter, and if the reader is not aware of this idiom, he would still be engaged by the language style i.e. the use of idiom. The use of a simple idiom is a successful style by the writer as it sets a relaxing background for the reader through the use of simple words. Also, the above idiom hints to the reader that the chapter is about something where "intuition" gains a vital role in achieving the skill of persuasion.

Then the text begins with an attention grabbing title "The Power of Persuasion; How empathy and sincerity work wonders for you". The use of a positive word like "The Power", which holds the denotative meaning, capability of doing or accomplishing something (Dictionary.com), adds importance to the act of persuasion. Not only that but also using simple and friendly words (By "friendly words" I mean words that make a positive effect on the reader and very easy to understand) , like "empathy" and "sincerity" and highlighting such words in the titles as they are the easy tools for persuasion makes the reader further interested to learn more about the subject.

After setting the scene and engaging the reader into the text, the writer starts with an informative text and lists the points of the chapter. This strategy helps the writer to base the thinking zone for the reader. When the writer sets the key points of the chapter - I believe – this assures him that the reader will think on the focused area of ideas as they follow one after the other.

Then, the writer alternates between different texts types within every chapter. Every text type carries a function for a certain purpose. Following Aristotle's art of persuasion; (1) Ethos: to set a "source of credibility", to put down something that is a fact for the reader to trust and build his thoughts on, to have sincerity (2) Pathos: to relate the text to ones emotions, to stir the emotions of the reader, to achieve empathy (3) Logos: as the final step, it is to make a choice of words, stories, facts, or quotations where the writer moves the reader from one point to another (Borg, 2010: 5).

In this book *Persuasion*, the writer composed the text in different styles, infused and arranged in a specific order that completes the writers' purpose of the book, which is to persuade the reader as well as to instruct on how to be a persuasive person and have an impact on other people. The text of the book *Persuasion* functions as a communicative/persuasive text, which carries three different "attitudes":

First, informative text type where the writer marks the historical, scientific facts and details on persuasion, for an effective impact on the reader, and to achieve sincerity (Ethos).

Second, dialogic text type where the writer steps forward and start talking to the reader as a personal coach (with opinion). This is marked when the writer says, "Think about...", "you can do this...", " Take a moment..." etc. According to

Aristotle's art of persuasion, this is stirring the emotions of the reader, to have empathy (Pathos).

Third, narrative text type where the writer supports the ideas with short "situational" examples, quotations, words or pictures that carry the reader to another point of the thought, more like, laying facts from real life experiences so the reader is attracted by facts of life (Logos).

3.4. Reading the Text لاتحزن (Do not be Sad)

The book لاتحزن is a self-help book that falls under the genre of psychology. For such text, and in general, readers can be of two kinds: There are specialist readers and non-specialist readers. Writers often use formal, figurative and technical terms when they direct their text to specialist readers, whereas they use simple –sometimes-informal and familiar expressions when they direct the text to non-specialist readers.

This book is addressed to all readers, of all walks of life. Al-Qarni stated in his introduction for the first edition " كتبت هذا الحديث لمن عاش ضائقة وألم به هم أو حزن... " (Al-Qarni, 2013: 13) (I've written this book for all who experienced distress in life and got caught in sadness and sorrow...) (Personal translation) . Al-Qarni further says " إنني ...أخاطب فيه الجميع وأتكلم فيه للكل... " (I address in this book everyone and write for all) (Al-Qarni, 2013: 15) (Personal Translation).

The text includes general, simple terms and religious verses. Figurative or specialized terms can be found in the text, but they are often followed by other expressions which explain the concept, like, " إلى آخر ذلك الصوت المتهدج، والعويل الناكث، " (Al-Qarni, 2013: 94) (to that last line of the shivering voice, mourning tears and agonized scream which made the walls of the poet's soul collapse, the one who is astounded by the wounds of his life) (personal translation). The only parts of the text that need further understanding are the quoted verses from various literary poems. The poems are typically specialized expressions under the literary genre and this type of text in Arabic is characterized by having deep and surface meanings. This requires additional efforts by the non-specialist reader.

In general, the text engages all kinds of readers. It is loaded with religious and poetic content which artistically targets the reader's need.

3.5. Arabic Self-Help Book: لا تحزن (Do not be Sad)

The book is a distinctive genre. It is not only a self-help book, but also it is characterized as an Islamic psychology book. The religious aspect of the genre reflects the importance of religion in the Arab world. This additional feature differentiates other self-help books by the contents. The text has more religious contents than other general self-help books.

This book aims to inspire people and teach them to see the positive aspect of life. It also it aims to introduce happiness and hope to people's thoughts and take them away from distress, sadness and negativity. The writer demonstrates each idea and positive thought put in the book with examples from the prophet Mohammed's (Peace Be Upon Him), words *Hadeeth*, or famous poems and wisdoms or previous leaders' inspirational stories. Though this book falls under the Islamic Psychology category, Al-Qarni explains that this book is addressed not only to Muslims but also to non-Muslim readers "هذا الكتاب للمسلم وغيره". He further explains that the ideas in the book respect different perspectives and thoughts following the true divine method "الدين فطرة" (religion comes by nativism) (Personal translation) (Al-Qarni, 2013:14).

The text of لا تحزن aims to coach the readers, to inspire and to persuade them. The book explains a set of ideas which begins with a title in the form of a word with a sentence, with a quotation, or with a verse from the Holy Qura'an. For example:

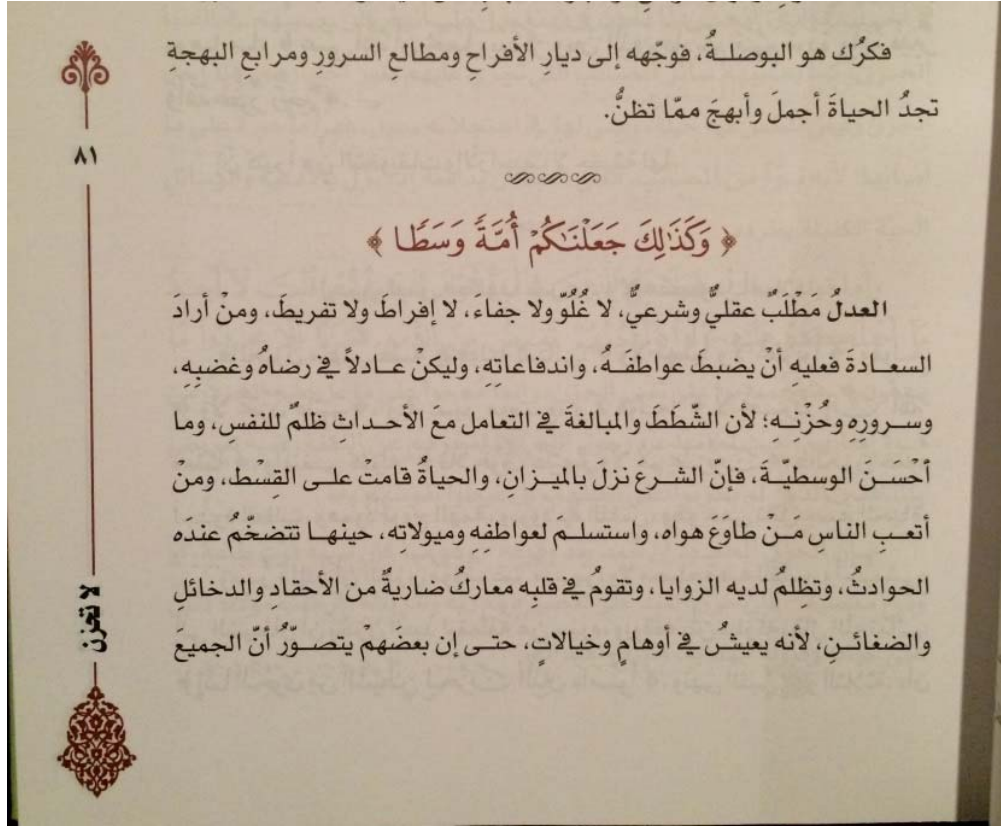


Figure 4: A verse from the Holy Qur'an used as a title.

Each idea is introduced by an informative text which sets the background for the reader. This text functions as an instructional text as it explains the writer's view and knowledge. Some ideas start with narrating real life situations like, " زرت مع الأخوة " (Al-Qarni, 2013: 73) (My colleagues and I visited the IMSIU Planetarium) (Personal translation) whereas other ideas start with direct statements addressed to the reader by the use of direct pronoun (الضمير المخاطب أنت) like, " أنت أيها " (Al-Qarni, 2013: 75) (It is you...) (Personal translation), This direct statement puts the writer in the front seat to engage the reader and draw his/her attention. Then the writer verifies the information with religious verses or literary anecdote. For example:

من أراد حياة جميلة

انظُر للحياةِ نظرَ المحبِّ المتفائلِ، فالحياةُ هديةٌ مِنَ اللهِ للإنسانِ، فاقبلْ هديةَ الواحدِ الأحدِ، وخذها بفرحٍ وسرورٍ، اقبلِ الصباحَ بإشراقِهِ وبسمتِهِ الرائعةِ، اقبلِ الليلَ بوقارِهِ وصمتِهِ، اقبلِ النهارَ بسنائهِ وضيائهِ، عُبِّ الماءَ النмирَ حامداً شاكرأ، استنشقي الهواءَ فرحاً مسروراً، شُمَّ الزهرَ مسبحاً، تفكَّرْ في الكونِ معتبرأ، استثمرِ العطاءَ المباركَ في الأرضِ، في باقِةِ الزهرِ، في طلعةِ الوردِ، في هبةِ النسيمِ، في نفحةِ الروضِ، في حرارةِ الشمسِ، في ضياءِ القمرِ، حوّلْ هذه العطاءاتِ والنعمَ إلى رصيدٍ مِنَ العونِ على طاعةِ اللهِ، والشكرِ له على نعمِهِ، والحمدِ له على تفضُّلهِ وامتنانهِ، إياكَ أن يحاصِرَكَ كابوسُ الهمومِ وجحافلُ الغمومِ عن رؤيةِ هذا النعيمِ فتكونَ جامداً جامداً، بل اعلمْ أن الخالقَ الرازقَ -جلَّ في علاه ما خلقَ هذه النعمَ إلا ليستعانَ بها على طاعتهِ، وهو القائلُ: ﴿يَأْتِيهَا الرُّسُلُ كُلُّوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا﴾.

اهجُرْ مذهبَ الرهبانِ في نبذِ مباحِ الحياةِ وهجرِ الطيباتِ وتعذيبِ النفسِ والعكوفِ في الكهوفِ والهروبِ من الحداثقِ الغناءِ والروابيِّ الخضراءِ والسفوحِ الهائمةِ بالحسنِ والتلِّ المعشبِ، فقد ذمَّ اللهُ المعذِّبينَ لأنفسِهِم المتدمرينَ مِنَ الحياةِ، فقال: ﴿وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَارَعُوهَا حَقَّ رِعَايَتِهَا﴾، اللهُ خلقَ لك الطيبَ الجميلَ والنافعَ المفيدَ، فلعينيكِ خلقَ بطاقاتِ الوردِ وبطاقاتِ الياسمينِ وأكمامِ السنابلِ ولفائفِ الريحانِ، ولقلبكِ أنزلَ الوحيَ وجعلَ الهدايةَ وأقامَ لك الحجةَ وبينَ لك المحجةَ، ولعقلِكِ أوجدَ العلمَ ونشرَ المعرفةَ وأقامَ الدليلَ، ولأذُنكِ خلقَ الصوتَ الحسنَ المباحَ من هديلِ الحمامِ، ونشيدِ العندليبِ، وترتيلِ القمريِ، وفوقَ ذلكِ التلاوةَ الخاشعةَ الجميلةَ المؤثرةَ، وخلقَ لطعامكِ الثمارَ اليانعةَ والقطوفَ الدانيةَ والفواكهَ اللذيذةَ واللحومَ المشتهاةَ، وخلقَ لشرابِكِ الماءَ الباردَ النмирَ العذبَ الزلالَ وكلَّ شرابٍ لذيذٍ مباحٍ



٦٢



Figure 5: Verses and literary anecdotes

So, each idea is set by background information followed by factual accounts to set the source of credibility. Also, within a couple numbers of ideas the writer puts a timeout point. This timeout point is titled as "وقفة" (a stop) (personal translation), in

وقفه the writer interposes the stream of ideas with additional inspirational thoughts or quotations which bridge the preceding point with the following one. For example:

- ٣ - هل أستيقظ في الصباح، وقد صممتُ على استغلالِ النهارِ، والإفادَةِ
القصوى من الساعات الأربع والعشرين المقبلة؟
- ٤ - هل أستفيد من الحياة إذا ما عشت دقائق يومي؟
- ٥ - متى سأبدأ في القيام بذلك؟ الأسبوع المقبل؟ .. في الغد؟ .. أو اليوم؟
- ٦ - اسأل نفسك: ما أسوأ احتمالٍ يمكن أن يحدث؟ ثم:
- جهّز نفسك لقبوله وتحمله.
- باشر بهدوءٍ لتحسين ذلك الاحتمال. «الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ».

وقفه

«وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴿٣﴾. سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا».

«واعلم أن النصر مع الصبر، وأن الفرج مع الكرب، وأن مع العسر يسراً».

«أنا عند ظنِّ عبدي بي، فليظنَّ بي ما شاء».

«فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْكَلِيمُ».

«وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ»

«فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ»

«لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ»

الجزن يحطم القوة ويهد الجسم

قال الدكتور «الكسيس كاريل»، الحائز على جائزة نوبل في الطب: «إن رجال الأعمال الذين لا يعرفون مجابهة القلق، يموتون باكراً».

Figure 6: Example of وقفه (a stop)

Hasan Ghazal (2013) explains that literary text is the emotional side of language, whereas non-literary text is the normal, direct side of language. The text order in لا تحزن is a fusion of literary and non-literary. Given that the genre of psychology is involved with human nature and human nature is habitually related to emotions, the use of literary text is compulsory to achieve the aim of the writer. Al-Qarni's style and attitude reflect the same method of writing self-help books in English such as *Persuasion* which is the use of the three elements of persuasive text:

Ethos, Pathos and Logos (see Chapter 3). However, his writing is unique by its religious grounds.

The book includes three text types: (1) Informative text which states information and knowledge to the reader like, "الضحك المعتدل بلسم للهموم ومرهم للأحزان..." (Al-Qarni, 2013:86) (Laughing is the best medicine)(personal translation), (2) Narrative text which is evident in three different styles ; first as personal experience, like, "قرأت أن رجلاً قفز من نافذة وكان بأصبع اليسرى خاتم..." (Al-Qarni, 2013:191) (once I read about a man with a ring in his finger who jumped out of a window...)(personal translation), second as a verse from the Holy Qura'an, like, "فطرت الله التي فطر الناس عليها" ([Adhere to] the fitrah of Allah upon which He has created [all] people.) and third as literary poems, like,

لا يملأ الهول قلبي قبل وقعته ولا أضيق به ذرعاً إذا وقعا

(My heart is not afraid of consequences before their time equally is stressed when those consequences occur) (Personal translation)

(3) Dialogic text which is presented by the guidance and advice of the writer (in objective style), like, "لا تحزن فإن الله يدافع عنك" (Al-Qarni, 2013:127) (Allah will always with you, don't worry!) (personal translation). The use of dialogic text type is a successful method in this genre; it engages the reader emotionally as well as it achieves the purpose of persuading the reader. For example:

إنَّ الاشتغالَ بالماضي، وتذكُّرَ الماضي، واجترارَ المصائبِ التي حدثتْ ومضتْ، والكوارثِ التي انتهتْ، إنما هو صَرَبٌ من الحَمَقِ والجنونِ.
يقول المثلُّ الصينيُّ: لا تعبرَ جِسْرًا حتى تأتيه.
ومعنى ذلك: لا تستعجلِ الحوادثَ وهمومَها وغمومَها حتى تعيشها وتدرِكها.
يقولُ أحدُ السلفِ: يا بنَ آدمَ، إنما أنت ثلاثةُ أيامٍ: أمسكُ وقد ولى، وغدكُ ولم يأتِ، ويومكُ فاتقِ اللهَ فيه.
كيفَ يعيشُ منْ يحملُ همومَ الماضي واليومِ والمستقبلِ؟ كيفَ يرتاحُ منْ يتذكَّرُ ما صارَ وما جرى؟ فيعيدُه على ذاكرتِه، ويتألَّمُ له، وألمُه لا ينفعُه!
ومعنى: «إذا أصبحتَ فلا تنتظرِ المساءَ، وإذا أمسيتَ فلا تنتظرِ الصباحَ»:
أي: أن تكونَ قصيرَ الأملِ، تنتظرُ الأجلَ، وتُحسِنَ العَمَلَ، فلا تطمَحُ بهمومكُ لغيرِ هذا اليومِ الذي تعيشُ فيه، فتركزَ جهودكُ عليه، وتُرتِّبَ أعمالكُ، وتصبَّ اهتمامكُ فيه، محسِنًا خُلقكُ مهتمًا بصحتكُ، مصلحًا أخلاقكُ مع الآخرين.



وقفة

لا تحزن: لأنَّ القضاءَ مفروغٌ منه، والمقدورَ واقعٌ، والأقلامُ جفَّتْ، والصحفُ طويتُ، وكلُّ أمرٍ مستقرٌ، فحزنكُ لا يقدمُ في الواقعِ شيئاً ولا يؤخِّرُ، ولا يزيدُ ولا ينقصُ.
لا تحزن: لأنكُ بحزنكُ تريدُ إيقافَ الزمنِ، وحبسَ الشمسِ، وإعادةَ عقاربِ الساعةِ، والمشيَ إلى الخلفِ، وردَّ النهرِ إلى منبعِه.
لا تحزن: لأنَّ الحزنَ كالريحِ الهوجاءِ تُفسدُ الهواءَ، وتُبغِّضُ الماءَ، وتغيِّرُ السماءَ، وتكسرُ الورودَ اليانعةَ في الحديقةِ الفناءِ.
لا تحزن: لأنَّ المحزونَ كالنهرِ الأحمقِ، ينحدرُ منَ البحرِ ويصبُّ في البحرِ، وكالتِي نقضتُ غزلها من بعدِ قوَّةِ أنكاثا، وكاننافخِ في قريةٍ مثقوبةٍ، والكاتبِ ياصبعه على الماءِ.



Figure 7: Dialogic text

3.6. Concluding Remarks

Psychology self-help books are unique by their style in English and in Arabic. Moreover, the function of the text is "to persuade the reader" is what plays the key features for both books. *Persuasion* engages the reader with an interesting language use, structure and style as well as the direct persuading text. لا تحزن is directed to people from all walks of life with its simple and religious text. It also features different ideas, experiences and facts supported by Quranic verses and short stories. Finally, *Persuasion* is written in direct persuading text, which helps in achieving the function of the text, to persuade the reader.

Chapter Four: Data Study

4.1. The Study

This study examines two different books translations. The books are within different genres; science and psychology. The assessment is done in terms of various degrees of freedom in translation used. Suggested translations for parts from the book *Persuasion* are collected via a short survey. The survey is given to two faculty members at Effat University in the English and Translation Department. The participants are aware of that the study includes analyzing different text functions of the book *Persuasion*. The results are studied and analyzed to mark the degree of freedom in translation used for this genre genres.

4.2. Methodology

The first part of the study includes an assessment of two translated books that fall under two genres and have two different functions. This is to mark methods of translation applied from the two extremes of literal and free translation. The first book is *Fundamental of Cytology and Histology*, this book is within the science genre that holds scientific terminology and an academic text style. This book is selected as it represents the first extreme of translation methods, which is literal translation. The second book is *The Rules of Life*, which is a psychological, self-help book, and has many terminologies related to human psychology. The text is composed in a way that holds different text types within one book, but the text is mostly dialogic. Furthermore, this book is a near model to the book *Persuasion*, which is included in the second part of this study.

The other part of the study includes translations of parts of the book *Persuasion* that is a self-help book under the genre of psychology. These translations are collected to measure the degree of freedom chosen by the specialized people. With the conduct of this study on the published translation and the analysis of the suggested translations, the study aims to conclude with the idea of the most preferred method of translation (degree of freedom in translation), if available, used in the translation of self-help books.

Translations are assessed based on the translation decisions taken by the participants: How did they deal with the text? And why they opt for a certain

translation method over the other? i.e. how far did they depart from the extreme literal translation?

Freedom in translation, which is measured between the two given extremes of translation, is the main focus of this study. One extreme is ST biased (Literal Translation) and the other extreme is TT biased (Free Translation). Scholars like, Hervey and Dickins (2002) agree on literal translation i.e. When the words are selected straight from the dictionary (denotative meaning) but the target language is respected, like, *the boy is intelligent* is translated literally into *الولد ذكي*. On the same perspective Hatim (1997) further explains that literal translation is a rendering that which preserves the surface aspect of the message, both semantically and syntactically, adhering closely to ST mode of expression. Like, *the aim of this study is to identify variables concerning level of education* is translated into *استهدفت هذه الدراسة التعرف على التغيرات المتعلقة بالمستوى التعليمي*. Furthermore, Ghazala (1995) divides literal translation to be viewed in three different ways. First, word for word literal translation, where each English word is translated into an equivalent Arabic word keeping the word order in Arabic the same as English, like, *Mary wanted to take tea* translated into *ماري أرادت أن تأخذ شاي*. However, if we look into this definition, Hervey and Dickins (2002) mark this with *Interlinear Translation*, which is the extreme act of literal translation. Then the type of literal translation according to Ghazala (1995) is one to one literal translation, where each word or phrase in English is translated to an equivalent word or phrase in Arabic, like, *I have blind confidence in you* is translated into *أنا أملك ثقة عمياء بك*. The third way of literal translation is what he calls *Direct Translation*, which is a reflection of literal translation defined by Hervey and Dickins (2002). It is the translation of meaning in context with consideration of TL grammar, like, *To run a company* translated into *يدير شركة*. However different definitions are found for literal translation, as one extreme of translation methods. All scholars agree on that literal translation carries the characteristics of using direct meaning (denotative meaning) and respecting the TL grammar.

On the other extreme, there is free translation, where the translation process departs from the being extreme literal towards the other extreme free translation. Studies on free translation vary with a number of perspectives, Hervey and Higgins (1992) mark that free translation is where there is global correspondence between the textual units of ST and TT. Hatim (1997) notes that it is a rendering that modifies

The ST of the survey is English and it is divided into 3 sections: section (A) represents the informative style as follows:

Table 4 – Section (A) - 1 of the survey

Use of gestures

When most people talk of body language, they are referring to the use of gesture that provide added meaning. Research by psychologists over the years has shown that these gestures typically can be split into five categories:

Emblems

illustrators

Regulators

Adaptors

Affect displays

Table 5 – Section (A) - 2 of the survey

No amount of learning or brushing-up of communication skills on their own without the core virtues of empathy and sincerity to back them up will succeed in the long term

Section (A) part of the survey checks the most common chosen method of translation when dealing with informative texts i.e., texts where the writer is objective and only providing information for the reader.

Section (B) represents the narrative style follows:

Table 6 – Section (B) of the survey

John: 'Oh, hi Simon. How's it going?'

Simon: 'Yeah, not bad. You?'

John: 'Yeah, good. Bit tired. New guys at work. Having to train them and stuff.

Leaving the office late.'

Section (B) part of the survey marks the most commonly opted for method of translation for narrative style, a text where the writer is narrating a story or real life experience.

And section (C) represents dialogic text style as follows:

Table 7 – Section (C) of the survey

At work and at home, all of us will try to get a point across or get somebody to agree to a course of action, many times every day. There's always a need to win over other people for one reason or another. The more effective you are at communicating, the

greater your chances of being successful at persuasion.

Text under section C checks for the translation of text that is dialogic, where the writer communicates with the reader and he is subjective. In addition, the selected texts are representative for the entire book. Each chapter of the book has the fusion of these three text types. Hence it can be agreed on that what applies on these texts can be applied on the entire book unless there is an exception.

Faculty members of Effat University translated the ST and the translations are collected and assessed according to which translation delivers the message with the least translation loss plus the flow of TT and the impact created by translation.

Chapter Five: The Analysis

5.1. Overview

This chapter analyses the data of the study: two books of different genres. The first book is *Fundamental of Cytology and Histology*, which is a scientific book and second is *the Rules of Life*, which is a psychology book. Also, suggested translations of parts of *Persuasion*, which is a self-help book are analysed and compared with comments and recommendations. The chapter ends with some concluding remarks which sum up the analyses.

5.2. Book # 1: *Fundamental of Cytology and Histology*

The genre of the book is science. It deals with information about health, science and biology. Much technical terminology is found in this book that is translated by literal translation, the extreme type of translation methods. Such literal translation method is used when there is equivalent terms found in the TT as well as when the given information in this book is universal. In other words, the text of the book is not influenced by the factors; culture, perspective or place, which encourages translation shifts.

Literal translation is applied on this book. Another reason for the use of this type of translation on this book is that the information and designation are originated in the ST (English); so through this method the translator is familiarizing the audience with the ST original terms.

Hervey and Higgins. (1992) state in the book *Thinking translation*, that one of either two principles of literal translation can be used; one is *exoticism*, which has no cultural alteration and it is the extreme side of foreignness in translation, where the ST word is delivered in the TT in a way that should appear to the target reader that the word is originated from the ST. Like, *fiancée* is originated from French and means a women who is engaged to be married (thefreedictionary.com), it is a translation by exoticism into English and keeps all the features of French language. The other principle of literal translation is *transliteration*, which is a less extreme side of literal translation as it holds some alteration in the phonetic and graphic shape of the ST in accordance with the TT. Table 8 below shows examples of transliteration.

Table 8 – Examples of transliteration

Source Text	Target Text
Amitosis	الاميتوزي
Mitosis	الميتوزي
Meiosis	الميوزي

The function of the text in *Fundamental of Cytology and Histology* is to educate the reader about health science by stating information and terminology in the field.

It is noticed that throughout the book literal translation is applied in different shapes that matches the need to deliver the information of the ST to the TT in the most accurate way. However, because of the fact that this book is under the genre of science and the text is a statement of facts, the translator is seized with the rules of literal translation to assure that he/she avoids his/her own interference in the message delivered.

Arguing on the same idea, *Fundamental of Cytology and Histology* represents the one extreme of methods of translation, which is a complete ST bias and has no influence of the translation; it represents literal translation.

Literal translation is given as the rendition of the ST with its equivalent by the direct meaning. Moreover, within literal translation come different methods and this is viewed in the book.

1- Direct Translation: in direct translation translator is concerned with delivering the piece of information directly and precisely with respect to the TT grammar. As Ghazala (1995) said this method of translation can be described as "full translation of meaning". Table 9 below provides examples of direct translation.

Table 9 – Examples of direct translation

Source Text	Target Text
<p>Prokaryotic Cells: They are smaller and simpler in structure than eukaryotic cells, typically have a cell wall outside the cell member "plasmalemma", and lack a nuclear envelope separating the genetic material (DNA) from other cellular constituents.</p>	<p>الخلايا بدائية النواة: هي أصغر وأبسط في التركيب من الخلايا حقيقية النواة، ذات جدار خلوي نموذجي خارج الغشاء الخلوي، بينما تفتقر إلى الغشاء النووي والذي يفصل المادة النووية (DNA) عن باقي مكونات الخلية.</p>

The above text is delivered by literal translation from ST (English) to TT (Arabic). Terminology is rendered directly by denotative meaning (dictionary meaning), that is available as an equivalent in Arabic. Such like,

- 1- Cells الخلايا
- 2- Structure التركيب

Moreover, the translation is done within the structure of the ST. In other words, the grammar and sentence structure of the ST are delivered in the TT. Not only that, it is noticed that the translator delivered the punctuation marks of the ST though it is given that English and Arabic come from two different language families with their own rules in punctuation. Like,

"They are smaller and simpler in structure than eukaryotic cells, typically have a cell wall outside the cell member "plasmalemma"
"هي أصغر وأبسط في التركيب من الخلايا حقيقية النواة، ذات جدار خلوي نموذجي خارج الغشاء الخلوي"

However, keeping the structure of the ST into the TT with punctuation marks is not applied for the entire text. Another part of the text is treated with literal translation with respect to the TL structure and punctuation rules. Table 10 below shows examples of literal translation.

Table 10 –TL structure and punctuation rules

Source Text	Target Text
<p>Functions of Cells:</p> <p>The cells are bound together to form tissues.</p> <p>The tissues are combined to form organs.</p>	<p>وظائف الخلايا:</p> <p>ترتبط الخلايا مع بعضها مكونة الأنسجة ،</p> <p>وتتحد الأنسجة المختلفة مكونة الأعضاء.</p>

The above text is translated directly (literal translation), and the structure of the TL is used for the TT. The sentence in the ST started with a subject "The cells" whereas the translation started with the verb "ترتبط", which serves the rules of sentence structure in Arabic language. Also, the ST paragraph divided the idea into two different sentences by a full stop, but in the translation the TT is one sentence separated by a comma.

2-Lexical Borrowing: lexical borrowing is another form of source text bias translation. It is the introduction of a ST term into the TT when there is no equivalent available for it. One form of lexical borrowing is *transliteration*, which is to introduce the SL term into the TL by applying the graphic and phonetic features of the TL. Especially in the case of this book as it is a scientific book, many technical terms are stated which are originated in the SL. Table 11 below show examples of lexical borrowing.

Table 11 – Examples of lexical borrowing

Source Text	Target Text
<p>The Cytoplasm</p> <p>The cytoplasm is a complex structure. It is formed of four main components:</p> <p>I. Cytoplasmic matrix or cell sap: it is a colloidal solution of proteins, lipids, carbohydrates, minerals, enzymes, small molecules and ions.</p> <p>II. ...</p>	<p>السيتوبلازم</p> <p>السيتوبلازم هو تركيب معقد يتكون من أربع مكونات أساسية وهي :</p> <p>I. المادة السيتوبلازمية أو العصير الخلوي: وهو محلول غروي من البروتين ،الدهون، الكربوهيدرات، المعادن ، الأنزيمات الجزيئات الصغيرة والأيونات.</p> <p>II. ...</p>

The previous text represents a number of technical terms used in the book which are special terms in the field of science. Table 12 below illustrates lexical borrowing.

Table 12 –Lexical borrowing

Source Text	Target Text
Cytoplasm	السيتوبلازم
Proteins	البروتين
Carbohydrates	الكربوهيدرات
Enzymes	الانزيمات

These terms are originated in the SL and are introduced to the TL by transliteration. The terms above carry the graphic and phonetic features of Arabic language with the concept of the ST. This is different than the strategy of adaption. It is true that both strategies borrowing and adaption aim to introduce a foreign term into the TL, but in borrowing the graphic and phonetic features are altered whereas in adaption, like the example stated in the beginning of the chapter "fiancée" the term is rendered with its original foreign features. Although many terms were borrowed from ST other terms were translated by the concept itself. Like, DNA is borrowed as DNA and translated الحمض النووي.

An interesting method used by the translator is to shorten the words. When translating literally, the focus is to deliver the concept or the message directly as possible and according to the below example, "The term organelle mean small organ" is translated into "يعني مصطلح عضوي، العضو الصغير". The translator opted for shift in the TT lexical term just like the shift in the ST to follow the concept, which is smaller in size.

3- Calque: It is another feature noted in this book, which is also a form of literal translation. It is the rendition of a ST term with its syntax feature into the TT, even if it does not sound idiomatic. This kind of translation is marked throughout the book, especially that the translator prioritized it in dealing with scientific designations. Table 13 below shows examples of calque.

Table 13 – Examples of calque

Membranous cytoplasmic organelles	العضيات السيتوبلازمية الغشائية
Non-membranous cytoplasmic organelles	العضيات السيتوبلازمية غير الغشائية
Cell membrane	العشاء الخلوي
Cell coat	المعطف الخلوي
Neurotransmitter	النواقل العصبية
Micro-villi	الخميلات الدقيقة
Cell adhesion	الالتصاق الخلوي
Cell recognition	التعرف الخلوي

Dickins (2002) states that the use of calques often is a matter of compensation and to avoid translation loss as much as possible. If the TT would still not deliver the precise concept the translator may add an explanation before the term. Like, "Cell recognition" can be translated into "عملية التعرف الخلوي" (personal translation).

An example of compensation from the book is "Golgi Apparatus or Golgi Body" is translated into "جهاز (جسم) جولجي" (By omitting the restatement of the term "Golgi" in Arabic the translator combined the two designations into one term and added the brackets to illustrate the insertion of the second concept "body" as "جسم" within the first concept "Apparatus" which is "جهاز". This makes what is explicit in ST into implicit in TT, which is called compensation by merging.).

The book *Fundamental of Cytology and Histology* is a scientific book. The text functions as an instructive text that includes technical terms as well as pictures and diagrams. The book is translated by the method of literal translation, which is the one extreme source text bias method. Since the function of the text is to provide information to the reader with no influence from the writer, the translator opted for literal translation that serves for such purpose. By literal translation the translator delivered all the scientific designations with their equivalent in the TT when available. Moreover, where the equivalent term was not available or known in the TL, the translator used other kinds of translations but within the scope of literal translation such as, lexical borrowing, calque and compensation.

However, the translator was too restricted by the rules of literal translation. He/She delivered the direct meaning and respected the TL grammar in some parts of

the text and he/she delivered the message fairly. But for some other parts of the text, the translator just copied the structure of ST into TT like following:

Table 14 – ST structure into TT

Source Text	Target Text
Shape of cells: The different body cells vary in shape. Some cells are rounded, others are oval, flat, cubical or columnar shape.	شكل الخلايا: تختلف خلايا الجسم في الشكل، فبعض الخلايا دائرية وأخرى بيضاوية، مسطحة، مكعبة أو عمادية الشكل.

The above text did deliver the message of the ST successfully but when it comes to the target reader laying down the information in " فبعض الخلايا دائرية وأخرى " فبعض الخلايا دائرية وأخرى "بيضاوية، مسطحة، مكعبة أو عمادية الشكل" seems awkward. A suggested way could be substituting the punctuation marks by the meaning. Table 15 below provides such an example.

Table 15 – Adding punctuation marks in translation

شكل الخلايا: تختلف خلايا الجسم في شكلها، فبعض الخلايا دائرية وأخرى بيضاوية أو مسطحة أو مكعبة أو عمودية الشكل.
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All in all, books within the genre of science are mostly dealt with by the method of literal translation, which is the one extreme of translation methods. This method is at the beginning of the two translation methods extremes (literal translation and free translation). Also, given that a scientific text provides universal information, literal translation is helpful in dealing with such texts because it requires least influence and efforts from the translator.

5.3. Book #2: *The Rules of Life*

The Rules of Life is a book for personal codes for living a better life. The text of the book reflects the writer's view on the rules of life to live happy. The book is classified as a self-developing book which comes under the genre of psychology. The text is set as separate rules and every rule begins with a head title and an intriguing line bolded put in a boarder and placed in-between the text or at the end of the text. From the fact that texts within this genre deal mostly with human psychology, this makes the translator know that even if the text varies in its style, the purpose is always to persuade the reader and thus has an impact on his/her. A well-known method to create this kind of persuasion and as James Borg (2010) discussed in his book

Persuasion is to have empathy and sincerity elements in the communication, and to create these elements, writers often become subjective in dealing with the text.

In this book *The Rules of Life* the writer plays the role of a personal coach for the readers who inspires in how to deal with life decisions, and for this purpose Richard Templar, the author is subjective in the text, which makes the text functions as a communicative independent (self-governing) text. This kind of text is seen like,

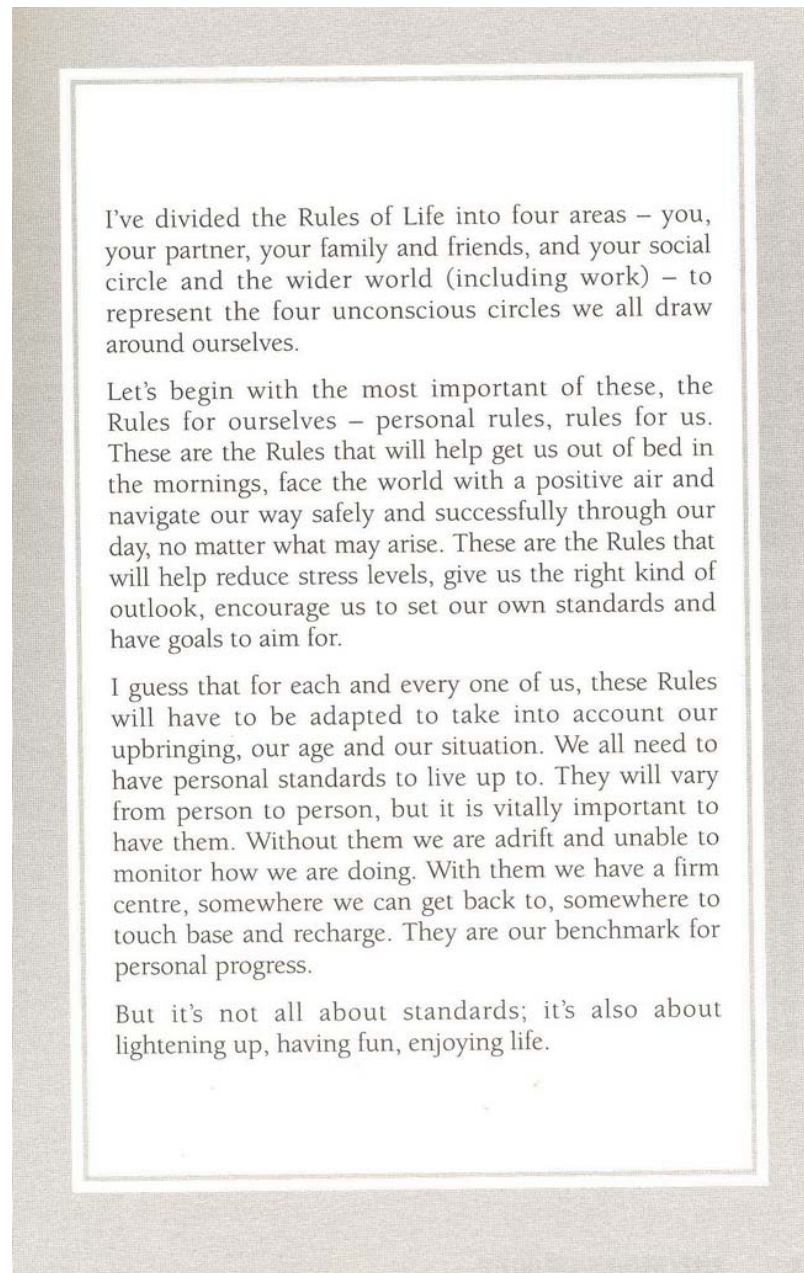


Figure 8: The First Page of the Book *The Rules of Life*.

The writer is involved in the text and communicating with the reader. In addition, the use of first person subject “I” and “We” shows that the writer is part of the communication (the text). Also, when the writer says “Let’s”, the use of “us” in “Let us” and “ourselves” and “for us”, and these all makes the writer part of the text and communicates with the reader as a personal coach.

Given that translation is the substitution of text of ST into an equivalent text in the TT, and as House (2005) states that communicative texts need the focus to be on three main aspects, which are semantics, pragmatics and textual aspect, the translation process here is permitted to depart from the extreme literal translation, which is restricted by the rules of using the denotative meaning (only dictionary meaning) regardless of the structure, towards the free translation (synonyms and pragmatic meaning). At some points of this book the writer chooses to take the subjective mode and be part of the text, and in the translation of the text, the translator tries to explicate the meaning of the text more than the limits of direct meaning (lexical meaning). For example,

They will vary from person to person, but it is vitally important to have them. Without them we are adrift and unable to monitor how we are doing. With them we have a firm center... somewhere to touch and recharge (Templer, 2012).

سوف تختلف هذه الثوابت من شخص لآخر: ولكنها، رغم ذلك، تبقى بالغة الأهمية. بدون هذه القواعد سوف ننجرف، وسوف نفقد القدرة على مراقبة كل ما نقوم به، أما في ظل هذه القواعد فسوف نملك قاعدة راسخة... قاعدة يمكن أن نلمسها ونعيد شحن طاقتنا عندها.

The process to explicate the subject in ST into its referent in the TT like, “They” is rendered into “هذه الثوابت” and “but” into “ولكنها، رغم ذلك” and “them” into “هذه القواعد” and “firm center” into “قاعدة راسخة” (solid base) and “somewhere” into “قاعدة”(base). These examples have departed from using the direct meaning (denotative meaning), of the ST terms and to replace them to the use of the second meaning, which is what the word refers to. Also, from the above example, to explicate the meaning, the translator added words in the TT that serves to specify the exact referent of the word (translation by addition), like, “recharge” rendered into “شحن” (recharge our power), and “with them” into “أما في ظل هذه القواعد” (on the other hand and under the shadow of these rules). The translation does not stick to the exact direction of ST words but focuses more on making the equivalent sense in the TT. And this makes the translation depart from being within the first extreme of translation methods, which is literal translation.

However, one point that makes the translation not too far from being extreme literal translation is that although selected translation of words was far from the ST direct meaning, the entire text is rendered limited to the ST structure, which makes the TT restricted and sounds unnatural to the TT reader. For example,

I've divided the Rules of Life into four areas ... to represent the four unconscious circles we all draw around ourselves.

Let's begin with the most important of these, The Rules for ourselves.

Personal rules, rules for us (Templer, 2012)

لقد قسمت قواعد الحياة إلى أربعة أقسام ... لتمثيل الدوائر اللاشعورية الأربعة التي نرسمها جميعاً حول أنفسنا.

دعنا نبدأ بالقسم الأكثر أهمية. وهو القسم الخاص بنا: القواعد الشخصية.

English and Arabic are two different languages when it comes to style of text. The translation of this book went through a certain degree of deportation from literal translation to free translation, but the style of the ST is carried in the TT.

The above translation is an example to illustrate how the translation is carried by the text style of the ST, where the writer of the ST states "I've divided the Rules of Life into four areas ... to represent the four unconscious circles we all draw around ourselves." And this is translated to "لقد قسمت قواعد الحياة إلى أربعة أقسام ... لتمثيل الدوائر اللاشعورية الأربعة التي نرسمها جميعاً حول أنفسنا." The message is communicated in the TT but the translation is shaped according to the ST though the translator had the scope to shift the style of the text to match the TT style given that this dialogic text needs to carry not only the semantic aspect but also the pragmatics aspect.

The suggested translation is done keeping in mind also that the intended message in English, which the writer wants to draw the reader's attention to is stated in the later part of the sentence. On the other hand, in Arabic the attention is drafted on the first part of the sentence.

This book carries a set of rules. These rules are described in a synchronized order. For the structure of the text the writer began every rule with a catching head title following it an explanation of the rule and an emphasized sentence (bolded) inside a frame box. The text of the book as a self-help book is a persuasive text, which function is to convey information i.e. to inspire the reader and guide him/her. Given that the basic sentence structure in English is verb, subject and object. The structure of the head title for most of the rules in the ST is marked. Each title in the book is stated

as an imperative sentence, which functions to state a request or command in a gentle manner. Ron Cown (2008) explains that imperative sentences have an essential subject (you) and sometimes it is replaced with second person singular or plural pronoun (you). Table 16 below shows examples of imperative sentences.

Table 16 – Examples of imperative sentences

Dedicate your life to something	كرّس حياتك لهدف
Don't live in the future	لا تعيش في المستقبل
Leave a little space for yourself each day	خصص لنفسك مساحة قليلة من الوقت كل يوم
Be the last to raise your voice	كن آخر من يرفع صوته
Learn to ask questions	تعلم طرح الأسئلة

(Templar 2012)

The above samples from the book are of some head titles stated in the text. They are marked as imperative sentences, which begin with a verb. On the other hand, the basic sentence structure in Arabic is verb, subject and object.

Know where true happiness comes from

No, I'm not about to reveal the secret people have sought since the beginning of time – where true happiness comes from. But I do know where it *isn't* to be found. And I do have an *inkling* where it might be. Let's take a scenario. You go out to buy a new car/house/suit/computer/whatever turns you on. You have the money (no, I have no idea where you get it from, this is just an example) and you buy whatever it is, and it makes you feel incredible/happy/excited/fantastic. Now imagine whoever it was who built/made/created whatever it is you bought. When they made it, where did they fit that feeling in? I think you might have brought that feeling with you.

I THINK YOU MIGHT HAVE
BROUGHT THAT FEELING
WITH YOU

Now imagine you fall in love. It is again, incredible. You feel fantastic, happy, excited. You go to meet your new love and when you see them, that feeling spills out in all directions. You feel amazing because you are with them and they are generating

Figure 9: First page of rule # 39

Hence, the Arabic translation may seem like it is restricted to the ST structure but the actual structure here is the TT structure, starting with a verb like, "تعلم طرح" (Learn to ask questions).

Translating the subject is another part observed in this book. The imperative sentence "be flexible in your thinking" is translated into (كن مرناً في تفكيرك). The subject "you" is translated as a hidden subject in Arabic ("الضمير المستتر "أنت") as the actual sentence is (كن أنت مرناً في تفكيرك), and the verb "thinking" is rendered as (تفكيرك) and not (تفكير). However, another example, the sentence "try to see the life not as an enemy" the imperative sentence does not state the subject "you" and in translation the previous strategy is yet applied which makes the translation looks like (حاول أن تتظر إلى الحياة ليس باعتبارها عدواً). The verb "see" is translated to (تنظر) and not (نظر) and this

means that the translator understood the dialogic text that it is directed to the reader as "you".

The ST is translated with a degree of free translation (not direct or one to one meaning), but the structure is however limited towards it, which makes the TT reader uncomfortable in understating the text within the TT context. For example:

- *Blimey*, if you *thought* the previous rule was *tough*, try this one...
• صدقني! إن كنت ترى أن القاعدة السابقة كانت ثقيلة فجرب هذه...

In the above example the word "Blimey" is translated to "صدقني" (believe me), while actual meaning of the ST term according to Oxford dictionary is (an informal word used to express surprise or excitement and it means (*God*) *blind* (or *blame*) *me!*). *The translator used "صدقني" (believe me), which is not the denotative meaning (he used free translation), and this could be for two reasons: Either he understands the society's boundaries of the TT which does not accept religious words that refer to God or because the word to word translation (literal translation) in the TT can leave a different impact than the one of the ST on the ST reader.*

The above example further illustrates that the translator departed from word to word translation (literal translation) like in "thought" translated to "ترى" (see) and "tough" translated to "ثقيلة" (heavy). This translation shows that the translator was not restricted to the ST direct meaning because he wanted to deliver the impact or intent of the text. However, he/she was limited to the structure of the ST, which sounds unnatural to the TT reader. This could be a cause of many reasons like, the translator was not competent enough or he/she was limited by time and loaded with content or this way of translation matches the client's need. The above example would have made a stronger impact and sounded natural to the TT reader if it followed the free translation on the sentence structure as well like, (وعجباً عندما ستتعرف على هذه القاعدة بعد أن ظننت أن القاعدة السابقة كانت صعبة).

The translation of this book is evident that the translator departed from the extreme literal translation and words to word translation like the previous book *Fundamental of Cytology and Histology*. This is because the purpose (text function) of the book is different. The first book is in science and the second book is in psychology. *The Rules of Life* in the ST deals with ideas according to their society and culture of ST while in the translation the translator introduces those ideas to the TT reader and makes them match their culture and society. The first book deals with

universal known information while the second one deals with ideas that can be seen from different perspectives according to the society where *the Rules of Life* are applied.

5.4. Book # 3: *Persuasion*

The unique style of *Persuasion* provides the reader with the ideas and guidelines that help them to have an impact on people and to be a persuasive person. Further details on the book can be found in Chapter 3.

To find an adequate translation method for this book a survey is conducted which includes three sections of representative texts from the book. As it is noted in Chapter 3, the text is a fusion of three different text types, each type is separated in an independent section in the survey. Results are collected from two faculty members at Effat University in the College of Humanities, English and Translation Department. The survey's results are as follows:

Table 17 – Survey results (section (A) – 1) – 1
Section (A) -1

Use of gestures	
<p>When most people talk of body language, they are referring to the use of gesture that provides added meaning. Research by psychologists over the years has shown that these gestures typically can be split into five categories:</p> <p>Emblems illustrators Regulators Adaptors Affect displays</p>	
Translation # 2	Translation # 1
<p><u>وظائف الإيماءات</u> عندما يتحدث معظم الناس عن لغة الجسد فهم يشيرون إلى استخدام الإيماءات التي توفر معاني إضافية. وتظهر الأبحاث التي قام بها علماء النفس على مدى السنين بأنه من الممكن تقسيم هذه الإيماءات إلى خمسة أصناف: شعارات <u>إيماءات إيضاحية</u> <u>إيماءات تنظيمية</u> <u>إيماءات تأقلمية</u> <u>استعراضات مؤثرة</u></p>	<p><u>استخدام الإيماءات</u> حينما يتكلم غالبية الناس عن لغة الجسد، فإنهم يشيرون إلى استخدام الإيماءات التي تعطي معنى إضافياً. وتظهر الأبحاث التي قام بها علماء النفس على مر السنين أن هذه الإيماءات يمكن تقسيمها بصورة نمطية إلى خمسة أصناف: شعارات توضيحات <u>إيماءات تنظيمية</u> <u>إيماءات تأقلم</u> <u>عروض مؤثرة</u></p>

The results of section (A) shows that translators did depart from literal translation with the use of different TT for one ST. Table 18 below show the results of the survey.

Table 18 – Survey results (section (A) – 1) - 2

"most people talk"	"يتحدث معظم الناس" and "يتكلم غالبية الناس"
"provide"	"يوفر" (give) and "يعطي"
"over the years"	"مدى السنين" and "مر السنين"
" illustrators"	"ايماءات ايضاحية" and "توضيحات"
" Regulators"	"ايماءات تنظيمية"
"Adaptors"	"ايماءات تأقلمية" and "ايماءات تأقلم"
"Affect display"	"عروض مؤثرة" and "استعراضات مؤثرة"
" that these gestures typically can be split"	" أن هذه الإيماءات يمكن تقسيمها بصورة نمطية" " من الممكن تقسيم هذه الإيماءات" and

The above examples show that both translations used different expressions for one ST expression. However, both deliver one meaning. This explains that the translators were not restricted to the dictionary meaning (literal translation), but rather used what delivers the message. Also, in translation # 1, the translation of "these gestures typically can be split" marks an addition in the TT "إن هذه الإيماءات يمكن تقسيمها بصورة نمطية" this is in intent to explain the ST message, which caused a shift in the sentence structure that is used in the ST. Likewise, in translation # 2, "Regulators" is translated as "ايماءات ايضاحية", "Adaptors" is translated as "ايماءات تأقلمية" and other examples.

The translation of this section is done mostly in an informal (free translation) style with little restrictions on the key terms and on the parts of structure. This is because the translators wanted to manage between two aspects; one is to convey the text according to the target reader's perspective and keep the original style of the information.

Comments by translator # 1:

Tense and aspects: Present simple, continuous (or progressive), and perfect in the SL; only simple present in the TL. Rendering the categories in the TL can sometimes be done using one-to-one equivalence; the reason is that these categories are subheadings which are often difficult to understand, unless they are understood in

context before being produced in the TL. These subheadings unless explained in the SL are going to be problematic. Sentences here are simple and informal in style, but the subheadings are pregnant with meaning. Notice the passive voice form implied in the use of 'by' in the phrase 'Research by psychologists' and how it is rendered in communicative translation, since Arabic (the TL) often uses the active form of the sentence.

Table 19 – Survey results (section (A) – 2)

Section (A) – 2

No amount of learning or brushing-up of communication skills on their own without the core virtues of empathy and sincerity to back them up will succeed in the long term.	
<p>مهما زاد اكتساب وتحسين مهارات التواصل فهي لن تحالف بالنجاح على مدى البعيد ما لم تقترن بمثل التعاطف والاخلاص الاساسية.</p>	<p>لا يحدث التعلم أو تتحسن مهارات التواصل بمفردها بحيث تحقق النجاح على المدى البعيد، إلا بعد توفر الميزات الرئيسية للإحساس المتبادل والإخلاص الدائمة لهذه المهارات.</p>

In the above example both translations seem to step further from literal translation and delivered the text in to two different ways. Both translations delivered the message in the TT not only by shifting the level of lexical meaning like, "No amount of learning or brushing up..." is translated to "لا يحدث التعلم أو تتحسن مهارات" "مهمة" (Learning and improving communication skills is not done ...) and "مهما زاد اكتساب وتحسين مهارات التواصل" (as much as the communication skills are acquired and improved...), but the shift is evident is the entire sentence structure as well. This makes the translation a free translation (a depart from the surface meaning and focus on the deeper level of meaning).

So, this section of the survey represents the informative text of *Persuasion* and the translations noted for this section were various in the degree of freedom in translation but definitely not literal translation.

Translation of informative text in self-help books can be done in free translation with limits of taking care of technical terms; technical terms are sometimes heavy in meaning and require either the right equivalence in the TT or an explanation from the translator by addition.

Comments by translator # 1:

The ST is one long verbal sentence, but the TT is rendered in two clauses linked with the relative pronoun 'where'.

The features of the ST are:

1. The complex SL subject 'No amount of... them up' with its adverbial phrase or constituent 'without the core... back them up'
2. Negative-negative form 'No... without'
3. Anaphoria in the pronoun 'them'.
4. The delayed main verb of the SL sentence 'succeed'.
5. The future tense in the SL with the use of the modal verb 'will'

The features of the TT are:

1. As the TL subject complex noun phrase acting as subject has been rendered
2. Negative-negative form too.
3. Anaphoria in the TL is the demonstrative pronoun 'these [skills]'.
4. Two main verbs are used in the TL in the form of cause and effect,
[backtranslation: "*Learning or communicative skills do not occur and therefore succeed in the long term, except after the availability of the main features of similar mutual feeling and sincerity which support these skills.*"]
5. The present simple in the TL grammar can refer to the future.

TT has a translation shift where the noun phrase acting as subject has been rendered as one clause.

Table 20 – Survey results (section (B))

Section (B)

John: 'Oh, hi Simon. How's it going?'	
Simon: 'Yeah, not bad. You?'	
John: 'Yeah, good. Bit tired. New guys at work. Having to train them and stuff. Leaving the office late.'	
Translation # 2	Translation # 1
جون: يا حي الله سايمون! كيف الأحوال؟ سيمون: الحمد لله، كيفك انت؟ جون : زين والحمد لله، شوية تعبان، عندنا في العمل عمال توهم جاينين، يريد لهم تدريب وغيره. الواحد صار يجلس في المكتب لوقت متأخر.	جون: "أه، مرحباً يا سايمون. كيف حالك؟" سايمون: "نعم، لا بأس. وأنت؟" جون: "نعم، بخير. تعبان قليلاً. عمال جدد في مكان العمل. تدريبهم ومشاعل أخرى. البقاء لوقت متأخر في المكتب."

The above results illustrate two different degrees of freedom in translation. If we examine the extreme literal translation, which is a word for word translation with the denotative meaning, translation # 1 is a step further from this method of translation. This makes both translations free translations. However, translation # 1 maintains the structure and style of the ST although the words are translated according to the TT i.e. according to the TT conventions for example, "hi Simon" is translated to "مرحباً سايمون" and "How is it going?" is translated to "كيف حالك؟".

On the other hand, translation # 2 is a further degree of free translation. Translation # 2 is largely affected by the translator's cultural dialect, which is the Iraqi dialect. This is evident in the example "hi Simon" translated to "ياحي الله سيمون" and "New guys at work. Having to train them and stuff. Leaving the office late" translated to " عندنا في العمل عمال توهم جاينين، يريد لهم تدريب وغيره. الواحد صار يجلس في المكتب لوقت متأخر".

So, this section illustrates the narrative text of *Persuasion*. Results suggest that since such texts represent social situations, the translators can match the TT with the ST example. In other words, translators can understand the situations projected in the ST culture and how it is presented to the ST reader and match it with an equal situation in the TT according to the TT situation.

Comments by translator # 1:

Conversational, colloquial style in words such as 'bit', 'yeah', and 'guys'.

Fragments and mere phrases, apart from 'How's it going?'

Translation shift in '*staying late in the office*' in the TL.

Also the vague word 'stuff' in the SL which is translated '*other tasks*', this can also be translated *وغير ذلك* and '*other things*'.

Also the word 'guys' is also vague and translated as 'workers', a word which is a hyponym and more specific than the superordinate 'guys'.

Table 21 – Survey Results (Section (C))

Section (C)

At work and at home, all of us will try to get a point across or get somebody to agree to a course of action, many times every day. There's always a need to win over other people for one reason or another. The more effective you are at communicating, the greater your chances of being successful at persuasion.	
Translation #2	Translation #1
في مجال العمل أو في المنزل، الكل يحاول عدة مرات في اليوم أن يوضح فكرة ما أو يقنع أحدهم بالقيام في عمل معين ، فالحاجة دائمة لكسب تعاون الآخرين بسبب أو الآخر. فكلما ازدادت قدرتك على التواصل مع الآخرين، كلما ازدادت لديك فرص النجاح في اقناعهم.	في مكان العمل وفي البيت، نحاول جميعاً أن نوضح فكرة أو نجعل أحدهم يوافق على القيام بعمل معين، عدة مرات يومياً. ولطالما كانت هناك حاجة إلى كسب الآخرين لسبب أو آخر. فكلما كنت أنت أكثر فاعلية في التواصل، ازدادت فرص نجاحك في إقناع الآخرين.

The above results again illustrate that translation of one text can go in two different degrees of free translation. Translation # 1 conveys the message with the deeper meaning of ST (not surface one to one meaning), but keeps the style of the ST like, " At work and at home, all of us will try to get a point across or get somebody to agree to a course of action, many times every day" is translated into *في مكان العمل وفي البيت، نحاول جميعاً أن نوضح فكرة أو نجعل أحدهم يوافق على القيام بعمل معين، عدة مرات يومياً*, words are translated to another levels of meanings (not denotative meaning) like, "to get a point across" is translated to *"توضح فكرة"*(explain an idea).

But translator # 2 is a step further in free translation with the shift in TT style as well for example, " all of us will try to get a point across or get somebody to agree to a course of action, many times every day" is translated to *" الكل يحاول عدة مرات في اليوم "* the adverbial clause "many times every day" which is in the later part of the ST sentence, in translation it is in the middle of the TT sentence as *"الكل يحاول عدة مرات في اليوم"*.

So, this section represents the dialogic text of *Persuasion* and results suggest that such text can use different degrees of freedom in translation. This is evident that both translations are free translations but translation #1 is limited by the ST style more than translation # 2.

Comments by translator # 1:

"*The more effective... the greater...*" The cause and effect form.

هناك دوماً هناك has the past tense in conformity with the TL grammar; another option is حاجة إلى كسب الآخرين لسبب أو آخر

Persuasion can also be translated الإقناع or مهارة الإقناع, that is one-to-one equivalence or the use of a modifier '*skill of persuasion*'.

The use of the anglo-saxon verb or phrasal verb '*get across*'. The use of informal style in '*there's*'.

5.5. Concluding Remarks

It is concluded that the text in *Persuasion*, which is a mix of three different text types can be translated using free translation. This is because the genre is self-help book and the text function is to persuade the reader, which makes the translator convey the message of the ST and match it with the TT reader's perspective. However, it is hard to reach for 100% equivalence, but according to the results, the translator's best method is to go for free translation with certain limits in the technical terminology and given conventions.

Parts of *Persuasion* were translated by two faculty members at Effat University in the English and Translation Department. Participants were aware of the subject of the study, to measure the degree of freedom in translation and using different translation methods according to the text function. Translations resulted in different degrees of freedom in translation but as in general both translation come under free translation with certain limits, one translation is noted as free translation with limits and the other is noted as a further level of free translation.

The collected results show that the suggested translation of *Persuasion* is different than the Arabic self-help book لاتحزن in a matter that *Persuasion* is general psychology self-help book that is addressed to audience from all walks of life. Whereas, the Arabic self-help book لاتحزن has an additional feature, which is the

religious texts: Quranic verses and sayings given that the Arabic reader is very close to religious text than general psychology text.

All in all, the text function, the genre and the content of the text determine the suitable degree of freedom in translation.

Chapter Six: Conclusion

Many factors govern the selection of translation methods. Translators are more than just language mediator when it comes to dealing with different genres. Between the two main extremes of translation methods, literal translation and free translation, a translator is often challenged to use the right method.

In chapter three, the book *Persuasion* and *لاتحزن* are assessed to mark the genre of self-help book in English and Arabic. Self-help books are determined by the function of their text and this comes from their structure. Both English and Arabic self-help genre maintain the use of informative, narrative and dialogic text type with addition of the religious aspect in the Arabic book. This could be marked for *لاتحزن* from other Arabic books within this genre. Nevertheless, this genre is more common in English than in Arabic.

In chapter four, the method of this study is explained. The survey to collect the recommendation for translating *Persuasion* is divided in three sections. Each section represents a text type in the book. Translation of *Persuasion* is observed to vary from balanced to free translation according to text type and to the translator's preference as this genre opens more options for the reader to use different degrees of freedom in translation than other genre books.

In chapter five of this thesis two translated books of different genres were analyzed to conclude that books of scientific genre are translated by literal translation (the first extreme of translation methods) because such books are often loaded with technical terms and universal agreed on information. Books within the scientific genre are composed to spread facts and realities that seen from only one point of view by the entire world. On the other hand, the second book *the Rules of Life*, which is an inspirational book, is analyzed to conclude that a certain degree of freedom in translation is applied with limits. The translator of *the Rules of Life* applied the method of free translation, to look for the deeper meaning but at the same time reserved the style of the ST which made the translated version of the book convey the information of the ST but sound unnatural to the TT reader. A suggestion method is that books like *the Rules of Life* can be treated with a further degree of freedom in translation (that is free from the lexical meaning and the style of ST) because such

books are often engaged with life experience, social conventions and are affected by the different perspectives.

To study the suggested method parts from a self-help book *Persuasion* were translated by two faculty members at Effat University in the English and Translation Department. Results suggest the following:

- ▶ Text Function plays a major role in determining the degree of freedom in translation, and *Persuasion* aims to persuade the reader, which leads the translator to hold the writer's pen and create the equivalent effect which is in the ST.
- ▶ Balanced to free translation is observed in translating *Persuasion*.
- ▶ Technical terms and information are recommended to be dealt with (literal translation) for equivalence, or with (addition) for explanation.
- ▶ Text function and the content of the text are the main determiners on the degree of freedom in self-help books similar to *Persuasion*.

Translations can take various shapes but their accuracy is judged according to the final result and effect in the TT. Sometimes translators are committed by time by a big number of content or the client's need which makes them produce a logical translation. However, they wish to make a more coherent and natural TT.

- Within the two extremes of translation methods, literal translation and free translation exist various degrees of freedom in translation. Text function and the content of the text play vital role in drawing the limits of this freedom.
- Self-help books are recommended to be treated with balanced to free translation with consideration on technical terms and information.
- Perfect translation is impossible. However, the main aim of translation is to produce a corresponding text.

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Appendix A: Survey Result of Participant # 1

Study Survey

Translation in terms of theories and practice; functionality and degrees of freedom in translation

Thank you for participating in this survey.

This survey is conducted in requirement to complete a master degree study in Translation.

The study analyzes the various degrees of freedom in translation that can be applied when translating a book within the genre of psychology (self-help book).

The following paragraphs are parts of a text from a self-help book "Persuasion" by James Borg.

Please translate the text as you see the most suitable translation, which delivers the message accurately to the target text.

Please feel free to comment and provide your suggestions.

Name Dr. Ahmad Khuddro

Date 13/10/2014.....

Section (A) - 1

Use of gestures

When most people talk of body language, they are referring to the use of gesture that provide added meaning. Research by psychologists over the years has shown that these gestures typically can be split into five categories:

- Emblems
- illustrators
- Regulators
- Adaptors
- Affect displays

استخدام الإيماءات

حينما يتكلم غالبية الناس عن لغة الجسد، فإنهم يشيرون إلى استخدام الإيماءات التي تعطي معنى إضافياً. وتظهر الأبحاث التي قام بها علماء النفس على مر السنين أن هذه الإيماءات يمكن تقسيمها بصورة نمطية إلى خمسة أصناف:

- شعارات
- توضيحات
- إيماءات تنظيمية
- إيماءات تأقلم
- عروض مؤثرة

Tense and aspects: Present simple, continuous (or progressive), and perfect in the SL; only simple present in the TL. Rendering the categories in the TL can sometimes be done using one-to-one equivalence, the reason is that these categories are subheadings which are often difficult to understand, unless they are understood in context before being produced in the TL. These subheadings unless explained in the SL are going to be problematic.

Sentences here are simple and informal in style, but the subheadings are pregnant with meaning.

Notice the passive voice form implied in the use of 'by' in the phrase 'Research by psychologists' and how it is rendered in communicative

translation, since Arabic (the TL) often uses the active form of the sentence.

Section (A) – 2

No amount of learning or brushing-up of communication skills on their own without the core virtues of empathy and sincerity to back them up will succeed in the long term.

لا يحدث التعلم أو تتحسن مهارات التواصل بمفردها بحيث تحقق النجاح على المدى البعيد، إلا بعد توفر الميزات الرئيسية للإحساس المتبادل والإخلاص الداعمة لهذه المهارات.

The ST is one long verbal sentence, but the TT is rendered in two clauses linked with the relative pronoun 'where'.

The features of the ST are:

6. The complex SL subject 'No amount of... them up' with its adverbial phrase or constituent 'without the core... back them up'
7. Negative-negative form 'No... without'
8. Anaphoria in the pronoun 'them'.
9. The delayed main verb of the SL sentence 'succeed'.
10. The future tense in the SL with the use of the modal verb 'will'

The features of the TT are:

6. As The TL subject complex noun phrase acting as subject has been rendered
7. Negative-negative form too.
8. Anaphoria in the TL is the demonstrative pronoun 'these [skills]'.
9. Two main verbs are used in the TL in the form of cause and effect, [backtranslation: "*Learning or communicative skills do not occur and therefore succeed in the long term, except after the availability of the main features of similar mutual feeling and sincerity which support these skills.*"]
10. The present simple in the TL grammar can refer to the future.

TT has a translation shift where the noun phrase acting as subject has been rendered as one clause.

Section (B)

John: 'Oh, hi Simon. How's it going?'

Simon: 'Yeah, not bad. You?'

John: 'Yeah, good. Bit tired. New guys at work. Having to train them and stuff. Leaving the office late.'

جون: "أه، مرحباً يا سايمون. كيف حالك؟"

سايمون: "نعم، لا بأس. وأنت؟"

جون: "نعم، بخير. تعبان قليلاً. عمال جدد في مكان العمل. تدريبهم ومشاكل أخرى. البقاء لوقت متأخر في المكتب."

Conversational, colloquial style in words such as 'bit', 'yeah', and 'guys'.

Fragments and mere phrases, apart from 'How's it going?'

Translation shift in '*staying late in the office*' in the TL.

Also the vague word 'stuff' in the SL which is translated '*other tasks*', this can also be translated *وغير ذلك* and '*other things*'.

Also the word 'guys' is also vague and translated as 'workers', a word which is a hyponym and more specific than the superordinate 'guys'.

Section (C)

At work and at home, all of us will try to get a point across or get somebody to agree to a course of action, many times every day. There's always a need to win over other people for one reason or another. The more effective you are at communicating, the greater your chances of being successful at persuasion.

في مكان العمل وفي البيت، نحاول جميعاً أن نوضح فكرة أو نجعل أحدهم يوافق على القيام بعمل معين، عدة مرات يومياً. ولطالما كانت هناك حاجة إلى كسب الآخرين لسبب أو آخر. فكلما كنت أنت أكثر فاعلية في التواصل، ازدادت فرص نجاحك في إقناع الآخرين.

"*The more effective... the greater...*" The cause and effect form.

طالما has the past tense in conformity with the TL grammar; another option is هناك دوماً حاجة إلى كسب الآخرين لسبب أو آخر

Persuasion can also be translated الإقناع or مهارة الإقناع, that is one-to-one equivalence or the use of a modifier '*skill of persuasion*'.

The use of the anglo-saxon verb or phrasal verb '*get across*'. The use of informal style in '*there's*'.

Appendix B: Survey Result of Participant # 2

Study Survey

Translation in terms of theories and practice; functionality and degrees of freedom in translation

Thank you for participating in this survey.

This survey is conducted in requirement to complete a master degree study in Translation.

The study analyzes the various degrees of freedom in translation that can be applied when translating a book within the genre of psychology (self-help book).

The following paragraphs are parts of a text from a self-help book "Persuasion" by James Borg.

Please translate the text as you see the most suitable translation, which delivers the message accurately to the target text.

Please feel free to comment and provide your suggestions.

Name Sana Dhabir
Date Oct 14, 2014

Section (A) - 1

Use of gestures

When most people talk of body language, they are referring to the use of gesture that provide added meaning. Research by psychologists over the years has shown that these gestures typically can be split into five categories:

- Emblems
- illustrators
- Regulators
- Adaptors
- Affect displays

وظائف الإيماءات
عندما يتحدث معظم الناس عن لغة الجسد
فهم يشيرون إلى استخدام الإيماءات
التي توفر معاني إضافية. وتظهر
الأبحاث التي قام بها علماء النفس على
مدى السنوات الماضية من خلال
لهذه الإيماءات أن هناك خمسة أصناف:
• استعارات
• إيماءات إضاحية
• إيماءات تنظيمية
• إيماءات تأقلمية
• استعراضات مؤثرة

Section (C)

At work and at home, all of us will try to get a point across or get somebody to agree to a course of action, many times every day. There's always a need to win over other people for one reason or another. The more effective you are at communicating, the greater your chances of being successful at persuasion.

بلاول الحق
تے مجال العمل او فی المنزل ، اکل میا دل
عدہ مرات فی الیوم انہ یوضیح فکرہ عا او
یقین الیوم بالقیام فی عمل معینہ ،
تاکلیفہ دائمہ لکب تعادہ ، اقربہ
سبب او لثمر . فکلما ازادت قدرتك
على التواصل مع الاقربین ، کلما ازادت
لذبتن فرہم النجاج فی اقناعہم .

Vita

Kholoud M. Munshi was born on August 26, 1989, in Jeddah, Saudi Arabia. She was educated in local private schools and graduated from Al-Manarat High School as class in 2007. She continued her studies in King Abdul-Aziz University in Jeddah, KSA, from which she graduated in European Languages (English Language), in 2011. She was awarded with a Bachelor of Arts in Languages.

Ms. Munshi continued her experience in teaching and translation in different Educational Institutions. She began her career as a teacher in private training center and as a translator in a private school in Jeddah, Kingdom of Saudi Arabia.

In 2011, Ms. Kholoud began the Master's program in Translation and interpretation at the American University of Sharjah. During her post-graduate studies she earned the experience in translation and interpreting through practice at Sharjah Book Fair and Ramada Hotel, Dubai, United Arab Emirates.

Ms. Munshi is a translator and a coordinator in the Provost Office of Effat University, Jeddah, Kingdom of Saudi Arabia.